



# LINGUISTIC SURVEY OF INDIA.

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VOL. VII.

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

SPECIMENS OF THE MARĀTHĪ LANGUAGE.

COMPILED AND EDITED BY

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

- Vol I Introductory
- „ II Mōn-Khmēr and Tai families
- „ III Part I Tibeto-Burman languages of Tibet and North Assam
  - „ II Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages
  - „ III Kuki-Chin and Burma groups of the Tibeto-Burman languages
- „ IV Dravido-Munda languages
- „ V Indo-Aryan languages, Eastern group
  - Part I Bengali and Assamese
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- „ VI Indo Aryan languages, Mediate group (Eastern Hindī)
- „ VII Indo-Aryan languages, Southern group (Marāṭhī)
- „ VIII Indo-Aryan languages, North-Western group (Sindhi, Lahndā, Kashmīrī, and the “Non-Sanskritic” languages)
- „ IX Indo-Aryan languages, Central group
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  - „ II Rājasthānī and Gujarātī
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# LINGUISTIC SURVEY OF INDIA.

## SYSTEM OF TRANSLITERATION ADOPTED.

A—For the Dēva-nāgarī alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ē*, ओ *o*, औ *ō*, औ *au*.

क <i>ka</i>	ख <i>kha</i>	ग <i>ga</i>	घ <i>gha</i>	ङ <i>ṅa</i>	च <i>cha</i>	छ <i>chha</i>	ज <i>ja</i>	झ <i>jha</i>	ञ <i>ña</i>
ट <i>ta</i>	ठ <i>ṭha</i>	ड <i>ḍa</i>	ढ <i>ḍha</i>	ण <i>ṇa</i>	त <i>ta</i>	थ <i>tha</i>	द <i>da</i>	ध <i>dha</i>	न <i>na</i>
प <i>pa</i>	फ <i>pha</i>	ब <i>ba</i>	भ <i>bha</i>	म <i>ma</i>	य <i>ya</i>	र <i>ra</i>	ल <i>la</i>	व <i>va</i> or <i>wa</i>	
श <i>śa</i>	ष <i>ṣha</i>	स <i>sa</i>	ह <i>ha</i>	ळ <i>ḷa</i>	र <i>ra</i>	ट <i>ṭha</i>	ळ <i>ḷa</i>	ळ <i>ḷha</i>	

Visarga (:) is represented by *ḥ*, thus क्रामयः *kṛamaśaḥ* Anuswāra ( ) is represented by *m*, thus सिंह *simh*, वस *vaś* In Bengali and some other languages it is pronounced *ng*, and is then written *ng*, thus बंग *baṅga* Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मै *mē*

B—For the Arabic alphabet, as adapted to Hindōstānī—

ا <i>a</i> , etc	ح <i>ḥ</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>ʿ</i>
ب <i>b</i>	خ <i>kh</i>	ذ <i>ḏ</i>	ز <i>z</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ز <i>z</i>	ز <i>z</i>	ص <i>ṣ</i>	ف <i>f</i>
ت <i>t</i>	ج <i>j</i>	ح <i>ḥ</i>	ح <i>ḥ</i>	ص <i>ṣ</i>	ق <i>q</i>
ث <i>ṭ</i>	ج <i>j</i>	ح <i>ḥ</i>	ح <i>ḥ</i>	ط <i>ṭ</i>	ك <i>k</i>
ث <i>ṭ</i>	ج <i>j</i>	ح <i>ḥ</i>	ح <i>ḥ</i>	ط <i>ṭ</i>	ك <i>k</i>
					ل <i>l</i>
					م <i>m</i>
					ن <i>n</i>
					when representing <i>anunāsika</i> in Dēva nāgarī, by ~ over nasalized vowel
					و or v
					ه <i>h</i>
					ي <i>y</i> , etc

Tanwīn is represented by *n*, thus فاون *fauan* Alef-maqṣūra is represented by *ā*,—thus, داو *da'wā*

In the Arabic character, a final silent *h* is not transliterated,—thus, باند *banda* When pronounced, it is written,—thus, باند *bandh*

Vowels when not pronounced at the end of a word, are not written in transliteration Thus, बन *ban*, not *banā* When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line Thus (Hindī) देखता *dēkh'tā*, pronounced *dēkhtā*, (Kāśmīrī) देख *dēḥ*, कह *kar*, pronounced *kor*, (Bihārī) देखि *dēkhath*

C—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted —

- (a) The *ts* sound found in Marāṭhī (त्र), Pushtō (ټ), Kāśmīrī (ټ, ټ), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ड), Pushtō (ډ), and Tibetan (ལ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāśmīrī ټ (ټ) is represented by *ñ*.
- (d) Sindhī ڙ, Western Panjābī (and elsewhere on the N.-W. Frontier) ڙ, and Pushtō ږ or ږ are represented by *n*.
- (e) The following are letters peculiar to Pushtō —  
 ټ *t*, ټ *ts* or *dz*, according to pronunciation; ډ *d*, ږ *r*, ږ *zh* or *g*, according to pronunciation, ښ *sh* or *lh*, according to pronunciation, ږ or ږ "
- (f) The following are letters peculiar to Sindhī —  
 ٻ *bb*, ٻ *bbʰ*, ٺ *th*, ٺ *t*, ٺ *th*, ٺ *ph*, ڄ *j*; ڄ *jh*, ڄ *ohh*;  
 ڄ *ñ*, ڄ *dh*, ڄ *d*, ڄ *dd*, ڄ *dh*, ڪ *k*, ڪ *kh*, ڳ *gg*, ڳ *gh*;  
 ڳ *n*, ڳ *n*

D—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following —

*ā*, represents the sound of the *a* in *all*

<i>ā</i> ,	"	"	"	<i>a</i> in <i>hat</i> .
<i>ē</i> ,	"	"	"	<i>e</i> in <i>met</i>
<i>o</i> ,	"	"	"	<i>o</i> in <i>hot</i>
<i>e</i> ,	"	"	"	<i>é</i> in the French <i>état</i>
<i>o</i> ,	"	"	"	<i>o</i> in the first <i>o</i> in <i>promote</i>
<i>ō</i> ,	"	"	"	<i>ō</i> in the German <i>schön</i> .
<i>ü</i> ,	"	"	"	<i>ü</i> in the " <i>mühe</i>
<i>th</i> ,	"	"	"	<i>th</i> in <i>think</i>
<i>dh</i> ,	"	"	"	<i>th</i> in <i>this</i>

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwāi) *āssistat*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

## INTRODUCTORY NOTE.

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I AM indebted to Dr Sten Konow of Christiania, Norway, for the preparation of this volume. As Editor of the Series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON





# THE SOUTHERN GROUP

## MARĀTHĪ

Like the Mediate Group of Indo-Aryan vernaculars, the southern one is a group of dialects, and not of languages. It includes only one language, *viz*, Marāṭhī.

The Southern Group

Marāṭhī with its sub-dialects occupies parts of three provinces, *viz*, the Bombay Presidency, Berar, and the Central Provinces, with numerous settlers in Central India and the Madras Presidency. It is the

Area in which spoken

principal language of the north-western part of His Highness the Nizam's dominions and of Portuguese India. The area in which it is spoken is, roughly speaking, 100,000 square miles.

On the west, Marāṭhī is bounded by the Arabian Sea, from Daman in the north to Karwar in the south. The northern frontier follows the

Political Boundaries.

Daman Ganga towards the east and crosses Nasik, leaving the northern part of the district to Khāndēśī. It thence runs along the southern and eastern frontier of Khāndesh, through the southern part of Nimar, Betul, Chhundwara, and Seoni, where the Satpura range forms the northern boundary. The frontier line thence turns to the south-east, including the southern part of Balaghat and almost the whole of Bhandara with important settlements in Raipur. The Hāl'bī dialect occupies the central and eastern part of the Bastar State, still farther to the east.

From the south-eastern corner of Bhandara the line runs south-westwards, including Nagpur and the north-western corner of Chhanda, where it turns towards the west through the district of Wun, leaving a narrow strip in the south to Telugu. It then continues towards the south, including the district of Basim and into the dominions of His Highness the Nizam, where it again turns westwards to Akalkot and Sholapur. The frontier then goes south-westwards, in an irregular line, including Sholapur and Kolhapur, to the Ghats, and thence to the sea at Karwar.

Marāṭhī has to its north, in order from west to east, Gujarati, Khāndēśī, Rājasthānī, Western Hindī, and Eastern Hindī. To the east we find Eastern Hindī, Gōndī, and Telugu. Hāl'bī, which is

Linguistic Boundaries

separated from Marāṭhī by Chhattisgarhi and Dravidian languages, merges into Oriyā in the east through the Bhatrī dialect. In the south we find, proceeding from the east, Gōndī, Telugu, and Kanarese.

The dialectic differences within the Marāṭhī area are comparatively small, and there is only one real dialect, *viz*, Konkani. There are, of course, everywhere local varieties, and these are usually honoured by

Dialects

a separate name. On the whole, however, Marāṭhī is a remarkably uniform language.

Three slightly different forms may conveniently be distinguished, the Marāṭhī of the Dekhan, the Marāṭhī of Berar and the Central Provinces, and the Marāṭhī of the Central and Northern Konkan. The last two forms of the language have some characteristics in common, and these are also shared by the rustic dialects of the Dekhan, such as the form of speech current among the Kun'bis of Poona.

In the southern part of the district of Ratnagiri the Konkani form of Marāṭhī gradually merges into Konkani, through several minor dialects.

Several broken dialects are spoken in various parts of the Marāṭhī territory, and will be dealt with in connection with the various forms of that language. In the northern part of the coast strip belonging to Marāṭhī we find some smaller dialects, such as Kāthodī, Vārī, Vād'val, Phud'gī, and Sām'vīdī, which in several points agree with Gujarāṭī-Bhīh. The Khāndēśī dialect of Khandesh, which has hitherto been classed with Marāṭhī, has in this Survey been transferred to Gujarāṭī. It contains a large admixture of Marāṭhī, but the inner form of the language differs, and its base is a Prākṛit dialect more closely related to Śaurasēnī than to Mahārāshtrī which latter Prākṛit is derived from the same base as modern Marāṭhī.

Further towards the east we find some broken dialects, such as Katiyā, Hal'bi, Bhunjā, Naharī, and Kamārī, which have been so largely influenced by Marāṭhī that it has been found convenient to deal with them in this connection, though they are no true Marāṭhī dialects.

Marāṭhī, including its dialects, is the home tongue of several districts which are not included in the present Survey, such as the Portuguese territories and part of His Highness the Nizam's dominions. The numbers of speakers of such districts must be added to the figures returned from the various districts within the scope of this Survey.

Speakers of Marāṭhī in those districts of Central India and the Central Provinces over which the Peshwa and Holkar formerly held sway have been included among the total of those who use the Dekhan form of Marāṭhī as their home language. The details will be found under the different forms of Marāṭhī, the total number of speakers of the various forms of the language within the Marāṭhī territory is as follows —

Marāṭhī of the Dekhan	6,193,083
Marāṭhī of Berar and the Central Provinces (including the Nizam's dominions)	7,677,132
Marāṭhī of the Konkan	2,350,917
Kōṣkanī (including Portuguese territories and Madras Presidency)	1,559,029
<b>TOTAL</b>	<b>17,780,361</b>

These figures include the speakers of broken dialects in the Konkan and the Central Provinces. The figures for the Nizam's dominions, Portuguese India, and the Madras Presidency have been taken from the reports of the Census of 1891.

Marāṭhī and its dialects is also, to some extent, spoken outside the territory where it is a vernacular. At the Census of 1891 Marāṭhī and Kōṅkanī were separately returned. The figures for those districts where Marāṭhī and Kōṅkanī were spoken as foreign tongues were as follows —

Marāṭhī spoken abroad in	Number of speakers
Ajmere-Merwara	1,604
Andamans	913
Assam	85
Bengal and Feudatories	909
Burmah	565
Coorg	2,621
Madras	123,530
sore	65,356
jab and Feudatories	551
ttah	1,340
putana and Central India	11,072
id	9,265
ted Provinces and Feudatories	7,414
<b>TOTAL</b>	<b>225,225</b>

Kōnkanī has been returned for the purposes of this Survey as spoken by 20 settlers in Chanda. The other figures which follow have been taken from the reports of the Census of 1891 —

Where spoken.	Number of speakers
Mysore	4,166
Rajputana	47
Chanda	20
Coorg	2,129
<b>TOTAL</b>	<b>6,362</b>

By adding together all these figures we arrive at the following total for Marāṭhī and its dialects —

Marāṭhī spoken at home—

Dekhan	6,193,083
Berar and Central Provinces	7,677,432
Konkan	2,350,817

Marāṭhī spoken abroad	16,221,332
	223,225

**TOTAL MARĀṬHĪ** 16,446,557

Kōṅkanī spoken at home	1,559,029
Kōṅkanī spoken abroad	6,362

**TOTAL KŌṆKANĪ** 1,565,391

**GRAND TOTAL** 18,011,948

The Prākṛit grammarians tell us that at a very early period there were two principal languages spoken in the Ganges and Jamna valleys, Saurasēnī in the west and Māgadhī in the east. Between both was situated a third dialect, called Ardhamāgadhī, which must approximately have covered the territory within which the modern dialects of Eastern Hindī are spoken. These dialects were recognised as the most important forms of speech in Āryāvarta, i.e., the country to the north of the Vindhya range and the River Narmada. To the south of Āryāvarta was the great country called Mahārāshṭra extending southwards to the Kistna, and sometimes also including the country of the Kuntalas which broadly corresponds to the southern part of the Bombay Presidency and Hyderabad. The language of Mahārāshṭra was considered to be the base of the most important literary Prākṛit, the so-called Māhārāshṭrī. The South-Indian author Daṇḍin (sixth century A.D.) expressly states that the principal Prākṛit was derived from the dialect spoken in Mahārāshṭra\*. And the oldest work in Māhārāshṭrī of which we have any knowledge was compiled at Pratishthāna, the capital of King Hāla on the Godavari. There is, accordingly, no doubt that the Indian tradition derives the so-called Māhārāshṭrī from the vernacular of Mahārāshṭra, or, in the terminology of the Prākṛit grammarians, the Māhārāshṭra Apabhramśa, from which latter form of speech the modern Marāṭhī is derived.

\* See Kāvyaśāstra i 35, *Mahārāshṭrāśṭrayām bhāṣhām prakṛishṭatā Prākṛitān vidadh*

The opinion of the Indian grammarians has not been universally adopted by European scholars, and it will, therefore, be necessary in this place to go into detail in order to explain my reasons for adhering to it.

The arguments generally adduced against the derivation of Marāthī and Māhārāshtrī from the same base are of two kinds. In the first place it is argued that Māhārāshtrī and Śaurasēnī are simply two varieties of the same dialect, in the second place it is pointed out that Marāthī in several respects agrees with eastern vernaculars which must apparently be derived from a Māgadhī dialect and not from the old language of the Śaurasēna country. It will be seen that both arguments are in reality one and the same, and that if it could be shown that Māhārāshtrī was a quite distinct dialect which differed from Śaurasēnī and approached the eastern Prākṛits, the analogy which certainly exists between Marāthī and eastern vernaculars could no more be adduced against deriving Marāthī and Māhārāshtrī from the same base.

It will, therefore, be necessary to put the supposition of the identity of Māhārāshtrī and Śaurasēnī to the test.

Our knowledge of the Prākṛits is to a great extent based on the Prākṛit grammarians who were not content to describe the various vernaculars which furnished the base for the literary Prākṛits, but who also tried to systematise them, and often seem to have constructed general rules out of stray occurrences or phonetical tendencies. The literary Prākṛits in this way came to differ from the spoken vernaculars. They were not, however, mere fictions, and the more we learn about the linguistic conditions of old India the more we see that the differences stated to exist between the various Prākṛit dialects in most cases correspond to actual differences in the spoken vernaculars.

On the other hand, the description given of the various Prākṛits by the grammarians is not complete, and must be supplemented from the Prākṛit literature. This literature is considerable and it makes it possible to get a good idea of two dialects, the so-called Māhārāshtrī and Ardhamāgadhī. Śaurasēnī is less known, though we are able to understand the principal features of that dialect. With regard to Māgadhī we are almost entirely confined to the rules given by the grammarians.

Professor Pischel has, in his masterly Prākṛit Grammar, collected the materials from the grammarians and from the literature and rendered it a comparatively easy task to define the relationship between the different Prākṛits.

Three different classifications seem to be possible, according to the features which we choose as our starting points.

In some features Śaurasēnī agrees with Māgadhī as against Māhārāshtrī and Ardhamāgadhī. The principal ones are the treatment of single consonants between vowels, and the formation of the passive and of the conjunctive participle.

According to the Prākṛit grammarians every Sanskrit unaspirated mute consonant between vowels, if not a cerebral, is dropped in the Prākṛits and a faintly sounded *y*, or, in the case of *p* or *b*, a *v*, is substituted for it. This *y* is not, however, written in other than Jaina manuscripts. It seems certain that this rule of the grammarians was a generalisation of a phonetical tendency and did not exactly correspond to the actual facts of the genuine vernaculars. The tendency to drop consonants in such positions must, however, have been strong, as we find its results largely prevalent in modern vernaculars. Compare Marāthī *kumbhār*, Sanskrit *kumbha-(l)āra*, a potter, Marāthī *talē*, Sanskrit

*ta-dā(g)a*, a tank, Marāthī *sūy*, Sanskrit *sū(ch)ī*, a needle, Marāthī *nēṇṇō*, Sanskrit *na-(j)ānāmī*, I don't know, Marāthī *bī*, Sanskrit *bī(j)a*, a seed, Marāthī *śam(bhar)*, Sanskrit *śa(t)a*, hundred, Marāthī *pāy*, Sanskrit *pā(d)a*, a foot, and so on

The Prākṛit grammarians make one important exception from the rule. A *t* between vowels becomes *d* in Śaurasēnī and Māgadhi, but is dropped in other dialects. Thus, Sanskrit *gata*, Śaurasēnī and Māgadhi *gada*, Māhārāṣṭrī and Ardhamāgadhi *gaa*, *gaya*, gone. A *t* between vowels is very common, and, especially, it occurs in numerous verbal forms. The result is that its different treatment gives a very marked character to the two groups. There cannot, however, be any doubt that this difference is one of time and not of dialect. The *d* is the intermediary stage between *t* and the dropping of the sound, and there can be no doubt that a *d* was really often pronounced in the vernaculars on which Māhārāṣṭrī and Ardhamāgadhi were based. For not only does the oldest Prākṛit grammarian Vararuchi (ii, 7) allow the change of *t* to *d* in Māhārāṣṭrī in certain words, but the manuscripts freely write *d* in Māhārāṣṭrī, a confusion which it would be difficult to explain if the distinction made by the grammarians corresponded to the actual facts in the spoken vernaculars. This point cannot, therefore, be made the basis of a classification.

The passive is formed by adding the suffix *īa* in Śaurasēnī and Māgadhi, but *īya* in the other dialects. Thus, Sanskrit *krīyatē*, Śaurasēnī and Māgadhi *kariadi*, Māhārāṣṭrī and Ardhamāgadhi *kariyyaī*, it is done. This distinction between the two groups has been inferred from the practice of the best manuscripts. There are, however, numerous exceptions, and forms ending in *īyyadi*, which is a variant of *īyadi*, seem to occur in Māgadhi verses. This point cannot therefore be urged.

There remains the formation of the conjunctive participle which usually ends in *īa* in Śaurasēnī and Māgadhi and in *īna* in Māhārāṣṭrī and often also in Ardhamāgadhi. This latter dialect has, however, several other forms. Thus, Māhārāṣṭrī *hasīna*, Śaurasēnī and Māgadhi *hasīa*, having laughed. The subsequent linguistic history of India shows that we are here face to face with a real distinction between the north and the south. The *u*-form has survived in Marāthī, in some Rājasthānī dialects, and in Oṛiyā, while other languages use forms derived from the old participles ending in *īa*.

A division of the Prākṛits on account of this distinction cannot, however, seriously be maintained, and Śaurasēnī and Māgadhi differ in so many points that it is out of question to bring them into close connection with each other.

Dr Hoernle, in his *Comparative Grammar of the Gaudian Languages* divided the Prākṛit dialects into a western group, viz, Śaurasēnī-Māhārāṣṭrī, and an eastern, viz, Māgadhi. These two groups differ in pronunciation and in the formation of the nominative singular of masculine *a*-bases. The western group changes every *s*-sound to a dental *s*, the eastern to a palatal *ś*, the western substitutes *j* for every initial *ḥ* and *y*, the eastern prefers *y*, the western possesses both *r* and *l*, the eastern only *l*, the nominative singular of masculine *a*-bases ends in *ō* in the west and in *ē* in the east. Ardhamāgadhi agrees with the west in all points excepting the last one, the nominative singular of masculine *a*-bases usually ending in *ē*, but also, in old texts in *ō*.

This last test point, the termination of the nominative, must probably be eliminated from the features which distinguish the east from the west, for the most eastern Prākṛit dialect of which we have any knowledge, the so-called Dhakkī, which must have been

based on the dialect spoken in Dacca, forms the nominative in *ō*, thus, *puliso*, a man. This dialect also differs from Māgadhi in the treatment of *s*-sounds. It possesses a dental *s*, corresponding to *s* and *ś* in Sanskrit, and a palatal *ś*, corresponding to Sanskrit *ś*; thus, *daśa*, ten, *pulisassa*, Sanskrit *purushasya*, of the man. Dhakki also seems to use *j* like the western Prākṛits. Thus, *jampidum*, Māgadhi *yampidum*, Sanskrit *jalpitum*, to talk.

There thus only remains one of the test points in which the east differs from the west, the use of *l* and *r* respectively. I do not think that this point is of sufficient importance to base a classification on it.

The division of the Prākṛits into a western and an eastern group is based on the supposition that Śaurasēnī and Māhārāshtrī are essentially the same dialect. Since this theory was first put forward our knowledge of the Prākṛits has advanced very far, and we now know that the two are radically different. They differ in phonology, in the formation of many verbal bases and of many tenses, in vocabulary, and in their general character. Śaurasēnī has, on the whole, the same vocabulary as classical Sanskrit, while Māhārāshtrī is full of provincial words; the inflexional system of Śaurasēnī has nothing of the rich variety of forms which characterizes Māhārāshtrī. If we add the points of disagreement adduced above, the wide divergence between the two dialects cannot be doubted. The relation between them can be compared to that existing between classical Sanskrit and the Vedic dialects, on the one side the correct and fixed speech of the *śiṣṭas*, or educated classes, on the other the ever fluctuating, richly varied language of the masses.

In these characteristics Māhārāshtrī agrees with Ardhamāgadhi. The close connection between those two Prākṛits is so apparent that it has always been recognised. Several scholars have even gone so far as to identify them. Nobody would do so at the present day. There can, however, be no doubt with regard to the close relationship between them, and they may safely be classed together as forming one group as against Śaurasēnī.

Ardhamāgadhi is the link which connects Māhārāshtrī with Māgadhi. This latter Prākṛit is very unsatisfactorily known. It seems to comprise several dialects, but we are not, as yet, able to get a clear idea of them. In phonetics they seem to have struck out independent lines of their own. There are, however, sufficient indications to show that they had more points of analogy with Māhārāshtrī and Ardhamāgadhi than would appear at the first glance. I pass by some points of phonology, and shall only draw attention to a few facts which seem to show that Māgadhi is based on a dialect, or on dialects, which had an inflexional system characterized with the same rich variety of forms as in Māhārāshtrī and Ardhamāgadhi.

Māgadhi has preserved traces of the old dative of *a*-themes, which has been throughout replaced by the genitive in Śaurasēnī. Thus, *vināsāa*, Sanskrit *vināsāya*, in order to destroy. Such forms are, however, perhaps only correct in verses. There are two forms of the genitive singular and three forms of the locative singular of *a*-bases, thus, *putta* and *puttāha*, Sanskrit *putrasya*, Śaurasēnī only *puttassa*, of the son, *muhē*, Sanskrit *mukhē*, in the mouth, *lūvamm*, Sanskrit *lūpē*, in the well, *lulāhim*, Sanskrit *lulī*, in the family. Śaurasēnī has only forms such as *lulē*.

The *Ātmanēpada* form of verbs, which in Śaurasēnī is confined to the first person singular, is used more freely in Māgadhi, optatives such as *laiēyyā*, I may do, occur in Māgadhi as well as the Śaurasēnī forms *laiēam* or *larē*, imperatives such as *pivāhi*, drink, are used in addition to *piva*, Sanskrit *piba*, but not so in Śaurasēnī.

A suffix corresponding to the *lla*, which plays a great rôle in Māhārāshtrī and Ardhamāgadhi, but not in Śaurasēnī, must have been common in Māgadhi, as the modern vernaculars clearly show. Compare also Māgadhi *gāmēlua*, Sanskrit *grāmya*, boorish.

Such instances might be multiplied if we could draw the Māgadhi of the inscriptions and Pāli into the scope of our inquiry. The preceding indications are, however, sufficient to show that the general character of the Māgadhi dialects was more closely related to that of Māhārāshtrī and Ardhamāgadhi than that of Śaurasēnī. We seem therefore to be justified in dividing the Prākṛits into one inner group, *viz.*, Śaurasēnī, and one outer comprising Māhārāshtrī, Ardhamāgadhi, and Māgadhi. This latter group shows great variety in its dialects, but has throughout the same character of inflexional richness.

There cannot, then, any more be any objection to the derivation of Māhārāshtrī and Marāṭhī from the same base, and we must return to the Indian tradition and to the conclusion that Māhārāshtrī and Marāṭhī are based on the same form of speech just as the two names, Māhārāshtrī and Marāṭhī, are two different forms of one and the same word.

It is now permissible to draw attention to several points in which Marāṭhī agrees with Māhārāshtrī. When similar forms also occur in other modern vernaculars, especially in the east, this fact is only in accord with the remarks above. Even Western Hindi forms can often be adduced which agree with Marāṭhī and Māhārāshtrī as against Śaurasēnī. This is partly to be explained by assuming that Western Hindi is derived from various sources. Though it is, in its general character, a Śaurasēnī dialect, it has also assimilated elements from other, say outer, forms of speech. Māhārāshtrī was, moreover, once the dialect of lyric poetry all over India, and it must necessarily have exercised an influence on other dialects, such as that spoken in the home of the present Western Hindi.

Māhārāshtrī has been preserved in two slightly varying forms, the chief language of Prākṛit literature, and the dialect of the non-canonical literature of the Śvētāmbara Jains. This latter form of the language is usually called Jaina Māhārāshtrī, and was perhaps based on the vernacular spoken in Surāshṭra, the modern peninsula of Kathiawar, before the present settlers entered it. The difference between the two forms of Māhārāshtrī is, however, of comparatively small importance and need not trouble us in this connection.

In comparing Marāṭhī with Māhārāshtrī, we cannot base our inquiry on the vocabulary. In the first place we know too little of Śaurasēnī and Māgadhi, and in the second place, the vocabulary of modern Aryan vernaculars does not differ to any considerable extent. A comparison of the inflexions will also yield but a small result, the modern system being quite different from that prevailing in the old Prākṛits. It will hence be necessary to base our conclusions on those facts in which the old Prākṛits are known to differ from each other, and where the same difference can be traced down to modern times. We shall begin with some phonetical features.

Long vowels are occasionally shortened in Māhārāshtrī. Thus, in the common word *lumarō*, Sanskrit and Śaurasēnī *lumārō*, a boy. Compare Marāṭhī *lumar*, which is not a poetical form. Other dialects have *kūcar* and *kūcār*.

*Haridrā*, turmeric, often becomes *haliddi* or *haladdi* in Māhārāshtrī. Compare Marāṭhī *halad*, dative *haḷ'di-lā*, rural Hindi *halad*, *haldī*, *hardī*.

The Sanskrit vowel *ṛ* is sometimes differently treated in the old dialects. Thus, Sanskrit *ṛṣita*, Māhārāshtrī and Ardhamāgadhi *laa* (compare Māgadhi, Ardhamāgadhi



*kada*), but Śaurasēnī usually *kīda*, done, Sanskrit *ghṛta*, Māhārāṣṭrī and Ardhamāgadhī *ghaa*, but Śaurasēnī and Māgadhī *ghīda*, clarified butter. Similarly we find Marāṭhī *kēlē*, i.e., *kaya-illaam*, done, while *ghī*, clarified butter, according to Molesworth is scarcely used in Marāṭhī and must be considered as a Hindi loan-word.

Soft consonants are occasionally hardened in the Prākṛits. Thus, Māhārāṣṭrī

Consonants.

*machchaṭ* and *majjaṭ*, Sanskrit *mādyati*, he grows mad,

Māhārāṣṭrī *vachchaṭ* for *vajjaṭ*, Sanskrit *vrajati*, he goes

Compare Marāṭhī *mats<sup>nē</sup>* (Hindi *mach<sup>nā</sup>*), to swell, Kōṅkanī *votēṭ*, to go

The aspiration has been transferred in the Māhārāṣṭrī and Ardhamāgadhī *ghettum*, Sanskrit *grahitum*, to take. Śaurasēnī has *genhidum*. The base occurring in the Māhārāṣṭrī and Ardhamāgadhī forms has only survived in Marāṭhī. Compare *ghēt<sup>lē</sup>*, taken.

Dental consonants are much more commonly cerebralised in Māhārāṣṭrī, Ardhamāgadhī, and also in Māgadhī, than in Śaurasēnī. Compare Māhārāṣṭrī and Ardhamāgadhī *asaṭ*, Sanskrit *daśat<sup>ṭ</sup>*, he bites, *dakaṭ*, Sanskrit *dakati*, he burns, *dōla*, an eye (compare Sanskrit *dōla*, oscillating), *dollaṭ*, Sanskrit *dōlāyatē*, he swings, *dōhalaa*, Sanskrit *dōhalaka*, the longings of a pregnant woman. Similarly we find Marāṭhī *das<sup>nē</sup>*, to bite, *dāhō* (poetical), heat, *dāḍ<sup>nē</sup>*, to be hot, *dōlā*, an eye, *dōh<sup>lā</sup>*, longings of a pregnant woman, etc. Similar forms occur also in other dialects.

We may add stray forms such as Sanskrit *kshētra*, Māhārāṣṭrī and Ardhamāgadhī *chhetta*, Marāṭhī *śēt*, but Śaurasēnī *khetta*, Hindi *khēt*, a field, Māhārāṣṭrī *kīra*, Marāṭhī *kīr*, but Śaurasēnī and Sanskrit *kīra*, forsooth, Sanskrit *gaḍabha*, Māhārāṣṭrī *gaddaha*, Marāṭhī *gādhav*, but Śaurasēnī *gaddaha*, Hindi *gadhā*, an ass, Sanskrit *pañchāśat*, Māhārāṣṭrī *pannāsam*, Marāṭhī *pannās*, while other modern vernaculars have forms such as Western Hindi *pachās*.

The termination of the nominative singular of masculine *a*-bases was *ō* in Māhārāṣṭrī

Nouns and Pronouns

and Śaurasēnī. The same is the case in old Marāṭhī, thus,

*īāvō*, a king, *nandanu*, a son. The final *u* in the latter form is directly derived from an older *ō*.

The genitive of *i*-bases, with which old *in*-bases were confounded, ends in *issa* and *inō* in Māhārāṣṭrī and Ardhamāgadhī, but only in *inō* in Śaurasēnī, thus, *aggrissa* and *agginō*, Sanskrit *agnēh*, of the fire, *hatthissa* and *hatthinō*, Sanskrit *hastinah*, of an elephant. The form *hatthissa* directly corresponds to Marāṭhī *hāthīs*.

With regard to pronouns we may note that the typical Māhārāṣṭrī forms *majjha*, *mr*, *tujjha*, thy, have survived in Marāṭhī *māḍzhā*, my, *tudzhā*, thy.

Verbs

The Marāṭhī verb shows something of the same rich variety as the Māhārāṣṭrī one.

Thus we not only find the old present, future, and imperative, but also some traces of the precative.

Compare—

dēkh <sup>ṭ</sup>	indriyā	ādhīna	hōijē,	taī	śītōshpā-tē
see	of senses	dependent	he may-become,	then	cold-and-heat
pīvijē	īm	sukhadukkhī	āhajijē	āpana-pē,	
he-will-get	and	with-pleasure-and-sorrow	he-will-bind	himself,	

'See, if a man is dependent on his senses, then he will feel cold and heat and become subject to the feeling of pleasure and sorrow' (*Dnyānāścarī*, ii, 119). Such forms have

usually been explained as passives, by assuming that the old passive can also be used as an active. The explanation given above seems, however, in some cases preferable.

The old passive survives in forms such as *lābh<sup>n</sup>ē*, to be got, *dis<sup>n</sup>ē*, to appear, and so on. In old poetry, however, a passive formed with the characteristic *j* is in common use, thus, *tadhijati*, they are killed, *kiyē*, it is done. Such forms have been confounded with the remains of the old precativē, and both were probably felt to be identical. In modern Marāṭhī only the forms *mhan<sup>j</sup>ē*, it is said, namely, and *pāhijē*, it is wanted, have survived.

It is of importance to note that such forms correspond to the Māhārāshṭrī passive ending in *īyati*, while Śaurasēnī has *iadī*.

Marāṭhī infinitives such as *mārñ*, to strike, are directly derived from Māhārāshṭrī forms such as *māriṇ*, to strike. The participle of necessity, which ends in *avva* in Māhārāshṭrī, *tavya* in Sanskrit, has survived in most modern dialects, sometimes as a future or an infinitive, as in eastern dialects, sometimes as a present participle passive as in Sindhi. Marāṭhī, as well as Gujarātī, uses forms derived from this participle as infinitives, but has also retained it in its original meaning of a future participle passive. Thus, Marāṭhī *myā karāvē*, Māhārāshṭrī *maē kariavva*, it should be done by me, I should do.

The Marāṭhī conjunctive participle in *ūn*, old Marāṭhī *ñ* and *n-nā*, i.e. *ñ + nā*, is derived from the corresponding Māhārāshṭrī form ending in *ūna* and *um*, and has nothing to do with the Śaurasēnī form which adds *ta*. Thus, Sanskrit *kṛtvā*, Māhārāshṭrī *kariūna*, *kariṇ*, Marāṭhī *karñ*, *karunā*, *karūn*, but Śaurasēnī *karia* and *kadia*.

We may add the frequency with which the suffix *ella* is used in Māhārāshṭrī and probably all eastern Prakṛits, just as its modern representative *l* in Marāṭhī, and, lastly, the use of the emphatic particle Māhārāshṭrī and Ardhamāgadhī *chēa*, *chia*, *chēha*, Marāṭhī *chi*, *ts*, Chhattisgarhī *ēch*, but Śaurasēnī *jēva*, Gujarātī and Rājasthānī *j*.

Such points of agreement cannot fail to add strength to the conclusion that Māhārāshṭrī Prakṛit was based on the vernacular of the Marāṭhā country, which is the direct source from which modern Marāṭhī is derived.

Marāṭhī is the only modern vernacular which has been derived from the old Māhārāshṭra Apabhramśa. That latter form of speech had a distinct character of its own. Though being of the same general kind as the eastern vernaculars, it differed from them in several points and sometimes agreed with Śaurasēnī, especially in the pronunciation of certain sounds. The modern representative of the old Māhārāshṭra Apabhramśa is Marāṭhī, and it is, therefore, to be expected that that form of speech occupies a somewhat independent position, sometimes agreeing with the languages of the outer, and sometimes with those of the inner group. That is also the case. Moreover, the conservative character of Marāṭhī has tended to make this independence greater than it was, and at the present day Marāṭhī is a language with very well marked frontiers, and does not merge into any of the neighbouring forms of speech. The border line between Marāṭhī on one side and Gujarātī, Rājasthānī and Western Hindī on the other, is very sharply marked. In the west we see that Gujarātī Bhīli and Khāndēśī gradually become more and more influenced by Marāṭhī. But even when such dialects assume the linguistic form of Marāṭhī, as in the case of Vādvaḷ, Vārli, etc., they retain the character of mixed forms of speech and are no real connecting links. Similar is the state of affairs in the east. The Halbi dialect is not a connecting link between Marāṭhī, Chhattisgarhī and Oriyā, but a

mechanical mixture of all these three languages, spoken by a tribe whose language did not originally belong to the Indo-Aryan Family

Relation of Marāṭhī to the Inner Group

It has already been stated that Marāṭhī in some points agrees with the languages of the inner group The principal

ones are as follows —

The pronunciation generally In Kōṅkanī, however, we find some features which agree with the state of affairs in the east Thus Kōṅkanī possesses the short *e* and *o* sounds and pronounces the short *a* like the *o* in 'hot'

Marāṭhī has two *s* sounds, a dental *s* and a palatal *ś* This latter sound is used before *y* and before *i*, *ī*, and *ē*, which vowels are usually pronounced almost as *yi*, *yī*, *yē*, respectively, a state of affairs which is not in accord with the principles prevailing in the east The palatal pronunciation of *s* is, therefore, due to the combination of *s* and *y*, and quite different from the Bengali *ś*, which has another origin as the eastern Prākṛits clearly show Some Marāṭhī dialects only know the dental *s*

The pronunciation of the palatals as *ṭs*, *ḍz*, respectively, also occurs in some eastern dialects, and in Kāśmīrī A similar pronunciation is common in several dialects of Gujarātī and Rājasthānī Exact parallels to the Marāṭhī pronunciation of *s* and of the palatals are only found in Telugu Such points do not, therefore, prove a closer connexion between the pronunciation of Marāṭhī and of eastern vernaculars

On the other hand, *v* and *ḷ* are distinguished as in Gujarātī, Pañjābī, Sindhi, and, partly, in Rājasthānī Marāṭhī has a cerebral *l* like Rājasthānī, Gujarātī, Pañjābī, and also Oriyā

With regard to the inflexion of nouns and verbs, it should be noted that Marāṭhī has three genders like Gujarātī and some rural dialects of Western Hindī

The nominative singular of strong masculine bases ends in *ā* as in the east and in some dialects of Western Hindī, but in *ō* in Kōṅkanī The nominative plural ends in *ē* as in Western Hindī

Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs The verb is put in the neuter singular if the object is accompanied by a case suffix In the Konkan, however, it agrees with the object also in such cases, just as it does in Gujarātī and Rājasthānī Kōṅkanī also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person, thus Kōṅkanī *hāṣ*, Gujarātī *hū*, I

The nominative singular masculine of demonstrative and relative pronouns ends in *ō* as in Western Hindī, like the nominative of masculine *a* bases in Māhārāṣṭrī

Marāṭhī uses an *n*-suffix to form a verbal noun, as does also Western Hindī. The same suffix, however, also occurs in Eastern Hindī, and Marāṭhī has also a *v* infinitive like Gujarātī and eastern vernaculars

None of these points are of sufficient importance to prove a closer connexion between Marāṭhī and the languages of the inner group They are partly due to the conservative nature of the language, as in the case of the preservation of a separate case of the agent, and they are partly of the same nature as those features in which Māhārāṣṭrī agreed with Śaurasēnī

In other points Marāṭhī agrees with the languages of the outer circle The points of analogy in pronunciation have already been noted, and it has been stated that they are of relatively small importance

Relation of Marāṭhī to the Outer Circle

On the other hand, the preceding pages dealing with the relationship between Marāṭhī and Māhārāṣṭrī will have revealed many facts which show that the phonetical laws of Marāṭhī often closely agree with those prevailing in the east. Of greater importance, however, are several points of analogy in inflexion.

All weak *a*-bases in Marāṭhī have an oblique form ending in *ā*, thus, *bāp*, a father, dative *bāpā-lā*. The same form also occurs in the east. Thus, Bihārī *paḥar*, a guard, oblique *paḥrā*. The eastern vernaculars do not, it is true, use this form regularly. Its existence is, however, of sufficient importance to be adduced in this place. Marāṭhī also shows the origin of this form. In addition to the oblique base ending in *ā*, it also, dialectically, uses a form ending in *ās*, thus, in the Konkani, *bāpās na*, by the father. *Bāpās* directly corresponds to the Māhārāṣṭrī form *bappassa*, of a father, and it is evident that *bāpā* has the same origin, the change of *ss* to *h* being already found in Māhārāṣṭrī.

The termination of the second person singular of verbal tenses ends in *s* as in Bengali, Bihārī, and Eastern Hindi. Konkani, however, uses *y* like Kāśmīrī, and in Berar and the Central Provinces the second person is usually formed like the third person without an *s*.

The past tense has different forms for the three persons, as in eastern dialects. The personal suffixes are the same as in the case of the old present, and it is, therefore, doubtful whether Marāṭhī possesses the so called pronominal suffixes which play so great a rôle in many other languages. The *s* which is, in some dialects, added to the second person singular of all verbs, may perhaps be such a suffix. In a similar way we sometimes find a *t* added to the second person plural, and an *n* to the third person singular. Compare forms such as *karīlē*, it was done (by thee), *sāṅgīlān* (Konkani and Berar), it was said (by him). Such forms are, however, only occasionally used, and the whole question about pronominal suffixes must be left open so far as Marāṭhī is concerned.

The past tense is formed by adding an *l*-suffix as in the east. This feature pervades the whole conjugational system and gives a peculiar colour to the language which is entirely wanting in the inner group. Gujarātī, it is true, forms a pluperfect participle by adding an *l*-suffix. This seems, however, to be one of those points in which that language has been influenced by the vernaculars formerly spoken in its present home. The *l*-suffix must be derived from the Prākṛit suffix *lla* which played a great rôle in Māhārāṣṭrī, Ardhamāgadhī, and probably also in Māgadhī. It is a secondary suffix, added to the old past participle passive, and it is, consequently, originally not necessary. We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects, thus, Chitpāvanī *māyṛā* and *māṛilā*, it was struck. On the other hand, this suffix is used in a much wider way in Konkani. The oldest instance of its use in the modern way is the Ardhamāgadhī *āṇḍḍiya*, brought.

The future is formed by adding an *l*- or *n*-suffix. This form has been compared with the *l*-present in Bihārī. An *l*-future also occurs in Rājasthānī and some northern dialects. The base of the Marāṭhī future is identical with the habitual past, the old present. Sometimes, however, the two differ, thus Nāgpurī *mḍzō*, I used to sleep, but *mḍzal*, I shall sleep, Karhādī *mārṣī*, thou wilt strike (the corresponding form of the habitual past does not occur in the materials available). It is, therefore, perhaps allowable to conclude that the Marāṭhī future (and past habitual) has preserved traces of two old forms, the present and future. Māhārāṣṭrī future forms such as *karīḥu*, thou wilt do, *karīḥu*, he will do, would regularly become *karīs* and *karī* in Marāṭhī.

The most important points in which Marāṭhī agrees with eastern vernaculars are thus the oblique form of weak  $\alpha$ -bases, the termination of the second person singular of verbal tenses, the distinguishing of the various persons in the past tense, and the  $l$ -suffix of the same form. These points are of sufficient importance to justify us in stating a closer relationship between Marāṭhī and the languages of the east. It should, however, be borne in mind that all these characteristics can be explained from the features of Māhārāshtrī Prākṛit.

In many points Marāṭhī differs from all other Indo-Aryan vernaculars. We may mention the almost universal use by nouns of a distinct oblique base, the dative in  $s$ , the genitive suffix  $ṭṣā$ , the possessive pronouns  $māḍḥā$ ,  $mṃ$ ,  $tudḥā$ ,  $thv$ , the numeral  $paññās$ , fifty, the conjunctive participle ending in  $ān$  (compare, however, Oriyā), and so on.

The position of Marāṭhī as compared with other Indo-Aryan vernaculars may, therefore, be defined as follows. In some points it has developed peculiar forms of its own, in others it agrees with the languages of the inner group, more especially, in pronunciation, and in important points of inflexion it forms one group with the eastern vernaculars of the outer circle.

In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī-speaking inhabitants of the Konkan once occupied the modern Gujarat, and only settled in the Konkan after having lived for some time in the neighbourhood of the Gujarātis. The tradition according to which their original home was Trihōtra may be a faint recollection of such a migration.

The Marāṭhī country has long been famous for its literature. The Vaidarbhī Rīti, the literary style of the Berar school of Sanskrit writers, was highly praised by Dandin, as far superior to the artificial style of the east, the Gaudiyā Rīti. The old Māhārāshtrī lyrics fully justify this praise, and later poets such as Rājāsēkhara proudly mention Māhārāshtra as *Sarāpatī-janma-bhūh*, the birth-place of the goddess of eloquence, where the sweet and serene, the graceful and agreeable, neotai of poetry is found. We cannot in this place give even a rapid survey of the Prākṛit and Sanskrit literature connected with Māhārāshtra. We must be content to give a short account of the later literature in Marāṭhī.

The revival of literature in the Marāṭhī country is, just as is the case elsewhere in India, closely connected with the religious renaissance which can be traced from the time of Śaṅkara down to the present day. The oldest Marāṭhī literature is, therefore, religious. It is due to the wish to make the religious thoughts and ideas of the old Sanskrit literature accessible to those who were not masters of any language other than their own vernacular. Sanskrit works were, therefore, translated and free paraphrases were made. The bulk of Marāṭhī literature is of this description, and like its prototype, it is written in verse. Prose compositions are later, and have not played the same rôle.

For the history of Marāṭhī literature and the development of the Marāṭhī language it is of importance to note that almost all its poets have come from the Dekhan and the country round Paithan. The Konkan and Berar do not claim a single name of importance.

The beginning of Marāṭhī literature seems to be connected with the Vishnuité reformation inaugurated by Rāmānuja (beginning of the twelfth century). To him Vishnu was the 'Supreme Deity, endowed with every possible gracious attribute, full of love and pity for the sinful beings who adore him, and granting the released soul after death a home of eternal bliss near him.'

The same religious devotion to Vishnu, or, as he calls him Viṣṭhobā, meets us in the *Abhangs*<sup>1</sup> of Nāmdēv, who is considered to be the first Marāṭhī poet. He was a tailor from Pandharpur, and probably flourished in the middle of the thirteenth century. Most of his works have been lost, but some of his stanzas have found their way into the *Īdigranth* of the Sikhs, and they can still impress us with his devotion to God for whom he longs 'as the Chakravāka longs for his mate or a child for its mother.'

A contemporary of Nāmdēv was Dnyānōbī, or Dnyānēśvar who wrote a paraphrase of the *Bhagavadgītā* in the *Ōvī* metre. He lived at Alandi, north of Poona, and his work, the *Dnyānēśvarī* or *Bhāvārthadīpikā*, is dated Śaka 1212 = 1280 A.D. This work is very highly esteemed among the Marāṭhās. It is penetrated by deep religious feeling, but is also pervaded with the barren philosophy of later Hinduism.

The poet Mukundarāva probably belongs to the same age. His best known work is the *Tirēka Sindhu*, or Ocean of Discrimination, which is strongly influenced by orthodox Vedantism.

The next important poet whose works have been preserved is Ekanāth, a Rīgvēdin from Paithan, who died in 1609. His favourite metre was the *Ōvī*, but he also wrote *Abhangs*. His principal works are based on Sanskrit originals and are devoted to the praise of Vishnu. His *Ekanāthī Bhāgavata* is based on the 11th *Skanda* of the *Bhāgavata-Purāna*, and has been printed in Bombay. He further wrote the *Bhāvārtha-Rāmāyana*, the *Rul min-Sayamrara*, the *Scātmasukha*, etc., and also composed works in Hindōstani. He was a contemporary of Shāhji, the father of Śivaji, and is spoken of as an ardent student of the *Dnyānēśvarī*.

His daughter's son was Mukṛēśvar, who was born in 1609, and lived at Paithan. He is often spoken of as the master of the *Ōvī* metre, and his principal works are paraphrases of Sanskrit originals. He wrote part of a *Maahābhārata*, a *Bhāgavata*, a *Śatanulha Rācanākhāna*, and, according to tradition, also a *Rāmāyana*.

We have now come down to the time of Śivaji, the founder of the Marāṭhā power. This national hero, who is usually known as a rude and treacherous warrior, was himself influenced by the growing Marāṭhī literature, and its greatest poet courted his favour. He sat as a pupil at the feet of Rāmdās (1608-1681), the son of a Kulkarni in Jamb at the Godavari, who spent his life in devotion to Rāma, and hence changed his name Nārāyaṇ to Rāmdās. Śivaji is said at one time to have offered him his whole kingdom, but Rāmdās declined the offer, and continued till his death to live as an unmarried devotee. The principal work of this author is the *Dāśbōdh*, on religious duties, and he also wrote numerous *Abhangs* and *Ślōhas*.

Tukārām (1608-1649) was born at Delu, a small village to the north of Poona, and his father is said to have been a Śūdra. By profession he was a wandering reciter of *Kathās* or religious stories and legends, and he is considered to have brought the *Abhang* to the highest perfection. His poetry is devoted to the praise of Viṣṭhobā. Religious longing and devotion, affectionate love and moral purity, are the keynotes of his verses, many of which are also remarkable for the sincere consciousness they exhibit of the idea of sin,—an expression of religious faith rarely met with in older literature, but which was in later times imitated by poets such as Mahīpati.

<sup>1</sup> '*Abhang*' is the name of a metre. The word means 'unbroken, and refers to the poems being of indefinite length, and to the loose, flowing, nature of the rhythm.

A contemporary of Tukārām was Vāman Pandit (died 1673), a Rīgvēdin from Satara, who studied in Benares, and also wrote in Sanskrit. His style is heavy, and the predilection for *yamakas* and other artificial embellishments show the growing influence of the Sanskrit *Kāvya*. He wrote a commentary on the *Bhagavadgītā* in the *Ōrī* metre, called the *Yathārthadīpikā*, and numerous works based on the *Mahābhārata*, the *Rāmāyana*, the *Bhāgavata*, and so on.

Śrīdhara (1678-1728), the most copious of all Marāṭha poets, was a Brāhman from the neighbourhood of Pandharpur. His works were mostly based on the Sanskrit epics and on the Purānas, and are highly popular. Some of the titles are *Rāmarījaya*, *Harīrījaya*, *Pāṇḍavapīṭāpa*, *Śivalilāmṛta*, and so on.

Amṛtarāja, who was a Dēśastha Brāhman, lived in Aurangabad about the middle of the eighteenth century. He was renowned as a *śighrakavi*,<sup>1</sup> and wrote also in Hindōstānī. His works are partly based on the Purānas, and are partly of a more metaphysical description. They abound in various kinds of alliterations. Like Tukārām he used to perform recitations.

A younger contemporary of Amṛtarāja was Mōrōpant or Mayūra Pandit (1729-1794), a Karhādā Brāhman from Baramatī in the Poona district. As a boy he acquired considerable proficiency in Sanskrit, in which language he also wrote some poems. His Marāṭhī works are largely influenced by Sanskrit poetry. He used all the artificial apparatus of Sanskrit rhetoric, and freely introduced Sanskrit words into his Marāṭhī. His works, which include a *Bhārata*, a *Bhāgavata*, several *Rāmāyanas*, a *Mayūrahēkavali*, and so forth, are held in high estimation among his countrymen, but are less palatable to European taste.

Mahīpati (1715-1790), a Dēśastha Brāhman of the Rīgvēdins from Tahrabad near Patthan, was an imitator of Tukārām, but his chief importance rests on the fact that he collected the popular traditions about national saints, and put them in a poetical form. His various works, such as the *Bhaktarījaya*, the *Bhaktalīlāmṛta*, the *Santarījaya*, the *Santalīlāmṛta*, are usually described as the Acta Sanctorum of the Marāṭhās. They are partly based on older works by Nābhājī and Udbhavachudgan, but partly also on oral tradition, and narrate the miraculous life and doings of older deified poets such as Dnyānōbā and Tukārām.

There are, besides, a great many minor poets, such as Ohintāmani, Raghunāth (end of eighteenth century), Prabhākara and others, who mainly based their poems on the Purānas, the Mahābhārata, and the Rāmāyana. It is not, however, possible to enter into details.

Almost all the Marāṭhī poetry mentioned on this and the preceding pages is religious. Erotic lyrics have, however, also been highly appreciated by the Marāṭhās from the earliest times. We possess a precious testimony to this leaning of the national mind in the famous *Sattasāi* of Hāla. In modern Marāṭhī the erotic poetry is principally represented by the so-called *Lāvanīs*, small ballads usually put into the mouths of women, and often of a rather scandalous description. Among the authors of *Lāvanīs* we may mention Anantaphandī (1744-1819), a Yajurvēdin from Ahnādnagar, who also mis-used his poetical genius in lavishing praise on Bājī Rāō, the last Peshwa, and Rāmjōśī (1762-1812), a Dēśastha Brāhman from Sholapur. In this connection we may also mention the *Naukā Kṛīdan* of Viśvanāth, and the *Anangāṅg* of Kalyāna Mala.

<sup>1</sup> A *śighrakavi* is a poet who is able to compose a poem on any topic without preparation or delay, an *improvisatore* or extemporising poet.

The feats of the national heroes from Śivaji and downwards, have furnished materials for numerous *Pāvādās*, or war-ballads, mostly by nameless poets, which are sung everywhere in the country. Lastly, the numerous proverbs current among the Marāthās should be noticed. A good selection has been published by Manwaring. See Authorities below.

The prose literature in Marāthī is of much smaller importance. It embraces narratives of historical events, the so-called *Bakhars*, moral maxims such as the *Vidur Niti*; folk tales, such as the *Vētāl Pantāvīśī*, the *Simhāsan Battīśī*, the *Śuk Bāhattarī*, and so forth. In modern times a copious literature of prose works has arisen, mainly translations from English, and several journals and newspapers in Marāthī are published, chiefly in Bombay and Poona.

#### AUTHORITIES

##### A—Early references

Mahārāshṭra as the name of a country, does not seem to occur before the sixth century A D, when it is mentioned by Varāhamihira in his *Bṛhat-Saṃhitā*, v, 64. The reference to the language of Mahārāshṭra as the base of the principal Prākṛit in Dandin's *Kāvyādarśa*, i, 35, belongs to about the same time.

The name was also known to the Chinese pilgrim Hsuen Tsang, to Albirūnī, and to Ziāu'd-dīn Barnī. See the references in Yule's *Hobson-Jobson*, s v *Mahratta*.

The first reference to Mahārāshṭrī as the name of a language seems to be in Vararuchi's Prākṛit Grammar, the date of which cannot be ascertained. Other grammarians simply use *Prākṛitam*, i e, the Prākṛit language, instead.

Later authors, such as Rāmatakavāgīśa and Kramadīśvara, mention a dialect called Dākṣhinātyā as a form of Apabhramśa, i e, in this connection, as one of the vernaculars of India. Dākṣhinātyā is, in the *Sāhitya Darpana* stated to be identical with Vaidarbṣikā, the vernacular of Berar. Dākṣhinātyā is usually mentioned together with Māgadhī and Ardhamāgadhī and Professor Lassen was therefore inclined to class it with those dialects. We are not, however, told that Dākṣhinātyā has any characteristics of its own. On the contrary, Mārkandēya expressly states that Dākṣhinātyā is not a separate dialect, *lakṣhanākaranāt*, because it has no characteristic marks of its own. It is, therefore, impossible to base anything upon the names Dākṣhinātyā and Vaidarbṣikā. They may, or may not, correspond to the modern Dakṣiṇī and Varhādī, the dialects of the Dekhan and Berar respectively. Modern Marāthī is, at all events, so old that the mention of Dākṣhinātyā and Vaidarbṣikā can refer to it. The oldest Marāthī inscription of which anything is known, goes back to about A D 1115-8, and an inscription of some extent is dated A D 1207. Compare *Epigraphia Indica*, Vol i, pp 343 and f, Vol vii, p 109. It should be mentioned that a reference to the dialect of the Dākṣhinātyās, or Southerners, occurs in the *Mriochchhakatīkā*, where we are told that it was no distinct form of speech. On account of their knowledge of various aboriginal languages the Dākṣhinātyās are said to speak as they thought proper. The passages which might be expected to illustrate this dialect are, however, written in Śaurasēnī.

The first mention of the Marāthā country in Europe seems to be found in Friar Jordanus' *Mirabilia Descripta* (c 1328). The passage containing the reference has been reprinted in Yule's *Hobson-Jobson*, l o, and is as follows —

'c 1328 "In this Greater India are twelve idolatrous Kings, and more Kingdom of Maratha which is very great"—Friar Jordanus, 41'

. There is also the



The same authority also reproduces the earliest mention of the Marāṭhī language of which I am aware. It has been taken from John Fryer's—*A New Account of East India and Persia*, London, 1698, and it is dated 1673. It is as follows —

'1673 " They tell their tale in Moratty by Profession they are Gentues "—Fryer, 174'

Other old references to the Marāṭhās and their country will be found in *Hobson-Jobson*. They may here be left out of consideration, and we shall turn to early mentions of the language.

The Konkani form of Marāṭhī was early dealt with by Portuguese missionaries, who called it the northern dialect of Kōṅkanī. A paraphrase of the contents of the Gospels in that language by Francisco Vas de Gumarraens, was printed in 1659, and a grammar by an unknown missionary was completed in the seventeenth century. See the authorities quoted under Konkani Standard below, p. 65.

The Kōṅkani dialect was described at a still earlier date. The old references will be found among the authorities dealing with that form of speech. See p. 166.

Marāṭhī itself began to occupy European scholars early in the eighteenth century. It was considered to comprise two dialects, Balabande and Marāṭhī. In reality, however, these are only the two common characters used in writing Marāṭhī, Balabande corresponding to the Bālbōdh and Marāṭhī to the Mōḍi character.

Marāṭhī does not seem to be represented in the translations of the Lord's Prayer published by Joh. Chamberlayne in 1715. La Croze in a letter to Theophilus Siegfried Bayer dated November, 1731, mentions Marāṭhī as *Marathica lingua*, also called *Balabande*. He rightly remarks that the written character is identical with Dēvanāgarī. See *Thesaurus epistolicus Lacrozianus*, Vol. III, Lipsiae 1746, p. 64, where a specimen of the written character is given. La Croze derives the alphabet from Hebrew.

In the same work, Vol. I, Lipsiae 1742, p. 338, is printed a letter from Benj. Schultze, the well-known author of one of the first Hindōstānī grammars, who for some time lived as a missionary in Madras. The letter is dated the 28th January 1734, and it contains the incidental remark that Schultze had sent specimens in the Dēvanāgarī and Balabande languages to Europe. We learn from other sources that he furnished translations of the Lord's Prayer into Marāṭhī. His manuscripts were preserved in Leipzig, and afterwards published in several collections, for the first time in the *Orientalisch- und Occidentalischer Sprachmeister* of Johann Friedrich Fritz. This book which was printed at Leipzig, 1748, was an enlarged reprint of a similar work by Johann Heinrich Hager, published in Leipzig, 1741, which is, in its turn, based on older collections by Andreas Müller. The *Sprachmeister* was, however, revised by the Danish Missionary Benj. Schultze, just mentioned, who added 15 Indian specimens from his own collections. It accordingly contains the Mōḍi character on pp. 94 and ff. which is called *Marathicum Alphabetum*. On pp. 120 and ff. some remarks on Hindōstānī, taken from Schultze's *Grammatica Hindostanica*, have been printed. We are here told that the *Balabandish* and *Marathish* language is a daughter of the *Dewanagara* language, that is of Sanskrit. P. 124 gives the *Balabandu*, i.e., the Bālbōdh character. On p. 206, we find the first ten numerals in Marāṭhī figures. Between pp. 212 and 213 is inserted a comparative vocabulary called *Tabula exhibens harum linguarum affinitatem et differentiam*. The fifth and sixth columns in this table contain some words in Marāṭhī, with the headings *Marathice* and *Balabandice*, respectively. The two columns are identical. Column 9 contains the same words in Kōṅkanī, *Cuncanice*. To the *Sprachmeister* is annexed a

collection of versions of the Lord's Prayer It includes the Lord's Prayer in Goanica, p 85, Balabandeca, p 90, and Marathica, p 93, all by Schultze The *Sprachmeister* furnishes the materials for the mention of the 'Marathica' and 'Balabandeca' languages in the *Alphabetum Brammhancum seu Indostanum universitatis Kast* Romæ, 1761, p 15 This work, which was published by the Congregatio de Propaganda Fide, was soon followed by the *Grammatica Marasta*, Rom, 1778, and a *Catechismo da Doutrina Cristam*, Rom, 1778, in Portuguese and Marāthi

From about the same time is Ivarus Abel's *Symphona symphona, sive undecim Linguarum orientalium Discors exhibita Concordia, Tamulicæ videlicet . . . Marathicæ, Balabandicæ Cincanicæ* Copenhagen, 1782

Lorenzo Hervás y Panduro, a Spanish Jesuit from Galicia, also dealt with Marāthi in his huge encyclopedia *Idea del Universo*, Cesena, 1778-87 The twentieth volume has the title *Vocabulario poligloto con Prolegomeni sopra più di cl Lingue*, Cesena, 1787, and contains a comparison of 63 words in 154 languages The Marāthi portion is printed on p 163 The ensuing volume, the twenty-first, is a collection of versions of the Lord's Prayer in more than 300 languages and dialects The title of this part is *Saggio pratico delle Lingue con Prolegomeni e una Raccolta di Orazioni Dominicale in più di trecento Lingue e Dialecti* It contains a Marāthi version on p 143, and a Goanese one on p 145, both after Benj Schultze, and also, on p 116, another Marāthi version, after the Catechism, mentioned above

Some Marāthi words are also given in the Russian publication *Glossarium comparativum Linguarum totius Orbis* St Petersburg, 1787 They were reprinted by Franz Carl Alter in his book *Ueber die Samskradamsche Sprache*, Vienna, 1794

A short review of the older works will be found in Adelung's *Mithridates* See below

The Scriptures were partly translated into Marāthi by the Serampore missionaries. The New Testament and the Pentateuch were published in 1807, the prophetic books in 1821 A Kōnkanī translation of the Bible appeared at Serampore in 1819

The list of authorities which follows does not include the works mentioned in the preceding pages It should be compared with the shorter lists printed below under Konkan Standard and Kōnkanī See pp 65 and 166

#### B—General

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- CAMPBELL, SIR GEORGE,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier* Calcutta, 1874 *Mahrattas* on pp 3 and ff
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Marāthī is usually written in the so-called Bālbōdh or in the so-called Mōdi character<sup>1</sup>

Written character

Bālbōdh, *let* 'teachable to children' is identical with Dēva-nāgarī, and has been described in Vol v Part II, pp. 7 and ff

It is used in almost all printed books, and also, to a great extent, in private transactions and letters The Mōdi character is almost totally confined to the latter kind of writing An example of its use will be found on pp 259 and ff It consists of the following signs —

#### VOWELS

अ a      इ ā      ए १, २,      ओ u, ū,  
 ऐ ē      औ au      धे ō      धै au      धं am      धः ah

#### CONSONANTS.

क ka      ख ha      ग ga      घ gha      ङ na  
 च cha      छ chha      ज ja      झ jha      ञ ña  
 ट ta      ठ tha      ड da      ढ dha      ण na  
 त ta      थ tha      द da      ध dha      न na  
 प pa      फ pha      ब ba      भ bha      म ma  
 य ya      र ra      ल la      व va  
 श śa      ष sha      स sa      ह ha  
 ङ la      क्ष ksha      ण dnya

The forms of the vowels given above are only used at the beginning of words or syllables When the vowels follow a consonant they are expressed by means of secondary signs in the same way as in the Dēvanāgarī alphabet For the sake of teaching these signs the alphabet is disposed in *Bārākh'dis*, or series of twelve letters, each containing a consonant combined with all possible vocalic sounds Such Bārākh'dis are —

क-का-की-की-कु-कु-के-के-को-को-कं-काः  
 ka kā ki kī ku kū kē kē kav kō kau kam kah  
 ग-गा-गी-गी-गु-गु-गे-गे-गो-गो-गं-गाः  
 ga gā gi gī gu gū gē gē gav go gau gam gah  
 ट-टा-ती-ती-तु-तु-ते-ते-तो-तो-तं-टाः  
 ta tā ti tī tu tū tē tē tav tō tau tam tah

A short note on the *Modi Character* by B A Gupte will be found in the *Indian Antiquary* Vol xxxiv, 1905, pp 27 and ff

In Kōṅkani the Kanarese and also the Roman alphabet are often used for the printing and writing of the dialect. Compare below p 107. The Kanarese letters have been described in Volume IV under Kanarese.

Mr. Beames has justly pointed out that Marāṣhī has 'a very decided individuality, a type quite its own, arising from its comparative isolation for so many centuries'. The vocabulary chiefly consists of Tādibhavis of different age. The loans from Persian are comparatively unimportant. On the other hand, old Tādibhavis have, since the revival of Marāṣhī literature, to some extent been replaced by Sanskrit loan-words. Thus, we now find *prasād*, favour, instead of the *pasāy* of Duvīnoba's poetry, *qamblīr*, deep, instead of his *qahīru*, *nāth*, a lord, instead of his *ṛāḥ*, and so on. The general character of Marāṣhī has been described by Mr. Beames as follows:—'Marāṣhī is one of those languages which one may call playful—it delights in all sorts of jingling formations and has struck out a larger quantity of secondary and tertiary words, diminutives, and the like, than any of the other tongues'.

**Pronunciation.**—The short *a* is pronounced like the *u* in English 'but'. In Kōṅkani, however, it assumes the open sound of *o* in 'hot,' as is also the case in Bengali. Thus *roṭē*, to go. A short *a* is inherent in every consonant which is not combined with any other vowel. In poetry this short *a* is always pronounced. Thus, *ghar*, a house, is pronounced *ahara*. Such a word is therefore, said to be disyllabic. In the same way *gharā*, to a house, is said to have three syllables, and so on. On the other hand, in everyday speech the final short *a* of a polysyllabic word is not pronounced. Thus, *ghar*, a house, *bahān*, a sister.

In a word of three syllables, which ends in a vowel other than *a*, a short *a* in the penultimate is slurred, thus *ṭāḷ'āṇ*, a sieve. In words of four syllables a short *a* in the antepenultimate is silent, thus, *lar'rat*, a saw. In a word of five syllables a short *a* in the second syllable, and, if the word does not end in a silent *a*, in the penultimate is silent. Thus, *ṣir'harat*, resemblance, *car'tar'la*, an extra payment. The short *a* in compound words is dropped in the same cases as in the uncompounded word. Thus, *vi-sar'lā*, he forgot, *lal'at'nē*, to be agitated.

These rules are observed in the Konkani, in the northern part of the Dekhan, Berar, and the Central Provinces. In the Dekhan south of Poona every short *a* is fully sounded, though the educated classes try to conform their speech to the Poona standard, thus, *visaralā*, he forgot. A final *a* is, however, in most cases silent. This tendency to pronounce the short *a* is probably due to the influence of the neighbouring Kanarese. It is most strongly developed in Kolhapur where even the short final *a* is often fully sounded, thus, *dōna*, two. Similar is the case in the dialect of the Saraswat Brahmins of Karwar. See below, pp 188 and ff.

Short and long *a* are often interchangeable with *ē*, more especially in the termination *ē* of neuter bases, of the instrumental and of verbal forms, and in the termination *ēn* of the future. Thus, *gharē*, *gharā*, and *gharā*, houses, *bāpā-nē* and *bāpā-nā*, by the father, *sangit'lē* and *sangit'lā* or *sangit'lā*, it was said, *mhanēn*, *mhanān*, or *mhanan*, I shall say. The *a* forms are not admitted into literature or into the language of the educated classes in the Dekhan, but are quite common in the Konkani, Berar and the Central Provinces.

Short *i* and *u* as final vowels only occur in loan-words such as *matī*, intelligence, *bhannu*, sun. In the dialect of the Saraswat Brahmins of Karwar, however, final *i* and *u* are quite common.

*I* and *u* are always long in the penultimate of words ending in a silent *a*, thus *mārīt*, striking, *lākūd*, wood, *ũs*, a sugarcane. They are short when they are followed by a full nasal sound, thus, *unt*, camel. These rules, however, only apply to the language of the educated classes.

When a word is inflected or ends in a long vowel the long *ī* and *ū* of the penultimate are shortened or changed to *ē*, thus, *mārīt*, striking, *mārītā* or *mārīlā*, while striking.

A long *ā* is apparently also shortened under the same conditions, though it is written as long, thus, *hātās*, written *hātās*, to the hand; *kanās*, written *kānās*, to the ear. In such cases *a* has the sound of *a* in Italian *ballo*.

*E* is commonly pronounced as *yē*, thus, *yēk* and *ēk*, one. This form is common everywhere with the exception of Poona and the neighbourhood. Literary forms such as *yēnē*, to come, *yēthē*, and *ēlhē*, here, etc., show that the pronunciation of *ē* as *yē* has been common all over the Marāthī country. *Ē* is commonly interchangeable with *yā*, thus, *tē*, or *tyā*, *vēlēs*, at that time. Compare *śam-bhar*, for *śyam-bhar*, and *śem-bhar*, hundred.

The Anusvāra is commonly written before surd consonants in order to denote the nasal corresponding to the consonant. Thus, *उट unt*, a camel, *मांडी māṇḍī*, a thigh. Such nasals occur before soft mutes, and also, if the preceding vowel is short, before hard mutes. In other cases the Anusvāra coalesces with the preceding vowel to a nasal vowel which is indicated by means of the Anunāsika. Thus, *अंत*, inside, *bhōvāṭ*, an eyebrow. In Sanskrit words the Anunāsika before *r*, *ś*, *ṣ*, *s*, and *h* is pronounced as a nasal *ṛ*, and before *y*, *l*, and *v* as a nasal *ṝ*, *ṝ*, respectively. Thus, *saṁsār*, the world, *saṁhār*, destruction of the universe, *saṁyōg*, junction.

The Anunāsika is often dropped, or, when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by *n*. The latter pronunciation is especially used in honorific words such as *tyānlā*, to him (honorific plural). Thus, *gharāt*, in the house, *tyā-nē*, by him. In the Southern Konkan, however, the nasal pronunciation is very marked.

The gutturals, dentals, and labials are pronounced as in Sanskrit.

The palatals are pronounced as in Sanskrit in words borrowed from that language and from Hindostānī, and in Marāthī words before *i*, *ē*, and *y*, thus, *chand*, fierce, *jamā*, collected, *chikhal*, mud, *bāpā-chē ghar*, the father's house, *māghyā gharāt*, in my house. *Ch* is also pronounced in the same way in *chār*, four. This form is derived from Prākṛit *chattār* and *chaūrō* probably through the steps *chaār*, *chyār*, compare *ghōdyās* from *ghōdaassa*, *ghōdaās*, to a horse. The numeral 'forty' is usually pronounced *ṭṣālīs*. In other cases the palatals are pronounced as *ṭṣ*, *ṭṣh*, *ḍz*, *ḍzh*, respectively. In the Konkan this pronunciation is also common before *ē*. Thus, *ṭṣākar*, a servant, *ḍzānē*, to go, *ḍzē* (Konkan), which.

*Jī* is pronounced as *ḍny*, or, in the Konkan, as *gy*, thus, *ḍnyān* or *gyān*, knowledge. The sound only occurs in borrowed words.

The cerebrals are usually pronounced as in Sanskrit. The cerebral *d* after vowels is, however, pronounced as an *r* in the Central and Northern Konkan, and as an *ṛ* in some dialects in Berar and the Central Provinces, and probably also elsewhere. Thus, *ghōḍā*, *ghōṛā* and *ghōṛā*, a horse. We may compare the change of *d* to *ṛ* between vowels in Māhārāshtri-Prākṛit, thus, Sanskrit *tadāga*, Māhārāshtri *talāa*, Marāthī *talē*, a tank. In some rustic dialects in Berar *d* is, in a similar way, often confounded with *l*, thus, *ghōlā*, a horse, *ḍzavad*, near. The cerebral *n* is often confounded with the dental *n*, though both

have a different origin, thus, *pānī* instead of *pānī*, water. It has often been stated that the cerebral *u* is more common in the Konkan. This statement, however, only applies to the Kōnkanī dialect, where the two sounds seem to be correctly distinguished. In Nagpur every dental *u* is said to become cerebral. All the specimens forwarded for the use of this Survey, however, give a dental *u* in all places.

Marāṭhī possesses a cerebral (ऌ) as well as a dental (ॡ) *l*-sound. The former is derived from a single *l* between vowels in Prākṛit, the latter from a double *ll*, thus, *lāl*, Māhārāṣṭrī *lālō*, time, *phāl*, Māhārāṣṭrī *phullam*, flower. The cerebral *l* is pronounced by putting the tip of the tongue against the palate and allowing the air to pass on both sides. On the coast, from Thana to Rajapur, the cerebral *l* has become dental, and in Berar and the Central Provinces it is often pronounced as an *r* or as a *y*. Thus, *mālī*, *mālī*, *mārī*, and *māyī*, a gardener.

The consonant *v* has a sound between *v* and *vo*. It is produced by bringing both the lips (not only the lower one as in English) in contact with the upper teeth, the rounding of the lips being less than in pronouncing a *vo*. Before *e*, *i*, *ē*, *y*, and *h* it sounds almost like a *r*, while in other positions it approaches the sound of *vo*. A final *v* coalesces with a preceding vowel to a kind of diphthong, thus, *gāv*, a village, pronounced almost as *gāō* or *gār*. Before *e*, *i*, and *ē*, a *v* has a tendency to be dropped. Thus, we find *estō* and *ristar*, fire, *is* and *ris*, twenty, *yāl* and *ēl*, time. Such forms occur all over the Marāṭhī country, especially in rustic dialects.

Marāṭhī has two *s*-sounds, a dental *s* and a palatal *ś*. The latter is used before *e*, *i*, and *ē*, and *y*, and in loan-words from Sanskrit and Persian. Thus, *śimphī*, a caste name, *śāl*, a stone, *śāl*, field, *śyām*, blue. Similarly *śam-bhar*, instead of *śyam-bhar* or *śem-bhar*, hundred. Dialectically every *ś* is changed to *s*. A cerebral *sh* only occurs in borrowed words such as *lēsh*, rest, *lēsh-nē*, to dry up. It is pronounced as an *ś*.

Aspirated letters have often lost their aspiration, thus, *hāt*, Prākṛit *hattha*, hand, *māḍ*, Prākṛit *majjha*, waist, *sāng-nē*, Prākṛit *saṃghaī*, to say. In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, disaspiration is almost the rule.

**Nouns.**—Nouns may end in a short silent *a*, or in a long vowel, including *ē*, with or without nasalisation. A few nouns end in *ai*, *ō*, and *au*. Final *e* and *u* only occur in borrowed words such as *lavi*, a poet, *mati*, intelligence, *dhēnu*, a cow.

The bases of nouns are weak, when they end in a short inherent *a*, or strong, when they end in a long vowel or a diphthong. Thus, weak, *ghai*, house, *bhint*, wall, strong, *ghōdā*, horse, *mōlī*, pearl. The long final of strong bases is derived from contraction. Thus, *ghōdā* goes back to a Prākṛit *ghōdaū*, *mōlī* to a Prākṛit *mollam*.

**Gender.**—There are three genders, masculine, feminine, and neuter. The neuter is used to denote inanimate beings, and also animate beings in the plural where both the natural genders are included, or the gender is left undecided, thus, *mān-sē*, people. In the Konkan the neuter singular is commonly used to denote females before the age of puberty, thus, *chēdī*, a girl. In the plural the neuter is often used as a honorific feminine, thus, *bāī-sāhīb ālī*, the lady came.

Strong bases ending in *ā* are, if they are not borrowed words, masculine. The corresponding feminine and neuter terminations are *ī* and *ē*, respectively, thus, *mul-gā*, a boy, *mul-gī*, a girl, *mul-gē*, a child.

**Number.**—There are two numbers, the singular and the plural. Of masculine nouns only those ending in *ā*, which take *ē* instead of *ā*, change for the plural. Thus, *bāp*, father, fathers, but *ghōdā*, a horse, *ghōdē*, horses.







The past participle of transitive verbs is passive. Thus, while *vāchit* means 'reading,' *vāchilā* means 'having been read,' 'read.' 'The boy reads a book' is *mulgā pōthi vāchitō*, but 'the boy read a book' must be expressed 'a book was read by the boy,' *mulgā-nē pōthi vāchilī*. Here the verb agrees in number, person, and gender with the object. This construction is called the *karman prayōga*, or Passive construction and is used in all cases where the object is uninflected.

In other cases the participle is put in the neuter gender, and the object of the verb is put in the dative. Instead of 'I killed him' we thus say 'a killing was done by me with reference to him,' *myā tvā-lā mārile*. This is called the *bhāvē prayōga*, or Impersonal construction. It is used when the object is inflected, that is, in most cases where the object of a transitive verb is a person. In the Konkan, however, the passive construction is often also used in such cases.

The future participle passive or participle of necessity never has an active sense. Thus, *tālāvē* means 'to be gone,' *eundum*, and *mārāvē*, which is to be killed, *interficiendum*. The tenses formed from this participle of intransitive verbs should accordingly be expected to be used in the impersonal construction, thus, *myā ūthāvē*, it is to be risen by me, I should rise. A tendency exists, however, to forget the passive force of the participle, and thus we often find the active construction, the participle agreeing in gender, number, and person with the subject. Thus, *tō ūthāvā*, he may, or might, rise, *tī ūthāvī*, she may rise, etc. In the case of transitive verbs either the passive or the impersonal construction is used. Thus, *ap'rādh na karāvā*, sin should not be committed, *myā rātsāvē*, I should read.

The preceding remarks will have shown that transitive and intransitive verbs differ in construction in the past tense and in the subjunctive. There are, however, some transitive verbs which take the active construction in their past tense. Such verbs are *tar'nē*, to pass over, *padh'nē*, to study, *pāv'nē*, to obtain, *piyē*, to drink, *bōl'nē*, to speak, *mhan'nē*, to say, *lēnē*, to put on, *visar'nē*, to forget, *śik'nē*, to learn, *samadz'nē*, to understand, *har'nē*, to loose, etc. Thus, *tō bōl'lō*, he said, *tī dhadā śik'li*, she has learnt her lesson.

The Marāthī verb is generally stated to have two conjugations. The first comprises intransitive verbs and such transitives as use the active construction, the second most transitives. Verbs ending in vowels and *h* form their present tense after the first conjugation. Verbs ending in *h* form their past tense after the second conjugation, while the past tense of vocalic roots is irregular.

Both conjugations agree in the formation of most tenses. They differ in the following particulars. In the present and past participles and in tenses formed from them an *i* is inserted between the base and the suffixes in the second conjugation, while verbs following the first insert an *a*. Thus *mārit*, striking, *uthat*, arising, *mā'ilā*, struck, *uth'la*, arisen. Similarly the characteristic vowel of the habitual past and the future is *i* in the second, and *ā*, or, dialectically, *ā*, in the first conjugation. Thus, *mī karin*, I shall do, *mī ūthēn*, or *uthān*, I shall arise.

The two conjugations are, however, continually confounded, not only in poetry, but also in the current speech of the people, especially in Berar, the Central Provinces, and the Konkan.

The terminations of the various persons will be found in the Skeleton Grammar on pp. 31 and 32. It should, however, be noted that the difference between the second and third persons has a strong tendency to disappear. The details are as follows.

In the singular the second person usually takes the form of the third person in Berar and the Central Provinces. Thus, *tu ahē*, thou art, *tu gēlā*, thou wentest. In Kōnkanī the second person usually ends in *y*, thus, *tū āsāy*, thou art.

In the plural the second person often has the same termination as the third in Dekhan and Kōnkanī, thus, *āhāt*, Kōnkanī *āsāt*, you are, in Sholapur even *āhōt*, we are. In Berar and the Central Provinces the second person plural of the past tense is usually like the third, and in Kōnkanī also the first person plural takes the same form. Thus, Berar *qilī*, you went, they went, Kōnkanī *gele*, we went, you went, they went.

A dialectical termination of the second person plural is *o*, which is found in a few cases in the Konkan, thus, *hāv* and *hā*, you are, *mār'āiv*, you shall strike.

The third person singular often ends in *n* in the Konkan, Berar, and the Central Provinces, regularly only in the past tense of transitive verbs. Thus, *tyā-na sāngit'lan*, he said.

The verb substantive has in the Konkan a form different from that used in other districts, *ā* being substituted for *ō*, thus, *mī hāy* instead of *mī hōy*, I am.

The present tense of finite verbs will be found in the Skeleton Grammar. Instead of the termination *ē* of the first person singular neuter, however, we commonly find *ō* in the Dekhan, thus, *mī karitō*, I (neuter subject) do. The termination *tē* used with a subject of the feminine gender is commonly replaced by *tī* in the Dekhan and *tyē* in the Konkan. Thus, *ti karitī*, or *karit'yē*, she does.

In the Konkan, Berar, and the Central Provinces, the present tense is very commonly formed by adding the abbreviated verb substantive to the present participle without any change for gender. Thus, Konkan *mī sōditāy*, that is *sōdit-hāy*, I seek, Berar *tō, tē, yētē*, he, she, comes, Nagpur *tū dātāt*, they go.

The past and future participles passive are commonly used as verbal nouns. The past participle passive in such cases takes a subject in the nominative, in the same way as when it is used as a past tense. A postposition is afterwards added, the participle being inflected like an ordinary noun. Thus, *tum-chi tsāk'ī sōdityā-var*, your service left-on, on having left your service, *tughī āi vār'lyā-pāsūn*, thy mother dead-from, since your mother's death.

The future participle passive is used in the dative and genitive cases as an infinitive of purpose, a verbal noun, and a gerundive. Thus, *bāg pāh'cyās tsālā*, go to see the garden, *vātsāv'yā-chē pustak*, a book to read, *mī marāv'yā-tsāi nāhī*, I am not to die.

The usual verbal nouns will be found in the Skeleton Grammar. Several other dialectical forms occur, thus, *tsārāvā-lā*, in order to tend (Konkan, Berar, Central Provinces), formed from a base *tsārāv*, *karā-lē*, in order to do, *tsārāy-lē*, in order to tend (same localities), form a verbal noun *tsār*, *tsār'yā-lē*, in order to tend (Berar), from a verbal noun *tsārē*, and so on.

The conjunctive participle usually ends in *ūn*, thus, *karūn*, having done. Besides this there is a form ending in *ōn*, corresponding to poetical forms ending in *ōn*, *ōne*, *ōnyā*. It is occasionally met with all over the Marāṭhī country, thus, *nyghōn*, having gone out.

Several forms of the transitive verb are, as has already been pointed out, in reality passive. There is, accordingly, no necessity for a separate passive voice. Marāṭhī has further preserved many verbal doublets, the one being intransitive or an old passive, the other an active verb. Thus, *gaḷ'nē*, to drop, *gāl'nē*, to strain, *tsar'nē*, to graze, *tsār'nē*, to cause to graze, to feed, *pad'nē*, to fall, *pād'nē*, to fell, *tuf'nē*, to be

broken, *tōd'nē*, to break, etc. In other cases the passive is expressed in a periphrastic way, thus, *tyā-tsā uddhār hōil*, he will be saved. The Hindi passive, formed by adding the verb 'to go' to the past participle passive, is used in business letters, and does not really belong to the language, thus, *mī mārīlā dzāin*, I shall be struck.

The potential verb is formed from the future participle passive and is always used in the passive or the impersonal construction. Thus, *ma-lā uthav'tē*, for-me arising can be-done, I can rise.

Old passive forms are *pāhyē*, it is wanted, *mhan'jē*, namely, *lit.* it is said. Other old passives only occur in poetry.

When the preceding remarks are borne in mind it is hoped that the principal features of the language will be easily understood from the short grammatical sketch which follows.

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**MARĀTHĪ SKELETON GRAMMAR.**

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Masculine nouns				Feminine nouns			Neuter nouns			
Sing	Nom	<i>lāp</i> , a father.	<i>mālī</i> , a gar dener	<i>ghōdā</i> , a horse	<i>bhint</i> , a wall	<i>māl</i> , a gar-land	<i>ghōdī</i> , a mare	<i>ghar</i> , a house	<i>mōlī</i> , a pearl	<i>mul'gā</i> , a child
	Obl	<i>bāpī</i>	<i>mālyā</i>	<i>ghōdyā</i>	<i>bhintī</i>	<i>mālē</i>	<i>ghōdī</i>	<i>gharā</i>	<i>mōlyā</i>	<i>mul'gyā</i>
Plar	Nom	<i>bāp</i>	<i>mālī</i>	<i>ghōdē</i>	<i>bhintī</i>	<i>mālā</i>	<i>ghōdyā</i>	<i>gharē</i>	<i>mōtyē</i>	<i>mul'gī</i>
	Obl	<i>bāpā</i>	<i>mālyā</i>	<i>ghōdyā</i>	<i>bhintī</i>	<i>mālā</i>	<i>ghōdyā</i>	<i>gharyā</i>	<i>mōtyā</i>	<i>mul'gyā</i>

## II - PRONOUNS

	I	We	Thou	You	Self	Who?	What?	How many?
Nom	<i>mi, mī</i>	<i>āmhi<sup>1</sup></i>	<i>tū</i>	<i>tumhi<sup>1</sup></i>	<i>āpan<sup>2</sup></i>	<i>lōn</i>	<i>lāy</i>	<i>lutī</i>
Instr	<i>mī mṡā</i>	<i>āmhi<sup>1</sup></i>	<i>tū tṡā</i>	<i>tumhi<sup>1</sup></i>	<i>āpan</i>	<i>kōnī</i>	<i>lasā-nē<sup>3</sup></i>	<i>lutī-nī</i>
Dat	<i>ma lā, maḍz lā</i>	<i>āmhā lā</i>	<i>tu lā, tuḍz lā</i>	<i>tumhā-lā</i>	<i>āp<sup>4</sup> nā lā</i>	<i>kōnā lā<sup>4</sup></i>	<i>lasā lā</i>	<i>lutī lā</i>
Gen	<i>māḍzhā</i>	<i>ām tṡā</i>	<i>tuḍzhā</i>	<i>tum tṡā</i>	<i>āp<sup>4</sup> lā</i>	<i>kōnā tṡā</i>	<i>lasā tṡā</i>	<i>lutī tṡā</i>
Obl	<i>maḍz</i>	<i>āmhā</i>	<i>tuḍz</i>	<i>tumhā</i>	<i>āp<sup>4</sup> nā<sup>5</sup></i>	<i>kōnā<sup>5</sup></i>	<i>lasā</i>	<i>lutī</i>

## Demonstratives and Relatives

	This		
	Masculine	Feminine	Neuter
Nom	ह३	हि	ह३
Ins	ह्यि न३	हि न३	as masc
Dat	ह३ ल३, ह्यि३, ह्यि३ ल३	हि ल३, हि३, हि३ ल३	as masc
Abl	ह्यि ह३न, ह्यि३ ह३न	हि ह३न	as masc
Gen	ह्यि त३	हि त३	as masc
Obj	ह३	ह्यि	ह्यि

Thus also *tō*, he, that, *f tī*, n *tō*; *qzō*, who, which, *f jī*, n *jō* The oblique form is used before inflected nouns Thus, *tyā gharāt*, in that house The plural is regular, thus, *hā*, *f hyā*, n *hī* gen *hyā tīā*, etc

### A -Auxiliary Verbs and Verbs Substantive

I am, etc			I was, etc	I am not
1	अ'व or अ'य	अहं	अहं, f अहं n अहं	नअहं, or नअहं
2	अ	अहं	अहं, f अहं n अहं	नअहं, नअहं, or नअहं
3	अ	अहं	अहं, f अहं n अहं	नअहं, or नअहं
4	अ'व, अ'य, or अ'व	अहं	अहं	नअहं, or नअहं
5	अ'व	अहं	अहं	नअहं, or नअहं
6	अ	अहं	अहं, f अहं n अहं	नअहं, नअहं, or नअहं

[illegible]

## B—Finite Verb

FIRST CONJUGATION—*Uḥānē*, to riseInfinitive *uḥānē*Verbal Nouns—(1) *uḥānē*, (2) *uḥānē*, *yī lā*, *yā cāḥ*; (3) *uḥānē*, *yī lā*, *yā cāḥ*; (4) *uḥānē*Participle Pres., *uḥānē*, Pa. t., *uḥānē*, Futur., *uḥānē*; Noun of Agency, *uḥānē*Conjunctive Participle *uḥānē*, having risen.Adverbial Participle *uḥānē*, *uḥānē*, while rising

	Present, I rise, etc.	Past, I rose, etc.	Past habi- tual, I used to rise, etc.	Future, I shall rise, etc.	Subjunctive, I may rise, etc.		Imperative, rise, etc.
					Active construction	Impersonal con- struction	
Eng 1	<i>uḥānē</i> f. <i>ē</i> , n. <i>ē</i>	<i>uḥānē</i> f. <i>lā</i> , n. <i>lā</i>	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i> f. <i>ē</i> , n. <i>ē</i>	<i>myā</i>	} <i>uḥānē</i> <i>uḥānē</i> <i>uḥānē</i>
2	<i>uḥānē</i> f. <i>lā</i> , n. <i>lā</i>	<i>uḥānē</i> f. <i>lā</i> , n. <i>lā</i>	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i> f. <i>ē</i> , n. <i>ē</i>	<i>lā</i>	
3	<i>uḥānē</i> f. <i>lā</i> , n. <i>lā</i>	<i>uḥānē</i> f. <i>lā</i> , n. <i>lā</i>	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i> f. <i>ē</i> , n. <i>ē</i>	<i>lā</i>	
Flor 1	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i> f. <i>ē</i> , n. <i>ē</i>	<i>āmā</i>	} <i>uḥānē</i> <i>uḥānē</i> <i>uḥānē</i>
2	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i> f. <i>ē</i> , n. <i>ē</i>	<i>āmā</i>	
3	<i>uḥānē</i>	<i>uḥānē</i> f. <i>lā</i> , n. <i>lā</i>	<i>uḥānē</i>	<i>uḥānē</i>	<i>uḥānē</i> f. <i>ē</i> , n. <i>ē</i>	<i>lā</i>	

Present Definite I am rising, etc., *uḥānē*, etc.Imperfect, I was rising, etc., *uḥānē*, *lā*, *lā*, etc.Present Habitual, I usually rise, etc., *uḥānē*, *lā*, *lā*, etc.Perfect and Pluperfect, formed by adding, respectively, *āḥ* and *lā* to the Past tense; thus, *uḥānē* *āḥ*, thou hast risen, etc.Past Conditional, had I risen, etc., *uḥānē*, etc., inflected like the Past tenseSECOND CONJUGATION—*mānē*, to strikeParticiple Present, *mānē*, Past *mānē*, Future, *mānē*

	Past, I struck, etc.		Past habi- tual, I usually struck, etc.	Future, I shall strike, etc.	Subjunctive, I should strike, etc.	
	Passive construction	Impersonal construction			Passive construction	Impersonal construction
Eng 1	<i>myā</i>	<i>myā</i>	<i>mānē</i>	<i>mānē</i>	<i>myā</i>	<i>myā</i>
2	<i>lā</i>	<i>lā</i>	<i>mānē</i>	<i>mānē</i>	<i>lā</i>	<i>lā</i>
3	<i>lā</i> nē, etc.	<i>lā</i> nē, etc.	<i>mānē</i>	<i>mānē</i>	<i>lā</i> nē, etc.	<i>lā</i> nē, etc.
Flor 1	<i>āmā</i>	<i>āmā</i>	<i>mānē</i>	<i>mānē</i>	<i>āmā</i>	<i>āmā</i>
2	<i>tumā</i>	<i>tumā</i>	<i>mānē</i>	<i>mānē</i>	<i>tumā</i>	<i>tumā</i>
3	<i>lā</i> nē	<i>lā</i> nē	<i>mānē</i>	<i>mānē</i>	<i>lā</i> nē	<i>lā</i> nē

S is often added in the second person singular of the Past tense—thus *lā* *yānē* *lā*, thou madest a feastOther forms agree with the first conjugation—Thus *mānē*, etc., I strike, *mānē*, strikeC—Irregular Verbs—Verbs ending in vowels and in *h* form their present after the first and their future and habitual past after the second conjugation. Thus, *dehē*, I give, *yānē*, I shall come; *yānē*, he usually came. Those ending in *h* form their past in *lā*; thus, *rāhē*, *lā*, he remained. In the verb *hānē*, to become, *hānē* changed to *hā* before *ā*; thus, *hānē*, become yeSome verbs form their Past in *lā*; thus, *nighānē*, he went out, *mānānē*, he said. *T* is inserted before *lā* in *ghānē*, to take, *ghānē*, to put, *dānē*, to wash, *baghānē*, to see, *māgānē*, to ask, *ānē*, to tell; thus, *ghānē*, *ghānē*, *dānē*, *baghānē*, *māgānē*, *ānē*. *T* is inserted in *lānē*, to dig, *mānē*, to cry, *hānē*, to slay, thus *lānē* and *lānē*; *mānē* and *mānē*, *hānē*. Roots ending in *i* add *lā*; thus, *pyālē*, drank (root *pi*) *bhyālē* feared (root *bhi*). So also *lānē*, to wear, Past *lānē*. *Karānē*, to do, forms *kānē*; *marānē*, to die, *mālē*, *dānē*, to give, *dālē*. Irregular are *hānē*, to become, Past, *dāhānē*, and *dāhānē*; *yānē*, to come, Past, *ālā*; *dānē*, to go, Past *ghānē*D—Causal Verbs—Causatives are formed by adding *av* *av*, or, in roots ending in long vowels and *h*, *av* and *avav* respectively. Thus, *lānē*, to cause to sit; *dānē*, to cause to give. In the Dekhan *iv* is substituted for *av*, and this is now generally adopted in the Imperative; thus *kariv*, let him do. Causatives follow the second conjugationE—Potential Verbs—Formed as causal verbs, but follow the first conjugation. They always use the passive or the impersonal construction, the subject being put in the Dative or in the Instrumental formed from the Genitive. Thus, *Rāmā* *lā*, or *Rāmā* *chayā* *nē* *lā* *kār* *lā* *av*, *Rāma* can eat bread; *ma* *lā* *lā* *av*, I could go



## MARĀTHĪ IN THE DEKHAN.

The form of Marāṭhī spoken in the Dekhan very closely agrees with the preceding grammatical sketch. It is usually called Dēśī, that is the language of the *Dēś*, the country *par excellence*.

The frontiers within which this form of Marāṭhī is spoken coincide with those given for the whole language towards the north. Towards the west it gradually merges into the Konkani form of the language in the hilly country which separates the Konkani from the Dekhan. It will be shown below that this latter form is largely influenced by Dēśī along the whole frontier line. On the other hand, similar dialects are also spoken in the Dekhan, thus, for instance, by the Kun'bis of Poona. These mixed forms of speech will be dealt with in connection with the Marāṭhī of the Konkani.

Towards the east, Dēśī merges into Varhādī in Buldana, where it occupies the western part of the district. Farther to the south the frontier line coincides with that given above for Marāṭhī. It is not, however, possible to state how many speakers in Hyderabad should be assigned to Dēśī and how many to Varhādī.

The Dekhan form of the language is also spoken in the towns of Bijapur, the chief language of which district is Kanarese, and, to some extent, in Dharwar. In Baroda it is the language of the court, and is spoken by the following numbers in the different districts —

Baroda	35,678
Nasari	10,674
Kadi	3,138
Amreli	2,338
<b>TOTAL</b>	<b>51,828</b>

The revised figures for the districts where it is spoken as a vernacular were reported Number of speakers for this Survey as follows —

Bombay Town and Island	80,000
Thana	32,000
Nasik	520,000
Ahmadnagar	804,000
Poona	939,000
Bhor State	153,000
Sholapur	586,000
Akalkot State	26,000
Satara	1,159,500
Satara Agency (State Aundh)	55,000
" " (State Phaltan)	59,500
Belgaum	265,000
Jat State	43,000
Kolhapur State	710,000
Dharwar	44,000
Dharwar (Kulvadi)	3,000
Southern Marāṭhā Jaghirs	265,350
Bijapur	27,680
Baroda	51,828
Buldana	270,000
<b>TOTAL</b>	<b>6,093,858</b>

It is probable that much of this total in reality refers to a form of speech similar to that current in the Konkan. We know this to be the case with the Kun'bis of Poona. The difference between the two dialects is not, however, so important that any serious disadvantage will arise from the whole total being put down as belonging to Dēśi.

The Dēśi form of the language is also to some extent spoken by the educated classes all over the Marāthī territory, and by settlers from the Dekhan throughout India. In most cases no detailed figures are available, and the estimates forwarded from Janjira, Kolaba, and Ratnagiri have therefore been put down as belonging to the Konkan form of Marāthī, though many of the educated classes speak pure Dēśi.

The speakers of Marāthī in those parts of India where it is not a vernacular have been returned as speaking Marāthī, without mention of sub-dialect. The figures will be found in the general introduction to the group. See above p. 2.

Standard Marāthī in the Dekhan form, has, however, been reported from several districts outside the territory where that dialect is spoken as a vernacular. The details, so far as they could be ascertained, are as follows.

In the Bombay Presidency Standard Marāthī has been returned from Kanara and Savanur. The ensuing estimates of the number of speakers have been forwarded by the local authorities,—

Kanara	.	.	.	2,000
Savanur	.	.	.	800
TOTAL				<u>2,800</u>

In Berar, where a slightly different dialect is current in most districts, settlers from the Dekhan have brought the Standard form of the language with them. It has only been returned from Akola and Ellchpur, and the numbers of speakers have been estimated as follows —

Akola	.	.	.	.	5,000
Ellchpur	.	.	.	.	250
TOTAL					<u>5,250</u>

One thousand of the speakers in Akola and all in Ellchpur have been returned as speaking 'Dakhinī Marāthī'. They are stated to be immigrants from the south. The western part of Buldana belongs linguistically to the Dekhan, and the speakers of Marāthī in that district have been included in the total given above on p. 32.

In Central India Marāthī, in the form which this language assumes in the Dekhan, is the court language in the Indore State, and it is also spoken by Dakhinī Brāhman and Marāthās in the Sajapur district of Gwalior and in Bhopal. The revised figures are as follows,—

Indore	.	.	.	77,000
Gwalior	.	.	.	1,000
Bhopal	.	.	.	3,300
TOTAL				<u>81,300</u>

In the Central Provinces the language of Poona and surrounding districts is sometimes called Punēkarī. Almost all the speakers are found to the north of the Satpura plateau, in the Sangor and Nerbada territories. These districts once belonged to the Garha-Mandla dynasty of Gonds, but were finally handed over to the Peshwa in 1781.

and thence for some time formed part of the Marāthā principality of Saugor. Though the Bhonslas of Nagpur afterwards held sway over the country from 1791 till it was annexed by the British in 1818, the Marāthī of those districts is still the Dekhan form of the language. The number of speakers has been returned for the use of this survey as follows —

Hoshangabad and Makrai	5,500
Narsinghpur	600
Jubbulpore	2,250
Damoh	1,500
Chanda	25
<b>TOTAL</b>	<b>9,875</b>

By summing up the figures given in the preceding pages we arrive at the following total for the Dekhan form of Marāthī

A Spoken as a vernacular	6,093,858
B Spoken abroad—	
Bombay Presidency	2,800
Berar	5,250
Central India	81,300
Central Provinces	9,875
	<hr/> 99,225
<b>TOTAL</b>	<hr/> <b>6,193,083</b> <hr/>

## POONA

The specimens received from Poona very closely agree with the grammatical sketch on pp. 30 and 31. Marāthī is spoken all over the district, without great dialectical differences, by the bulk of the population. The two specimens which follow have very few peculiarities. The form *mī* is used in addition to *myā* as the case of the agent of the personal pronoun of the first person, thus, *mī pāp kēlē āhē*, by-me sin done is. Transitive verbs add *s* in the second person singular of the past tense, thus, *tvā*, or *tū*, *karādū hī dūlē-nāhīs*, by-thee a-kid even was-not-given-by-thee, *mōṭhī jēv-nāvaḷ kēlis*, a-great feast was-made-by-thee, thou gavest a great feast.

There are no instances of the use of the first person neuter and the third person feminine singular of the present tense. These forms end in *tē*, *tē* respectively, in Standard Marāthī. Thus, *yētē*, I (neuter) come, *yētē*, she comes. The usual forms in the Dekhan are *yētō*, I (neuter) come, *yētī*, she comes.

In all other respects the specimens well represent the language of Marāthī literature. A list of Standard Words and Phrases will be found below on pp 395 and ff.

[No 1]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

(DISTRICT POONA )

## SPECIMEN I

कोणे एका मनुष्यास दोन पुत्र होते । त्यांतील धाकटा बापाला म्हणाला, वावा, जो मालमत्तेचा वांटा मला यावयाचा तो दे । मग त्यानें त्यांस संपत्ति वांटून दिली । मग थोडक्या दिवसांनीं धाकटा पुत्र सर्व जमा करून दूर देशांत गेला । आणि तेथें उधळेपणानें वागून आपली संपत्ति उडविली । मग त्यानें सर्व खर्चिल्या-वर त्या देशांत मोठा दुष्काळ पडला । त्या-मुळे त्याला अडचण पडू लागली । तेव्हां तो त्या देशांतील एका गृहस्था-जवळ जाऊन राहिला । त्यानें तर त्याला डुकरें चारावयास आपल्या शेतांत पाठविलें । तेव्हां डुकरें जीं ठरफले खात असत त्यां-वर आपले पोट भरावे असें त्याला वाटले । आणि कोणी त्याला कांहीं दिलें नाहीं । नंतर तो शुद्धी-वर येऊन म्हणाला, माझ्या बापाच्या किती चाकरांस भरपूर भाखर आहे । आणि मी भुकेनें मरतो । मी उठून आपल्या बापा-कडे जाईन व त्याला म्हणेन, वावा, मी आकाशाच्या-विरुद्ध व तुझ्या-समीर पाप केले आहे आणि आतां पुढे तुम्हा पुत्र म्हणावयास मी योग्य नाहीं । आपल्या एका चाकरा-प्रमाणे मला ठेव । नंतर तो उठून आपल्या बापा-कडे गेला । तेव्हां तो दूर आहे इतक्यांत त्याचा बाप त्याला पाहून क्रळवळला, आणि त्यानें धाऊन त्याच्या गळ्यास मिठी मारली, व त्याचे चुवन घेतले । मग पुत्र त्याला म्हणाला, वावा आकाशाच्या-विरुद्ध व तुझ्या-समीर मी पाप केले आहे । आणि आतां पुढे तुम्हा पुत्र म्हणावयास मी योग्य नाहीं । परंतु बापानें आपल्या चाकरांस सांगितले, उत्तम भगा आणून त्याचे आंगा-वर घाला । आणि त्याच्या हातांत अंगठी व पायांत जोडा घाला । मग आपण जेजुं आणि आनंद करूं । कां कीं हा माझा पुत्र मेला होता, तो फिरून जिवंत झाला, व हारवला होता, तो सांपडला आहे । तेव्हां ते आनंद करूं लागले ॥

त्या-वेळेस त्याचा वडील पुत्र शेतांत होता । मग तो घरा-जवळ येऊन पोहोचल्या-वर त्यानें वाद्य व नाच ऐकिले । तेव्हां चाकरांतील एकास

वोलावून त्यानं विचारिलें, हें काय आहे। त्यानें त्याला सांगितलें कीं, तुम्हा भाऊ आला आहे, आणि तो तुम्हा बापाला मुखरूप मिळाला म्हणून त्यानें मोठी जेवणावळ केली आहे। तेव्हां तो रागावला आणि आंत जाई-ना। म्हणून त्याचा बाप बाहेर येऊन त्यास समभावं लागला। परंतु त्यानें बापाला उत्तर दिलें कीं, पद्दा, मी इतकीं वर्षे तुम्ही चाकरी करतों आणि तुम्ही आज्ञा मी कधीं-ही मोडली नाहीं। तरी म्यां आपल्या मित्रा-बरोबर चैन करावी म्हणून त्वां मला कधीं करडू हि दिलें नाहींस। आणि ज्यानें तुम्ही सपत्ती कजविणी-बरोबर उध्वस्य केली तो तुम्हा पुत्र जेव्हां आला तेव्हां त्यासाठीं मोठी जेवणावळ केलीस। तेव्हां तो त्यास म्हणाला, मुला, तूं नेहमी माझ्या-बरोबर आहेस आणि माझी सर्व मालमत्ता तुम्हीच आहे। परंतु हर्ष व आनंद होणे योग्य आहे, कारण कीं तुम्हा भाऊ मेला होता तो फिरून जिवंत झाला, व हरवला होता तो सांपडला ॥

[No. I.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

(DISTRICT POONA)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnī cī mānushyas don putra hōtē. Tyāñīl dhāk'ā  
 Certain one to man two sons were Them-in-from the-younger  
 āp'ā mhanālē, 'bābā, dzo māl'mattē-tsā vīā mā-lā yāvayā-tsā  
 the-father to said, 'father, what the-property of share me-to is-to-come  
 to do' Mag tyā-nē tyās sampattā vītūn dīlī  
 the-gave' Then him-by to-them wealth having-divided was-given.  
 Mag thot'vā dītsī-nī dhak'ī putra sarv dīzāmā karūn  
 The a-few days-after the-younger son the whole together having-made  
 dūr de-sīt gīlī, mī tēth' udh'ī-pranī-nē vāgūn āp'ī  
 far to-country went, and there spendthriftness-with having-behaved his-own  
 sampattā udh'ī. Mag tyā-nē sarv kharehukā-var tyā  
 wealth was squandered Then him-by all being-spent-after that  
 de-sīt mothī dushk'ī padh'ī. Tyā-mulē tyā-lā ad'īsan  
 in-country great famine fell. That-on-account-of him-to difficulty  
 padh'ī lāgh, tēhī tō tyā de-sīt cī grāhasthā-dzavā  
 to-fall began, then he that country-in-from one householder-near  
 dīzūn rīhīlī Tyā-nē tar tyā-lī duk'rē tsīrāvā is āp'vā tātāt  
 having-gone lived. Him-by then him some to feed his-own into-field  
 pathavīlē Tēhī duk'rē jī tarphālē khāt-asat tvā-var āp'lē  
 it-was sent Then some which husks used-to-eat that-upon his-own  
 pāt bhārīvē aē tyā-lā vāt'lē, ānī kōnī tyā-lā  
 belly should-be-filled so him-to it-appeared, and anyone-(by) him-to  
 l'īhī dīlē nāhī. Nantār tō suddhī-var vātūn mhanālā,  
 anything was-given not Then he senses-to having-come said,  
 'mīghyā hīpā-chyā kīti tsīkrās bhār-pur bhīkar āhē, ānī mī  
 'my father-of hear-many to-servants sufficient bread is, and I  
 bhuk'ē-nē mar'tō Mī utthān āp'vā bāpā-kadē dzāin va  
 hunger-with die I having-arisen my-own father-to will-go and  
 tyā-lī mhanēn, "bābā, mī ākūā-chyā-viruddh va tujhyā-samōr pāp  
 him-to will-say, "father, me (by) heaven-of-against and of-thee-before sin

kēlē āhē, ānī ātā-pudhē tudzhā putra mhanāv'yās  
*done is, and henceforth thy son to-cause-(myself-)to-be-called*  
 mī yōgya nāhī Āp'lyā ēkā tsāk'rā-pramānē ma-lā thēv'' Nantar  
*I fit am-not Thy-own one servant-like me keep.''' Then*  
 tō uthūn āp'lyā bāpā-kadē gēlā Tēvhā tō dūr āhē it'kyāt  
*he having-arisen his-own father-to went Then he far is just-then*  
 tyā-tsā bāp tyā-lā pāhūn kal'va'lā, ānī tyā-nē dhāūn  
*his father him having-seen pitied, and him-by having-run*  
 tyā-chyā galyās muthī mār'li, va tyā-chē ohumban ghēt'lē  
*his on-the-neck embracing was-struck, and him-of kiss was-taken*  
 Mag putra tyā-lā mhanāla, 'bābā, ākāśā-chyā-viruddh va tujhyā-samōr  
*Then the-son him-to said, 'father, heaven-of-against and of-thee-before*  
 mī pāp kēlē āhē Anī ātā-pudhē tudzhā putra mhanāv'yās  
*me-(by) sin done is And henceforth thy son to-be-called*  
 mī yōgya nāhī' Parantu bāpā-nē āp'lyā, tsāk'rās sāngit'lē,  
*I fit am-not' But the-father-by his-own to-servants it-was-told,*  
 'uttam dzhagā ānūn tyā-chē āngā-var ghālā Anī tyā-chyā  
*'the-best robe having-brought his the-body-on put And his*  
 hātāt ang'thī va pāyāt dzōdā ghālā Mag āpan jēū  
*on-the-hand a-ring and on-the-foot shoes you-put Then we shall-eat*  
 ānī ānand karū, kā-kī, hā mādzhā putra mēlā hōtā, tō  
*and happiness shall-make, because, this my son dead was, he*  
 phirūn jivant dzhālā, va hārav'lā hōtā, tō sāpad'lā āhē' Tēvhā tē  
*again alive became, and lost was, he found is' Then they*  
 ānand karū lāg'lē  
*joy to-make began*

Tyā-vēlēs tyā-tsā vadil putra sētāt hōtā Mag tō gharā-dzaval  
*At-that-time his elder son in-field was Then he house-near*  
 vēūn pōhōts'lyā-var tyā-nē vādy va nāts aklilē Tēvhā  
*having-come arriving-after him-by music and dancing was-heard Then*  
 tsāk'rātīl ēkās bōlāvūn tyā-nē vichārīlē, 'hē kāy āhē?'  
*servants-in-from to-one having-called him-by it-was-asked, 'this what is?'*  
 Tyā-nē tyā-lā sāngit'lē kī, 'tudzhā bhāū ālā āhē, ānī tō  
*Him-by him-to it-was-said that, 'thy brother come is, and he*  
 tujhyā bāpā-lā sukh'rūp mīlālā mhanūn tyā-nē mōthī jēv'nāval kēli  
*thy father-to safe was-got therefore him-by great feast made*  
 āhē' Tēvhā tō rāgāvlā ānī āt dzāi-nā Mhanūn tyā-tsā  
*'is' Then he got-angry and inside would-not-go Therefore his*  
 bāp bāhīr yēūn tyās sam'dzhāvū lāg'lā Parantu tyā-nē bāpā-lā  
*father out having-come him to-persuade began But him-by father-to*  
 uttar dilē kī, 'pahā, mī it'kī varshē tujhī tsāk'rī kartō,  
*reply was-given that, 'see, I so-many years thy service am-doing,*

āni tujhī ādnyī mī kadhī-lī mōdīlī nāhī Tarī myā āpīyā  
*and thy order (by)-me ever even was-broken not Yet by-me my-own*  
 matri-barōbar chun karāī rahanūn trā ma-lā kadhī  
*friends-with sentiment should-be-made saying by-thee me-to ever*  
 barālū hī dilē nāhīs Āni jṛā-nē tujhī sampatī  
*and even given-was not-by-thee. And whom-by thy property*  
 kadhī-binī-barōbar udhasth kēlī tō tudzā putra jēvā ālā  
*lovels with squandered was-made ' that thy son when came*  
 tēhī tāsīhī mōhī jēr'nāval kēlīs ' Tērā tō tyās  
*then his-sake-for great feast was made-by-thee ' Then he to-him*  
 rahanīlī, 'mīlī, tū nīhī mī mājhā-barōbar āhēs, āni mājhī sarv  
*and, 'son, thou alive me-with art, and my all*  
 mīl'matī tujhī-is shc Parantu harsh va ānand hōnē jōgya āhē  
*proper'y thee-alone is But delight and joy to-be proper is*  
 Karan-kī, tudzī bhū mēla hōtī, tō plurūn jīvant dzhālā, va  
*Because, thy brother dead was, he again alive became, and*  
 harānī hōtī, to sīpādīlā '  
*he was, he was-found '*



[No 2]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

(DISTRICT POONA)

## SPECIMEN II.

नारायण-रावांनीं आपल्या-कडून पुष्कळ सागून पाहिलें। पण गोविंदाचें मन वळेना। त्याचें मनांत डाक्तरीचा धदा शिकावा असेंच भरलें होतें। आणि डाक्तरीचा धदा शिकण्याचें त्या दिवसांत तसें फारसें साधन नव्हतें। एकुलता एक मुलगा थोडेसें अधिक इंग्रजी शिकून तयार झाला म्हणजे कोठेंतरी चिकटून द्यावा। नौकऱ्या त्या दिवसांत सहज लागत आणि नौकरी लागली म्हणजे वढती ही लवकर होई। पण गोविंदाचा नाद एक, आतां अधिक इंग्रजी न शिकतां आपल्या शेजारींच असणाऱ्या डाक्तरा-जवळ राहून डाक्तरी धदा शिकून लवकर डाक्तरी करूं लागावें। नारायण-रावांनीं तसें-ही सांगितलें कीं, तू आणखी इंग्रजी शिक म्हणजे नवीन उघडलेल्या डाक्तरी-कालेजात तुला घालतो। पण नाही। शेवटी मुलाचा नाद पुरवावा असें मनांत आणून त्यांनीं डाक्तर दामोदर-रावांस आपल्या मुलाचा हेतु कळवून त्यास जवळ करावा अशी विनंती केली। आणि त्यांनीं-ही, मी त्याला शिकवून तयार करतो, पण तयार झाल्या-नंतर त्यानें या गावांत डाक्तरी-धंदा करूं नये। अशा अटी-वर त्यास आपल्या हाता-खालीं विद्यार्थी म्हणून घेण्याचें कवूल केलें ॥

[No 2]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

(DISTRICT POONA.)

## SPECIMEN II

## TRANSLITERATION AND TRANSLATION.

Nārāvan-rāvā-nī	āp'lvā-kadūn	pushkal	sāngūn	pāhulē.	Pan		
Narayan-Rao by	himself-by	much	having-told	it-was-seen	But		
Gōvindā-chē	man	valē-nā	Tyā-chē	manāt	dākt'ri-tsā-dhandā		
Govind-of	mind	would-not-move	His	in-mind	the-medical-profession		
śikhāvā	asē-ts	bhar'lē	hōtē	Ānī	dākt'ri-tsā-dhandā		
should-be-learned	so-only	entered	was	And	the-medical-profession		
śik'nyā-chē	tvā	div'sāt	tasē	phār'sē	sādhān navh'tē	Ēkul'tā ēk	
learning-of	those	in-days	so	considerable	means	was-not	Single one
mul'gā,	thōdē-sē	adluk	ingrajī	śikūn	tayār	dzhālā,	mhan'jē
son,	a-little	more	English	having-learned	educated	(f-)became,	then
kōthē-tari	chik'tūn	dyāvā	Nauk'ryā	tyā	div'sāt		
somewhere	having-employed	should-be-given	Employments	those	in-days		
sahadz	lāgat,	ānī	nauk'ri	lāg'li,	mhan'jē	badh'ti-hi	
easily	used-to-be-got,	and	employment	(when-)was-got,	then	promotion-also	
lav'kar	hōi	Pan	Gōvindā-tsā	nād	ēk	Ātā	adluk ingrajī
rapid	used-to-be	But	Govind-of	hobby	(was-)one	Now	more English
na	śik'tā	āp'lyā	śēdzārī-ts	as'nāryā	dākt'rā-dzavā		
not	learning	his-own	in-the-neighbourhood-just	being	the-doctor-near		
rāhūn	dākt'ri	dhandā	śikūn	lav'kar	dākt'ri		
having-lived	the-medical	profession	having-learned	soon	medical-practice		
karū	lāgāvē	Nārīyan-rāvā-nī	tasē	hī	sāngit'lē	kī,	'tū
to-make	should-be-begun	Narayan-Rao-by	that	also	was-said	that,	'thou
ān'khī	ingrajī	śik,	mhan'jē	navin	ughad'lēlyā	dākt'ri	kālējāt
still-more	English	learn,	then	newly	opened	the-medical	in-college
tu-lā	ghāl'tō'	Pan	nāhī	Śēv'ti,	'mulā-tsā	nād	pur'vāvā,
thee	I-will-put'	But	no	At-last,	'the-son-of	hobby	should-be-satisfied,
asē	manāt	ānūn	tyā-nī	dāktar	Dāmōdar-rāvās	āp'lyā	
so	in-the-mind	having-brought	him-by	doctor	to-Damodar-Rao	his-own	

mulā-tsā      hētu      kaṭi'ūn      tvās      dzana]      karāvā      aṭi  
*son-of    intention    having-informed    to-him    near    he should-be made    such*  
 vinantī      kēli,      āni      tvā-nī-hi,      'mī      tyā-lū      kī'vun      tayār  
*request    was-made;    and    him-by-also,    'I    him    having-taught    prepared*  
 kar'tō      Pan      tayār      dzhālyā-nantar      tvā-nē      yā      gāvāt      dakt'ri-  
*make    But    prepared    becoming-after    him-by    this    in-town    the medical-*  
 dhandā      karū      navē'      Aṭā      aṭi-var      tvās      āp'lyā      hātā-  
*profession    to-make    it-is-not-proper'    Such    condition on    him    his own    hand-*  
 khālī      vadyārthi      mhanūn      ghēnvā-chī      kabul      keli  
*under    an-apprentice    as    taking-of    promise    was made*

### FREE TRANSLATION OF THE FOREGOING.

Narayan Rao tried his best with many representations, but Govinda would not be moved. His mind was only set on learning the medical profession. And in those days there were not sufficient means for studying that science.

He (Narayan Rao) intended to get his only son employed somewhere when he had become educated after learning a little more English. In those days employment was easily got, and when once employed promotion was rapid. But Govinda had only one thing in his head. He intended, without learning any more English, to become an apprentice under a doctor in the neighbourhood and soon to be a medical practitioner himself. Narayan Rao even told him to learn a little more English and he promised him that he would then send him to the newly opened medical college, but in vain. At last having determined to satisfy his son he informed Doctor Damodar Rao of the boy's object and requested him to take him under his care. The doctor promised to do so, and to teach him on condition that when he became able to practise himself, he should not carry on the business in that village.

### ELSEWHERE IN THE DEKHAN

To the north and west of Poona Marāṭhī is spoken as a vernacular by most of the Dekhan Hindus and Musalman Tambūlis in Bombay Town and Island, and further in Thana, Nasik, and Ahmadnagar.

Bombay Town and Island is a meeting-place for all the different Marāṭhī sub-dialects. The real home language is the Marāṭhī dialect of the Central and Northern Konkan. The usual Dekhan form of the language is, however, spoken by about 80,000 people. It has no peculiarities of its own, and need not be illustrated by separate specimens.

The principal language of Thana is the dialect of Marāṭhī which, with slight local variations, is spoken from Daman to Rajapur. It will be dealt with below, under the head of Konkan Standard. The usual Dekhan form of Marāṭhī is spoken by Brahmans and other high castes. The number of speakers has been estimated at 32,000.

The principal language of Nasik is Marāthī, shading off into Khāndēśī in the north. This latter language is spoken in the north, on the Khandesh border, where we also find a Bhil dialect. It has hitherto been classed as a dialect of Marāthī. The materials collected for the Linguistic Survey, however, show that it is rather a dialect of Gujarāṭī, and it will therefore be dealt with in connection with that language. See Vol. 15, Part II.

No specimens have been received of the Marāthī dialect of Nasik. It is, however, almost certain that it does not materially differ from the form which that language assumes in the neighbouring Ahmadnagar. Specimens have been forwarded of two border dialects, spoken in the west of the district. They are the so-called Kōṅkanī, which is entirely different from Kōṅkanī proper, in the north, and Thāk<sup>2</sup>ri in the south. The former is a Bhil dialect, and the latter will be dealt with in connection with the Marāthī spoken in the Central and Northern Konkan. See below pp 109 and ff. It is very probable that the current Marāthī of Nasik, especially in the west, has some of the same characteristics. Above the hills, however, the difference between the two forms of speech is so unimportant that no inconvenience can possibly arise from the Nasik dialect being classed under the standard form of Marāthī current in the Dekhan.

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To the south of Nasik lies the district of Ahmadnagar, the principal language of which is Marāthī. It is the usual Dekhan form of that language, and it is not necessary to illustrate it further.

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Marāthī is further spoken all over the Bhōr State as the principal language. It is the usual Dekhan form and need not be illustrated by means of a separate specimen. We may only note that *t* is often added to the second person plural of the past tense of intransitive verbs. Thus, *tumhī gēlāt*, you went.

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In Sholapur the same form of Marāthī is the principal language in the north and the west.

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Marāthī is also the principal language of the northern part of the Akalkot State and of Pihā and Kurla of the same State. The language of the rest of the State is Kanarese. No specimens have been received, but there is no reason for assuming that the Marāthī of Akalkot differs in any important points from that spoken in Sholapur.

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The principal language of the Satara District, as also of the States Phaltan and Audh in the Satara Agency is Marāthī with the usual characteristics of the Dekhan. Of the 59,500 speakers in the Phaltan State about 56,000 are stated to be Kuṇ<sup>2</sup>bis. Their dialect does not, however, differ from that of the rest of the population.

The principal language of Belgaum is Kanarese. In the west of the district the bulk of the population speak Standard Marāthī. The figures returned for the different Talukas are as follows —

Gokak	4,000
Athni	40,000
Chikodi	85,000
Belgaum	82,582
Parasgad	1,000
Khanapur	18,381
Sampgaon	500
<b>TOTAL</b>	<b>264,463, or, in round numbers, 265,000</b>

The dialect of Belgaum closely agrees with that of Satara. The dental and lingual *n* are confounded. Thus, we find *tyā-nē* and *tyā-nē*, by him. The numeral 'one' is written *yēl*, a state of affairs which is common in many parts of the territory in which Marāthī is a vernacular. The conjunctive participle is sometimes slightly irregular. Thus, *nighōn*, having gone out, *yēvun*, having come. The verb *hōnē*, to become, forms the past tense *dzāh'lā*, where Standard has *dzhālā*. Such discrepancies are, however, not sufficiently important to make it necessary to give any specimen of the dialect.

In Jat and Daphlapur, Marāthī is spoken on the north-western border and in a small district half-way between Jat and Karajgi, about Asungi and Jilyal. The dialect closely agrees with that of Satara.

Marāthī is also the main language of Kolhapur. The dialect shows all the characteristics of the form of Marāthī spoken in Satara. The tendency to pronounce the short *a* fully seems here to have been carried to an extreme. In other respects the dialect does not differ from that current in neighbouring districts. The only peculiarity is that a *ta* is added in the second person plural of the past tense. Thus, *ma-lā kōkaiū suddhā dilē-nāhita*, to-me a-kid even has-not-been-given-by-you, *ēka mēd-avānī tumhī dēt āhata*, you have given a feast.

In the Southern Jaghur States Marāthī is spoken in the North and East. Specimens have been received from Miraj, Sangli, and Kurundwad. They all exhibit the same form of the language as that current in Satara and neighbouring districts. The second person singular of the past tense of transitive verbs only occasionally adds *s*. The only other peculiarity which needs be mentioned is the preference shown for the word *avaghā*, all.

Closely related is also the dialect exhibited in the specimens received from Ramdrug.

As in the neighbouring Belgaum dialect the past tense of the verb *hōnē*, to become, is *dzāh'lā* and not *dzhālā*.

As will have appeared from the preceding remarks Marāthī is remarkably uniform all over the Dekhan. In order to illustrate the widespread tendency to pronounce the short *a* fully it will be sufficient to give the first lines of a version of the Parable of the Prodigal Son which has been received from Kolhapur. The tendency has here been carried to the extreme.

[No 3]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARĀTHĪ

(STATE KOLHAPUR)

Kōnā ēkā manushyāsa dōna mulagē hōtō Tyāntila dhākaṭā āpalyā bāpāsa mhanālā,  
 'bābā mālamattē-tsā dzō bhāga ma-lā yāvayā-tsā tō ma-lā dē' Maga tyā-nē āpali jīnagī  
 tyā-nā vātūna dīlī Pūdhē phār divasa lōtalē nāhita tō-tsa dhākaṭyā-nē tī sarva gamā-  
 karūna ēkā dūra-chyā dēsā-chyā mārga dhārīlā, ānī tēthē udhaḷēpanā-nē vāgūna āpalā  
 aivadza gamāvīlā

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Standard Marāthī, in the usual Dekhan form, is also spoken to a great extent in Janjira, Kolaba, and Ratnagiri, and it has influenced the speech of the educated classes all over the Konkan. No estimates are, however, available with regard to the proportion of the population in those districts which speak the Dekhan form of the language, and the reported figures have, therefore, been put down as all belonging to the slightly different form which Marāthī assumes in the Central Konkan.

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Marāthī is also the principal language in the north-western portion of the Nizam's territory, which does not fall within the scope of the present Survey.

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The Marāthī spoken in Berar and the Central Provinces differs in some respects from the form which the language has in the Dekhan, and it will, therefore, be separately dealt with below. The usual Dekhan form is, however, also spoken by a considerable portion of the population in Buldana.

The District of Buldana is the meeting ground between the two forms of Marāthī current in the Dekhan and in Berar respectively. The west of the district belongs to the former, and the east to the latter.

The first few lines of the Parable of the Prodigal Son which follow will show that the current dialect of Western Buldana in no important points differs from the usual Dekhan Standard. We may only note the frequent use of *va* instead of *ānī*, and. A list of Standard Words and Phrases which has not been reproduced gives the forms *āmu chē*, our, *āmhi āhōnt*, we are, *tumhi āhānt*, you are. These do not occur in the specimen.

SOUTHERN GROUP.

(DISTRICT BULDANA)

कोणा एका माणसास दोन मुलगे होते। त्या-पैकी धाकटा वापास म्हणाला, बाबा माझ्या हिशाची जिनगी मला द्या। म्हणून वापाने आपली जिनगी दोघां-मध्ये वांटून दिली। थोड्याच दिवसांनी धाकटा मुलगा आपली सर्व जिनगी घेऊन देशांतरास गेला, व तेथे त्याने चैनवाजी-मध्ये आपली सर्व जिनगी उडविली। त्याचा सर्व पैसा च्या रितीने खर्च झाल्या-वर त्या देशांत एक मोठा दुष्काळ पडला। व त्या-मुळे त्यास पारददात पडू लागली। नंतर तो एका गृहस्थ-कडे जाऊन राहिला। त्या गृहस्थाने झाला आपले शेतांत दुकरे राखण्यास ठेविले।

Konī cki mān'sis dōn mul'gē hōtē lvi-paikī dhāk'ti  
*Certain a to-man two sons were Them-from-among the-younger*  
 bapās mhanīla, 'bābī, mīghvā hukā-chi jun'gi ma-lī dvā '  
*to the-father said, 'father, of-me share-of property me-to give'*  
 Mhānun bāpi-nē ip'li jun'gi dōghā-madhyē vātūn  
*Therefore the father-by his-own property both-among having-divided*  
 dūlī Thōdvātis div'sī-nī dhāk'ti mul'gi āp'li sarv  
*was-given A-fee-only days after the-younger son his-own all*  
 jun'gi ghūn dō-ītrīs gūlā, va tātthē tvā-nē  
*property having-taken to another-country went, and there him-by*  
 chān baji madhvē ip'li sarv jun'gi udavali Tvā-tsa sarv  
*was-squandered into his-own all property was-squandered Him-of all*  
 p'vā hā rān-n khātis dzhālvī-var tyā dōsāt ckh  
*there that manner by spent having-become-after that into-country one*  
 nāth dūdhak pad'li, va tyā-mulē tyas phir dādāt padū lig'li  
*wealthy farm fell, and that-for to-him great difficulty to-fall began*  
 vācā to ckh grīhasthā-kādē dāun rihūli Tvā grīhasthā-nē hyā-lī  
*Then he came to a holder-to having-gone lived That householder-by him-to*  
 v'vā ckh ckh rikh'ngas thēvū  
*to him came to help it-was-help*

The dialect of Basim was originally reported to be the Dekhan form of Marāṭhī. An inspection of the specimens forwarded from that district has however shown that they share most of the features characteristic of the Marāṭhī spoken in Berar and the Central Provinces, and they have, accordingly, been transferred to that dialect. It is, on the other hand, probable that some of the educated classes speak the Standard language of the Marāṭhī literature, as is the case in all Marāṭhī speaking districts

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## BROKEN DIALECTS OF THE DEKHAN.

Marāṭhī is remarkably uniform throughout the Dekhan. In the south-west we find colonies of Kōṅkanī in Belgaum, and, in the Ghats, dialects are spoken which are intermediate between the forms of Marāṭhī current in the Dekhan and in the Northern and Central Konkan. These will be dealt with below in connexion with the language of Thana and the Konkan.

In the south and east Marāṭhī borders on Kanarese, and in Bijapur and Dharwar we meet with dialects which have, to a small extent, been influenced by that language. This influence is, however, not very important. The chief result which it has effected is a weakening of the sense of gender, and a confusion between the active and passive constructions of transitive verbs

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The number of Marāṭhī speakers in Bijapur has been estimated at 27,680. Most of these speak ordinary Marāṭhī. A corrupt form is, however, spoken among the rustics, and will be illustrated by means of a specimen.

This dialect mainly agrees with the Standard Marāṭhī of the Dekhan. In some points, however, it has features similar to the Marāṭhī dialects of the Konkan.

Thus we find *a* for Standard *ē*, *u* for *u*, dropping of aspirates, dropping of *v* before *i*, *ī*, and *ē*, insertion of *v* before other vowels, and so on. Compare *tata* for *téthē*, there, *luni* for *kōnī*, some one, *nāi* for *nāhī*, not, *rudd* for *viruddh*, against, *yis* for *vīs*, twenty, *yēl* for *vēl*, time. Compare also forms such as *lyōkān*, by the son, *tyās-mi*, to him, *hai*, he is, and so on.

It has already been remarked that the genders are liable to be confounded, and that the different constructions of the verbs are not correctly distinguished. Thus, we find *samda* and *samdi jindagī*, all property, *tyā chyā mulās mī lai phat'kē mā' lō āhē*, I have beaten his son with many stripes.

All these points are, however, relatively unimportant, and there will be no difficulty in understanding the version of the Parable of the Prodigal Son which follows



[No 5]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

BIJAPUR DIALECT

(DISTRICT BIJAPUR)

कुनि योक मानसाला दोन ल्योक होते । त्यातला ल्हानगा बापास म्हंठला, बाबा, माजे वाटनीचा माल मला दे । मग त्येन वाटनी करून दिलि । मग थोडक्या दिवसानि दाकटा ल्योक समदि माल गोळा करून गेवून-श्यानि दूर मुलकास गेला । तत उदकेपन करून समदि जिंदगी हाळ केला । मग समदि जिंदगी हाळ केल्या-वर मोठा दुकूळ पडला । त्या-मुळ त्यासनि अडचन होवू लागली । तवा तकडच योक मानसा-जवळ चाकरी राहिला । त्येन त्यासनि डुकर राकायला आपले सेताला लावून दिला । तवा डुकरानी खानेच पेंड खावून-श्यानि आपल पोटा भराव म्हंठला । तरी त्याला कुनी कार्डच दिले नाई । मग त्यो सुद्दी-वर येवून-श्यानि म्हंठला, माज बापाच किति चाकरासनि पोटाभर खायाला है । आनि म्या भुकीन उपासि मरतो । मी उटून बापा-कड जाईन, आनि तेला म्हनू की, बाबा रे, म्या आकासचा डसूह आनि तुज्या म्होर पाप केला है । अता-पासून म्या तुज ल्योक म्हनन्याला लायक न्हव । आपले चाकरीचे गड्या-वानि मला ठेव । मग त्यो उटून आपल बापा-कडेस गेला । त्यो अजून दूर हैस्तवर बाप त्येला पाहून कळकळून धावून-श्यानि त्येचे गळ्यास मिटि घाटलि, आनि त्येचा मुका घेठला । मग ल्योकान त्यासनि म्हंठल बाबा, परलोकाचे डसूह आनि तुज्या म्होर म्या पाप केल्या । अता-पासून तुजा ल्योक म्हनन्यास म्या लायक नाई । मग बापानी चाकरास सांगिठला, चागल अगराका आनून त्यासनि घाला । त्येचे हाता-मदि आंगटि आनीक त्येचा पायात जोडा घाला । खावून-श्यानि आनन्द करू । का म्हंठल तर, ह्यो ल्योक मेल्याला फिरून वाचला है । गमावून गेल्याला मिळाला है । तवा ते कुशाल जाले ॥

तवा त्येचा थोरला ल्योक सेतात होता । त्यो घरा-पासी आल्या-वर त्येन गाना वजाना ऐकल । तवा गड्यातला योक गडीस बोलावून डुचारला, हे काय है । त्येन त्यासनि सांगिठले की, तुजा भाउ आला है । आनि त्यो तुजा बापास कुशाल मिळाला म्हनून-साटि मोटा जीवन केला है । तवा त्यो रागाला येवून आत जाईना । येच्या-करता बाप भाडूर येऊन-श्यानि त्यासनि समजावू

लागला । मग त्येन बापाला फिरून बोलला की, बग, इतक वरीस तुजी चाकरि करतो, तुजी गोष्ट म्या कवाच मोडली नाई । तरी म्या माजे सोबती-बराबर चैन करन्यास तु मला कवाच शेळीचि पिछू बि दिला नाई । आनि तुज जिन्दगी कसबिनीचे-बराबर समदि हाळ केल्याला हा तुजा ल्योक आला है, म्हनून त्येच-साटि मोट जेवन केल हैस । तवा त्येन त्यास म्हंटला की, लेका, तु हमेषा माजे संगाट है । माज समद जिन्दगी तुजीच है । पन क्वालि कुशालि कराव छो रास्त है । का म्हंटला तर छो तुजा भाड मेला होता ल्यो फिरून जिवंत जाला है; आनि गमावला होता ल्यो मिळाला है ॥

[No. 5.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

BIJAPUR DIALECT

(DISTRICT BIJAPUR)

## TRANSLITERATION AND TRANSLATION.

Kunī yōk mām'sālā dōn lyōk hōtē. Tyāt'lā lhān'gā  
*Certain one man-to two sons were Them-in-from the-younger*  
 bāpās mhan't'lā, 'bābā, mādzē vāt'ni-tsā māl ma-lā dē' Mag  
*to-the-father said, 'father, of-me share-of property me-to give' Then*  
 tyēn vāt'ni karūn dūh Mag thōd'k'vā dīr'sā-nī dāk'tā  
*him-by share having-made was-given Then a-few in-days the-younger*  
 lyōk sam'dī māl gōlā karūn gērūn-śyānī dūr mul'hās  
*son all property together having-made having-taken far to-a-country*  
 gēlā. Tata ud'lēpan karūn sam'dī jund'gī hāl kēlā Mag  
*went There spendthriftness having-made all property ruin made Then*  
 sam'dī jund'gī hāl kēlyā-var mōtā dukūl pad'lā. Tyā-mul tyās-nī  
*all property ruin made-after great famine fell Therefore to-him*  
 ad'chan hōvū lāg'li Tavā tak'da-ts yōk mām'sā-dzaval tsāk'ri  
*difficulty to-become began Then there one man-near in-service*  
 rāhulā Tyēn tyās-nī dukar rākāy'lā āp'lē sētā-lā lāvūn  
*lived Him-by to-him swine to-keep his-own to-the-field having-employed*  
 dūlā Tavā duk'rā-nī khānē-tsa pēnd khāvūn-śyānī āp'la pōt  
*it-was-given Then the-swine-by eating-of husk having-eaten his-own belly*  
 bharāva mhan't'lā Tari tvā-lā kunī kāi-ts dūlē  
*should-be-filled he-thought Yet him-to by-anybody anything was-given*  
 nāi Mag tyō suddi-var yērūn-śyānī mhan't'lā, 'mādzā bāpā-tsa kiti  
*not Then he senses-on having-come said, 'my father-of how-many*  
 tsāk'rās-nī pōt-bhar khāvalā hai. Ānī mvā bhukēn upāsī martō  
*to-servants belly-full to-eat (there) is And I hunger-with fasting die*  
 Mī utūn bāpā-kada dzāin, ānī tē-lā mhanū kī, "bābā-rē,  
*I having-risen father-to will-go, and him-to will-say that, "father-O,*  
 myā ākās-tsā-rudd ānī tujyā mhōr pāp kēlā hai Atā-pīsūn  
*by-me the-heaven-of-against and of-thee before sin done is Now-from*  
 myā tudza lyōk mhan'nyā-lā lāyak nhava Āp'lē tsāk'ri-tsē gadvā-rānī  
*I thy son to-be-called fit am-not Thy-own service-of servant-like*  
 ma-lā thēr'' Mag tyō utūn āp'la bāpā-kadēs gēlā Tyō ādzūnī  
*me-to keep'' Then he having-risen his-own father-to went He yet*

dūr hai-stavar bāp tyē-lā pāhūn kaj'kalūn  
*far is-meantwhile the-father him-to having-seen having-taken-pity*  
 dhāvūn-śyān tyē-tsē galyās mīti ghāt'h, ān tyē-tsā mukā  
*having-run him-of to-the-neck embracing was-put, and him-of a-kiss*  
 ghōt'lā Mag lyōkān tyās-m mhan't'lā, 'bābā, par'lōkā-tsē-irudd  
*was-taken Then the-son-by to-him was-said, 'father, the-next-world-of-against*  
 ān tujyā mhor myā pāp kēlyā Atā-pāsūn tudzā lyōk mhan'nyās  
*and of-thee before by-me sin is-done Now-from thy son to-be-called*  
 myā lāyak nāi' Mag bāpā-nī tsāk'rās sāngi'lā, 'tsāng'lā  
*I fit am-not' Then the-father-by to-servants it-was-told, 'good*  
 ang'rākā ānūn tyās-m ghālā Tyē-tsē hātā-mandī āng'ti, ānik  
*a-coat having-brought to-him put His hand-on a-ring, and*  
 tyē-chā pāyāt dzōdā ghālā Khāvūn-śyān ānand karū Kā  
*his on-the-feet a-shoe put Having-eaten joy we-shall-make Why*  
 mhan't'lā, tar, hyō lyōk mēlyālā, phurūn vāt's'lā hai, gamāvūn  
*(if-)it-is-said, then, this son had-been-dead, again recovered is, having-lost*  
 gēlyālā, mīlālā hai, Tāvā tā kuśāl dzālē  
*he-had-gone, got he-is' Then they joyous became*

Tāvā tyē-tsā thōr'lā lyōk sētāt hōtā Tyō gharā-pāsī ālyā-var  
*Then his eldest son in-the-field was He house-near coming-on*  
 tyēn gānā badzānā nik'lā Tāvā gadyāt'lā yōk gadis  
*him-by singing music was-heard Then servants-in-being one to-servant*  
 bōlārūn itsār'lā, 'hē kāy hai?' Tyēn tyās-m sāngi'lē kī,  
*having-called he-asked, 'this what is?' Him-by to-him it-was-told that,*  
 'tudzā bhāu ālā hai Ān tyō tujā bāpās kuśāl mīlālā  
*'thy brother come is And he thy to-father safe was-got*  
 mhanūn-sāti mōt jēvan kēlā hai' Tāvā tyō rāgā-lā yēvūn āt  
*therefore great a-feast made is' Then he anger-to having-come in*  
 dzāi-nā Yē-chyā-kar'tā bāp bhāur yēūn-śyān tyās-m sam'dzāvū  
*would-not-go. Of-this-for the-father out having-come to-him to-persuade*  
 lāg'lā Mag tyēn bāpā-lā phurūn bōl'lā kī, 'bag, it'ka  
*began Then him-by the-father-to again it-was-said that, 'see, so-many*  
 varis tujī tsāk'ri kar'tō, tujī gōtt myū kavā-ts mōd'li nāi. Tārī  
*years thy service I-do, thy story by-me ever was-broken not Still*  
 myā mādzē sōb'ti-barābar ohan karanyās tu mā-lā kavā-ts  
*I of-me friends-with merriment to-make (by-)thee me-to ever*  
 sēji-chī pillū-bī dilā nāi Ān tudzā jind'gi kas'bini-tsē-barābar  
*sheep-of young-one-even was-given not And thy property of-harlots-with*  
 sam'di hāi kēlyālā, hā tudzā lyōk ālā hai, mhanūn tyē-tsasāti  
*all waste made, this thy son come is, therefore him-for*

mōta jēvan kēla hais' Tavā tyēn tyās mhan'tlā kī, 'lēkā,  
*great a-feast made is-by-thee' Then him-by to-him it-was-said that, 'son,*  
 tu hamēshā mādžē-sangāt hai Mādža sam'da jind'gī tuji-ts hai  
*thou always of-me-with art. My all property thine-alone is*  
 Pan kyāh-kusāli karāva hyō rāst hai Kā mhan'tlā, tar,  
*But joy-merriment should-be-made this right is Why (if-)it-is-said, then,*  
 hyō tudzā bhāu mēlā hōtā, tyō phurūn jivant dzālā hai, āni  
*this thy brother dead was, he again alive become is, and*  
 gamāv'lā hōtā, tyō milālā hai'  
*lost was, he got is'*

The current language of Dharwar is Kanarese. According to information collected for the Linguistic Survey there are, however, about 44,000 people in that district who talk Marāthī. The educated class, especially those who have been trained in schools and colleges, use the Standard form of that language, while the other classes speak a dialect which shows some traces of Kanarese influence.

The Marāthī Kun'bis in the Dharwar and Kalghatgi Talukas in the west of the district bordering on Kanara are said to speak a dialect called Kuļvādi. The number of speakers has been estimated at 3,000.

A list of Standard Words and Phrases in Kuļvādi has been received from the Commissioner. It shows that the dialect in some points agrees with the form of Marāthī current in the Konkan. Thus, we find the present tense of the verb substantive formed as follows —

Singular 1	<i>hāvu</i>	Plural 1	<i>hāy</i>
2	<i>hās</i>	2	<i>hāy</i>
3	<i>hāy</i>	3	<i>hāt</i>

Similarly we also find forms such as *tu mār'tēs*, thou striketh, *tō mār'tāy*, he strikes, *tumī mār'tyāsī*, you strike, *tyānī mār'tyāt*, they strike. In the past tense we find forms such as *tyān mār'tyān*, he struck, *tyānī mār'tyānī*, they struck, etc.

In the future we may note forms such as *tumī mār'sālī*, you will strike, *tyānī mār'tyālī*, they will strike.

In other respects Kuļvādi does not seem to differ from the usual form of Marāthī spoken in the Dekhan.

The Marāthī dialect of Dharwar is, in some places, influenced by the neighbouring Kanarese. The pronunciation is said to be broad and rough as in that language. The various genders and the different verbal constructions are sometimes confounded, thus, *āp'lā* (for *āp'li*) *sarv jind'gī*, all his property, *grāhasthā-chī* (instead of *-chyā*) *gharī*, in a citizen's house, *tu mēj'vānī dīlē*, thou gavest a feast, *mī pāp kēlō*, I did sin, and so on.

The two specimens which follow illustrate this mixed form of Marāthī. It will be seen that the discrepancies are not very important.

[No 6]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARĀTHI.

DHARWAR DIALECT

(DISTRICT DHARWAR)

## SPECIMEN I

एक मनुष्याला दोन मुले होते। आणि त्या-पैकी धाकटा मुलगा त्याच्या वापाला म्हणाला की, वावा जिन्दगी-पैकी माझे हिशाला येणार भाग मला दे। तेवा त्याचा वाप आपला जिन्दगी विभाग करून दिला। काहि दिवसा-नन्तर लहान मुलगा आपला सर्व जिन्दगी घेवून दूर देशाला गेला। तेथे तो आपला सर्व जिन्दगी लफ्फगिरीने नाश केला। तो आपला सर्व जिन्दगी खर्च केल्या-नन्तर त्या देशात मोठा दुष्काळ पडला। तेवा तो आपला पोटाला काहि नाही असे पाहून त्या गावा-पैकी एका गृहस्थाची घरी जावून राहिला। तो गृहस्थ त्याला डुकर सरक्षण करायाला आपला शेताला पाठविला। तेथे तो डुकर खाण्याची पेंडीने आपला पोटा भरायाला दृच्छा केला, तरी ते सुधा त्याला कोणी-ही दिले नाही। तेवा तो शुद्धि-वर येवून असे म्हणाला की, माभ्या वापा जवळ पुष्कळ नवकराला पोटाभर अन्न मिळते। असे असून मी उपवास मरतो। मी आता द्यून माभ्या वापा-कडे जावून म्हणतो की, वावा मी तुमच्या-पुढे व परलोका विसृष्ट पाप केले। आता तुमचा मुलगा म्हणून घ्यायाला मी योग्य नाही। मला तुमच्या नवकरा-पैकी एक करून घ्या। असे वोलून तो आपला वावा-कडे गेला। तो अजून दूर होता तेव्हाच त्याचा वाप त्याला पाहून मोठ्या अन्तःकरुणाने त्याच्या-कडे प्रकृत जावून त्याच्या गळ्याला मिटि घालून चुविला। तेवा तो मुलगा म्हणाला की, वावा, परलोका-विसृष्ट व तुमच्या समक्ष पाप मी केला। आता तुमचा मुलगा म्हणून घ्यायाला योग्य नाही। हे ऐकून वाप आपला नवकर लोकाला असे सांगितला की, उत्तम प्रकारचे आंगरखा आणून त्याला घाला, त्याच्या वोटात आंगठी घाला, आणखी पायात जोडे घाला। अम्ही जीवन करून धानंदाने राहू। कारण हा माभा मुलगा मेल्या-सारखा झाला होता

आता तो जीवंत आहे, गेला होता तो आता मिळाला । सर्वांना हे ऐकून आनन्द झाला ॥

त्याचा थोरला मुलगा श्रिता-मधे होता । श्रिताहून परत येताना घरा-जवळ नृत्य आणि गायन ऐकून, आज काय आहे, म्हणून आपला नवकरा-पैकी एकाला बोलावून विचारला । तुम्हा सहोदर आला आहे म्हणून तो नवकर सांगितला, आणखी तो पुनः सुरक्षित येवून भेटला-मुळे तुम्हा बाप मेजवानी वगैरे आनंदाचा कृत्य केला आहे । हे ऐकून तो रागावून घरा बाहेर उभा राहिला । तेव्हा त्याचा बाप बाहेर येऊन त्याला विनंती करू लागला । त्याला मुलगा बोलला की, पहा, मी इतके दिवस तुमचे सेवा करीत आहे । तुमचा अज्ञा मी कधी-ही मोडलो नाही । असे असून माझ्या स्नेही बरोबर चैनि करायाला मला कधी-ही सवड दिले नाही । परन्तु तुम्हा सर्व संपत्त रांडवाजीने हरलेला तुम्हा मुलगा आल्या बरोबर तू त्याच्या करिता मेजवानी दिले । त्याला बाप सांगितले की, तू नेहमी माझ्या-जवळ असतोस, माझा सर्व जिन्दगी तुम्हाच आहे ! आता तू आनन्दी व संतोषी व्हावा असावा होतास । कारण हा तुम्हा वधु मेलेला जीवत आहे आणि गेलेला साँपडला आहे ॥

[ No. 6.

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

DHARWAR DIALECT

(DISTRICT DHARWAR)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Ēk	manushyā-lā	dōn	mulē	hōtē	Āṇi	tyā-paikī			
<i>A-certain</i>	<i>man-to</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>And</i>	<i>them-from-among</i>			
dhāk'tā	mul'gā	tyā-chyā	bāpā-lā	mhapālā	kī,	'bābā,			
<i>the-younger</i>	<i>son</i>	<i>his</i>	<i>father-to</i>	<i>said</i>	<i>that,</i>	<i>'father,</i>			
jund'gī-paikī		mājhē	hūsā-lā	yēnār	bhāg	ma-lā	dē'	Tēvā	
<i>the-property-from-among</i>		<i>my</i>	<i>share-to</i>	<i>to-come</i>	<i>portion</i>	<i>me-to</i>	<i>give'</i>	<i>Then</i>	
tyā-tsā	bāp	āp'lā	jund'gī	vibhāg-karūn	dilā	Kāhī	div'sā-nantar		
<i>his</i>	<i>father</i>	<i>his-own</i>	<i>property</i>	<i>having-divided</i>	<i>gave</i>	<i>Some</i>	<i>days-after</i>		
lahān	mul'gā	āp'lā	sarv	jund'gī	ghēvūn	dūr	dēsā-lā		
<i>the-younger</i>	<i>son</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>having-taken</i>	<i>a-far</i>	<i>country-to</i>		
gēlā	Tēthē	tō	āp'lā	sarv	jund'gī	laphaṅgūrī-nē	nās-kēlā	Tō	
<i>went</i>	<i>There</i>	<i>he</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>riotous-living-by</i>	<i>squandered</i>	<i>He</i>	
āp'lā	sarv	jund'gī	kharts-kēlyā-nantar	tyā	dēsāt	mōṭhā	dushkā		
<i>his-own</i>	<i>all</i>	<i>property</i>	<i>had-expended-after</i>	<i>that</i>	<i>in-country</i>	<i>a-great</i>	<i>famine</i>		
pad'lā	Tēvā	tō	āp'lā	pōtā-lā	kāhī	nāhī	asē	pāhūn	tyā
<i>fell</i>	<i>Then</i>	<i>he</i>	<i>his-own</i>	<i>belly-to</i>	<i>anything</i>	<i>is-not</i>	<i>so</i>	<i>seeing</i>	<i>that</i>
gāvā-paikī	ekā	grihasthā-chī	gharī	dzāvūn	rāhlā	Tō			
<i>village-from-among</i>	<i>one</i>	<i>householder-of</i>	<i>to-house</i>	<i>having-gone</i>	<i>remained</i>	<i>That</i>			
grihasth	tyā-lā	duk'ra	samrakshaṇ	karāyā-lā	āp'lā	śētā-lā	pāṭhavilā.		
<i>householder</i>	<i>him-to</i>	<i>swine</i>	<i>protection</i>	<i>to-make</i>	<i>his-own</i>	<i>field-to</i>	<i>sent.</i>		
Tēthē	tō	duk'ra	khānyā-chī	pēndī-nē	āp'lā	pōt	bharāyā-lā	ichchhā	
<i>There</i>	<i>he</i>	<i>swine</i>	<i>eating-of</i>	<i>husks-with</i>	<i>his-own</i>	<i>belly</i>	<i>to-fill</i>	<i>wish</i>	
kēlā,	tārī	tē	sudhā	tyā-lā	kōnī-hī	dilē	nāhī	Tēvā	tō
<i>made, yet</i>	<i>that</i>	<i>even</i>	<i>him-to</i>	<i>by-anybody-even</i>	<i>was-given</i>	<i>not</i>	<i>Then</i>	<i>he</i>	
śuddhu-var	yēvūn	asē	mhanālā	kī,	'mājhyā	bāpā-dzaval	pushkā		
<i>senses-on</i>	<i>having-come</i>	<i>so</i>	<i>said</i>	<i>that,</i>	<i>'my</i>	<i>father-near</i>	<i>many</i>		
nav'k'rā-lā	pōt-bhai	ann	mi'tē,	asē	asūn	mī	up'vāsa	mar'tō	
<i>servants-to</i>	<i>belly-full</i>	<i>food</i>	<i>is-got, so</i>	<i>having-been</i>	<i>I</i>	<i>starvation-by</i>	<i>am-dying</i>		
Mi	ūtā	ithūn	mājhyā	bāpā-kadē.	dzāvūn	mhan'tō	kī,	"bābā,	
<i>I</i>						<i>say</i>	<i>that,</i>	<i>"father,</i>	



ma tujhvā pulhī va par-lōkā-viruddh pāp kēlō, ātā tum-tsā mul'gī  
*I of-thee before and next-world-against sin did, now your son*  
 mahānūn ghrivā-li mī yōgy nāhī, ma-lā tum-chyā nav'k'rā-paiki  
*being glad to-take I worthy am-not; me-to your servants-from-among*  
 cī karūn ghyā'' Asē bōlūn tō āplā bābā-kadē gēlā Tō  
*one having-made take'' So having-said he his-own father-to went He*  
 vdzun dūr hōtī tsvhā-ts tyā-tsā bāp tvā-lā pāhūn mōthvā  
*for far was just-then his father him having-seen great*  
 antahāranū-nē tyā chyā-kadē palat dzivūn tyā-chyā galyā-lā miti  
*cor passion-with him-of-towards running having-gone his neck-to embracing*  
 ghālūn chumbilā Tivā tō mul'gā mhanālā kī, 'bābā, par-lōkā-  
*having-put kissed Then the son said that, 'father, next-world-*  
 viruddh va tum-chyā samaksham pāp mī kēlā Ātā tum-tsā  
*against and your in-presence sin I did Now your*  
 mul'gī mhanūn ghyāyī-lā yōgy nāhī.' Hē aikūn bāp  
*son having-said to take worthy am-not' This having-heard the-father*  
 āplā nav'kār lōkā-lā asē sāngit'lā kī, 'uttam prakār-chē āngark'hā  
*his own servant people-to so told that, 'the-best sort-of a-coat*  
 ānūn tvā-lā ghālā, tyā-chyā bōtāt āng'thī ghālā, ān'khī  
*having brought him-to put; his on-finger a-ring put, and*  
 piyāt dzōdū ghālā, ambī jivan karūn ānandā-nē rāhū,  
*on-foot shoes put, we feeding having-done gladness-with will-live;*  
 hiran hā mādzhā mul'gā mēlvā-sār'khā dzhālā hōtā, ātā tō jīvant  
*because this my son dead-like become was, now he alive*  
 ahī, gēlā hōtā, tō ātā mīlālā' Sarvā-nā hē aikūn ānand  
*it, none was, he now is-obtained' All-to this having-heard joy*  
 dikhilā  
*became*

Tvā-tsī thōrlā mul'gā śētā-madhū hōtā Śētā-hūn parat yētā-nī  
*His eldest son field-in was Field-from back while-coming*  
 bhānā dīvā nriti anī gīyan aikūn, 'ādz kāy āhē?'  
*house-near dancing and singing having-heard, 'to-day what there-is?'*  
 mānūn āplā nav'k'rī-paiki cī-lā bōlāvūn vichār'lā 'tudzā  
*being glad his own servants-from-among one-to having-called he-asked 'Thy*  
 bābā-kadē gēlā' mhanūn tō nav'kar sāngit'lī, 'ān'khī tō punah  
*father-to went He having-said that servant told, 'and he again*  
 samakshat yevūn bhēt'lā-mulū tudzhī bāp māj'vānī, vagairē,  
*in-presence met-because thy father feast, etc,*  
 ān'khī bīpyī kēlā hīc' Hō aikūn tō rāgāvūn  
*and he being angry did is' This having-heard he being-angry*

gharā-bāhēr      ubhā      rāhulā      Tēvhā      tyā-tsā      bāp      bāhēr      yēūn  
*house-outside-of    standing    remained    Then    his    father    out    having-come*  
 tyā-lā      vinantī      karū      lāg'lā      Tyā-lā      mul'gā      bōl'lā      ki, 'pahā,      mī      it'hē  
*him-to    entreaty    to-do    began    Him-to    the-son    said    that, 'see,    I    so-many*  
 divas      tum-chē      sēvā      karit      āhē,      tum-tsā      adnyā      mī      kadhī-hī      mōd'lō  
*days    your    service    doing    am,    your    order    I    ever-even    broke*  
 nāhī,      asē      asūn      mājhyā      snēhī-barōbar      ohainī      karāyā-lā      ma-lā      kadhī-hī  
*not,    so    having-been    my    friends-with    merriment    to-make    me-to    ever-even*  
 savad      dilē      nāhī.      Parantu      tudzhā      sarv      sampat      rānd-bājī-nē      har'lēlā  
*liberty    given    not    But    thy    all    wealth    harlotry-by    who-has-wasted*  
 tudzhā      mul'gā      ālyā-barōbar      tū      tyā-chyā      karitā      mēj'vānī      dilē '  
*thy    son    came-as-soon-as    thou    of-him    for    a-feast    gavest '*  
 Tyā-lā      bāp      sāngit'lē      ki,      'tū      nēh'mī      mājhyā-dzava]      astōs,      mādzhā  
*Him-to    the-father    said    that,    'thou    always    of-me-near    art,    my*  
 sarv      jund'gī      tudzhā-ts      āhē      Ātā      tū      ānandī      va      santōshī      vāhvā-  
*all    property    thine-alone    is    Now    thou    happy    and    contented    shouldst-*  
 asāvā-hōtās,      kāran      hā      tudzhā      bandhu      mēlēlā,      jivant      āhē,      ānī      gēlēlā,  
*have-been,    because    this    thy    brother    dead,    alive    is,    and    gone,*  
 sēpad'lā      āhē.'  
*'found    is '*

[ No. 7 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

DHARWAR DIALECT

(DISTRICT DHARWAR)

## SPECIMEN II.

## A FOLK-TALE

येक कोला व कोली होती । ते येक दिवस फिरण्यास गेले । जाताना वाटे-मधे येक वाघाचा घर होता, ते पाहून कोली, मी इथेच प्रसूत होतो, म्हणू लागली । हे ऐकून कोला म्हणाला की, अग रांडे, वाघ सायंकाळी येवून तुला खाऊन टाकील । खाल्या-वर तुम्हा जन्म नाहिसा होतो । हे न ऐकता कोली वाघाच्या घरात गेली । सायंकाळी वाघ आपल्या घराला आला । हे पाहून कोला कोलीस, मूल कशासाठी रडतात, म्हणून विचारला । त्याला ती, वाघाचा मास दे म्हणतात, म्हणून सांगितली । त्याला कोला, आणून दिलो आहे की, म्हणून उत्तर दिला । हे ऐकून कोली, ते सगळे संपले म्हणून सांगितली । तेवडे वाघ ऐकून, मला मारतात, म्हणून पळून गेला । इतक्यात मूल थोर झाली आणि आई व मूल मिळून आपल्या घराला जाऊन प्रपंच करू लागले । वाघ ते गेलेले पाहून आपल्या घराला आला ॥

[No. 7]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHĪ

DHARWAR DIALECT.

(DISTRICT DHARWAR)

## SPECIMEN II.

## A FOLK-TALE

## TRANSLITERATION AND TRANSLATION

Yēk	kōlā	va	kōlī	hōtī	Ti	yēk	divas	phir <sup>nyās</sup>	gēlē
<i>A</i>	<i>fox</i>	<i>and</i>	<i>a-tixen</i>	<i>the-c-were</i>	<i>They</i>	<i>one</i>	<i>day</i>	<i>to-walk</i>	<i>went</i>
Dṛātā-nā	vātē-madhē	yēk	vāghā-tsā	ghar	hōtā,	tē	pāhūn		
<i>While-going</i>	<i>the-way on</i>	<i>one</i>	<i>tiger-of</i>	<i>house</i>	<i>was,</i>	<i>that</i>	<i>having-seen</i>		
kōlī,	'mī	ithē-ts	prāsūt-hōtō,	mhanū	lāg <sup>li</sup>	Hē	akūn		
<i>the-tixen,</i>	<i>'I</i>	<i>here-only</i>	<i>deliver,</i>	<i>to-say</i>	<i>began</i>	<i>This</i>	<i>having-heard</i>		
kōlā	mhanālā	kī,	'aga	rāndē,	vāgh	sāvanhālī	yēvūn		
<i>the-fox</i>	<i>said</i>	<i>that,</i>	<i>'oh-you</i>	<i>hussy,</i>	<i>the-tiger</i>	<i>in-the-evening</i>	<i>having-come</i>		
tu-lā	khāūn	tākīl,	khālyā-var	tudzhā	janmī	nāhī-sā			
<i>thee-to</i>	<i>having-eaten</i>	<i>will-throw,</i>	<i>having-eaten-after</i>	<i>thy</i>	<i>life</i>	<i>nothing-like</i>			
hōtō'	Hē	na	ak <sup>tā</sup>	kōlī	vāghā-chyā	gharāt	gēlī		
<i>will-be'</i>	<i>This</i>	<i>not</i>	<i>hearing</i>	<i>the-tixen</i>	<i>the-tiger-of</i>	<i>in-the-house</i>	<i>went</i>		
Sāvanhālī	vāgh	ip <sup>lyi</sup>	gharī-lā	ālā	Hē	pāhūn	kōlā		
<i>In-the-evening</i>	<i>the-tiger</i>	<i>his-own</i>	<i>house-to</i>	<i>came</i>	<i>This</i>	<i>having-seen</i>	<i>the-fox</i>		
kōlīs,	'mūl	kaśā-sāthī	rad <sup>tāt</sup> ?	mhanūn	vichār <sup>lā</sup>	Tyā-lā			
<i>to-the-tixen,</i>	<i>'children</i>	<i>what-for</i>	<i>are-crying?</i>	<i>so</i>	<i>asked</i>	<i>That-to</i>			
tī,	"vāghā-tsā	mās	dē,"	mhan <sup>tāt</sup> ,	mhanūn	sāngit <sup>li</sup>	Tyā-lā	kōlā,	
<i>she,</i>	<i>"tiger-of</i>	<i>flesh</i>	<i>give,"</i>	<i>(they)-say,</i>	<i>so</i>	<i>told</i>	<i>That-to</i>	<i>the-fox,</i>	
'ānūn	dūlō-ihē	kī,	mhanūn	uttar	dūlā	Hē			
<i>'having-brought</i>	<i>I-have-given</i>	<i>don't-you-see,</i>	<i>so</i>	<i>reply</i>	<i>gave</i>	<i>This</i>			
akūn	kōlī,	'tē	sag <sup>lō</sup>	samp <sup>lē</sup> ,	mhanūn	sāngit <sup>li</sup>			
<i>having-heard</i>	<i>the-tixen,</i>	<i>'that</i>	<i>all</i>	<i>was-finished,</i>	<i>so</i>	<i>she-told</i>			
Tēv <sup>dē</sup>	vāgh	akūn,	'ma-lā	mār <sup>tāt</sup> ,	mhanūn	paḷūn			
<i>That-much</i>	<i>the-tiger</i>	<i>having-heard,</i>	<i>'me</i>	<i>(they)-kill,</i>	<i>saying</i>	<i>having-run</i>			
gēlā	It <sup>kāt</sup>	mūl	thōr	dzhālī	ānī	āī			
<i>went</i>	<i>In-the-meantime</i>	<i>the children</i>	<i>grown-up</i>	<i>became</i>	<i>and</i>	<i>the-mother</i>			
va	mūl	mīlūn	āp <sup>lyā</sup>	gharā-lā	dzāūn	prapañch			
<i>and</i>	<i>the-children</i>	<i>together</i>	<i>their-own</i>	<i>house-to</i>	<i>having-gone</i>	<i>worldly-living</i>			
harū	lāg <sup>lē</sup>	Vāgh	tō	gēlēlē	pāhūn	āp <sup>lyā</sup>	gharā-lā	ālā	
<i>to-do</i>	<i>began</i>	<i>The-tiger</i>	<i>they</i>	<i>gone</i>	<i>having-seen</i>	<i>his-own</i>	<i>house-to</i>	<i>came.</i>	

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a fox and a vixen. One day they were strolling about and came to the house of a tiger. Said the vixen, 'here and nowhere else I will be delivered of my cubs.' When the fox heard this he said, 'O you hussy, when the tiger comes home in the evening he will devour you and your life will be at an end.' The vixen did not listen to him but entered the house of the tiger. The tiger returned in the evening, and the fox, when he had seen this, said to the vixen, 'why are the children crying?' Answered the vixen, 'they ask me to give them some tiger's flesh.' The fox answered, 'have I not already given you some?' When the vixen heard this she said, 'that has all been consumed.' The tiger heard this and ran away thinking that they would kill him. In due time the children grew up. Then the mother went with them to their own house, and they began to live there. When the tiger saw that they were gone he came back to his own house.

## KONKAN STANDARD

Marāṭhī is the principal language of all the coast districts of the Bombay Presidency, from Daman in the north to Rajapur in the south. The northern part of this territory from Daman to Umbargaon, is divided between Marāṭhī and Gujarāṭī, and the influence of the latter language is also felt farther south, the vocabulary being, to some extent, Gujarāṭī. This element is not, however, strong.

In the south Marāṭhī gradually develops into Kōṅkanī, the connecting links being Sangamēśvarī and Bāṅkōḷī on one side, and Kudāḷī on the other.

The Marāṭhī spoken in the territory defined above is closely related to the language of the Dekhan. In some characteristic points, however, it differs, much in the same way as is the case with the Marāṭhī of Berar and the Central Provinces.

It has already been remarked, and it will be shown below, that the dialects spoken by the Kun'bis of Poona and the Thākurs of Nasik mainly agree with the Marāṭhī of the Konkan. They will therefore, so far as materials are available, be dealt with in connection with that form of the language.

The Marāṭhī of the Dekhan is the language of the literature and of the Government. Through the gradual spreading of education it more and more influences the dialects of the coast districts, and the specimens received from Kolaba, Janjira, and Ratnagiri, and professing to be written in Sangamēśvarī, one of the dialects of the Konkan, have proved to be in the usual language of Marāṭhī literature. Most of them represent the speech of the educated classes, which is more or less influenced by the written language all over the Konkan.

The Portuguese missionaries, to whom we are indebted for a grammar of the dialect as spoken in Salsette, call it the northern dialect of Kōṅkanī.

Name of the dialect. It is not, however, a dialect of Kōṅkanī, but a form of speech intermediary between that dialect and the Standard form of Marāṭhī current in the Dekhan. It may conveniently be designated as the Konkan Standard of Marāṭhī. This name cannot lead to confusion. It has long been customary to state that Marāṭhī has two main dialects, one belonging to the Konkan, and the other current in the Dekhan. The Konkan Standard corresponds to the former. It must, however, be borne in mind that this dialect is different from Kōṅkanī, the language of the Southern Konkan.

The Konkan Standard has been returned under a bewildering mass of different names, partly denoting locality and partly caste or occupation.

Sub-dialects To the former class belong Bāṅkōḷī, Damani, Ghāṭī, Māoli, and Sangamēśvarī, to the latter Āg'rī, Bhandārī, Dhan'gari, Karhādī, Kīristāv, Kōḷī, Kun'bi, Par'bhī, and Thāk'rī. These so-called dialects will be separately dealt with below. In this place we shall consider them all as one form of speech, with slight local variations.

The Konkan Standard is the principal language of Thana, the Jawhar State, Kolaba,

Area in which spoken Janjira, and the northern part of Ratnagiri. It is spoken by about 2½ million people.

Proceeding from the north the details are as follows

A dialect called Par<sup>bhī</sup> has been returned as spoken by nearly the whole Marāthī speaking population of Bombay and Thana as far north as

Par<sup>bhī</sup>

Daman Par<sup>bhī</sup> literally means the language of the Prabhus

The Prabhus, who are identical with the Kāyasths of Gujarat and Upper India, were professional writers in the seventeenth and eighteenth centuries, under both the Muhammadan and the Marāthā governments. Marāthī language and literature are largely indebted to their efforts in recording in prose for the first time the historical events of their period.

The Prabhus are said to have come from Gujarat and Upper India. Their language is everywhere that of their neighbours. Par<sup>bhī</sup> has been returned as a separate dialect from Bombay and Thana. It is also called Kāyasthī, and in Bombay the Bombay dialect, while it is known as Damani in the north round Daman.

The number of speakers has been estimated as follows for the use of this survey —

Thana	15,000
Jawhar State	51,000
Bombay Town and Island	94,000
<b>TOTAL</b>	<b>160,000</b>

The 51,000 speakers in the Jawhar State have been returned as speaking Marāthī. No specimens have been forwarded, and the classification is not, therefore, quite certain.

Kōlis are found in almost every village in Gujarat, the Konkan, and the Dekhan.

Kōlī

They are considered to be one of the early tribes, and they usually live by agriculture or fishing. They have often been

connected with the Mundā tribes, who are commonly denoted as Kols. The Kōlis of Thana include many small tribes, and may broadly be sub-divided into three classes: the hill Kōlis, the Son Kōlis of the coast, and certain low-castes who are not recognised by the rest. They everywhere speak the dialect of their neighbours.

Kōlī has been returned as a separate dialect from Bombay, Thana, Kolaba and Janjira. The local estimates of the numbers of speakers are as follows —

Bombay Town and Island	10,000
Thana	163,000
Kolaba	10,186
Janjira	6,000
<b>TOTAL</b>	<b>189,186</b>

The native Roman Catholic Christians of Thana are usually called Kiristāv by their

Kiristāv

Hindu and Musalman neighbours. Among Europeans they are known as Portuguese or Salsette Christians. They have

been reported as speaking a separate dialect, called Kiristāv, and their number has been estimated for the purposes of this survey at 25,500.

The Kun<sup>bis</sup> or Kulambis are husbandmen. They are usually divided into three groups, the Talheri or Konkan Kun<sup>bis</sup>, the Marāthā or

Kun<sup>bī</sup>

Dekhan Kun<sup>bis</sup>, and the Pāchkāśis. They everywhere

speak the local language of their district. Thus the Kun<sup>bis</sup> of Khandesh speak a form of Khindēśī. See Vol. 15, Part II.

Kun'bi has been returned from the sea-coast of Thana and Janjira, and specimens have also been received from Poona. Estimates of the number of speakers are only available from Thana and Janjira. The revised figures for those districts are—

Thana	350,000
Janjira	18,000
TOTAL	368,000

The Āg'ris are a class of husbandmen, usually considered to be Kōjis. Most of them are salt makers and tillers of salt rice land. They are reported as speaking a separate dialect in Kolaba, where they are chiefly found in the villages on both sides of the Amba River in the Pen and Alibak Talukas, in villages situated on the creeks of the Panvel Taluka, and in all the villages of the Uran Peta. Their number has been estimated at 22,826.

The Dhan'gars or shepherds have often been reported to speak a dialect of their own. The so-called Dhan'gari of Chhindwara will be dealt with in connection with the other dialects of that district. It is quite different from the dialect of the shepherds in the Bombay presidency, where Dhan'gari has been returned from Thana, the Jawhar State, Janjira, and Belgaum. The following are the local estimates of the number of speakers —

Thana	1,160
Jawhar	20
Janjira	70
Belgaum	500
TOTAL	1,750

Bhāndārī is the dialect spoken by the Bhāndārīs, or palm-juice drawers. It has been reported as a distinct form of speech from Kolaba and Janjira, and the number of speakers has been estimated as follows —

Kolaba	3,813
Janjira	4,850
TOTAL	8,663

The Thākurs are one of the early tribes, and they are found all over Gujarat, the Dekhan, and the Konkan. They are considered to be the descendants of Rājputs and Kōjis. Thāk'ri has been returned as a separate language from Kolaba and Nasik, and the number of speakers has been estimated as follows —

Kolaba	10,405
Nasik	15,000
TOTAL	25,405

Karhādī is the dialect spoken by the Karhādā Brāhmans in Sawantwadi, Ratnagiri, and Bombay Town and Island. They are supposed to take their name from Karhad in Satara. Estimates of their number are only available from Bombay Town and Island, where they are said to number about 2,000.





To this total must be added the speakers of a few broken dialects, viz, Kātkari or Kāthōdi, Vārli, Vād'val, Phud'gi and Sāmvēdi. They will be dealt with below. We thus arrive at the following grand total —

Konkan Standard	.	.	.	.	.	.	.	.	2,174,917
Kātkari	.	.	.	.	.	.	.	.	76,700
Vārli	.	.	.	.	.	.	.	.	92,000
Vād'val	.	.	.	.	.	.	.	.	3,500
Phud'gi	.	.	.	.	.	.	.	.	1,000
Sāmvēdi	.	.	.	.	.	.	.	.	2,700
TOTAL									2,350,817

The most typical form of the Konkan Standard is spoken in the southern part of Thana, and will be dealt with first. A grammar of this form of speech was written in the seventeenth century by a Portuguese missionary, and the missionary Francisco Vas de Guimaraens wrote an abridged version of the gospels in it. An analysis of this latter work has been printed in the Journal of the Bombay Branch of the Royal Asiatic Society, and a short specimen, taken from that source, has been reproduced below. It is usually known as a 'Purān' and is highly popular with the Catholic Christians of Thana.

#### AUTHORITIES—

GR. MARINHA, FRANCISCO VAS DE,—*De la sacra e nome de Jesus da multa Dolorosa Morte e Paixão do Nosso Senhor Jesus Christ. Conforme a Leitura e os quatro evangelistas* Lisboa 1659. Reimprimido B. -balum 1817

MIRANDA RAY J. MURRAY—*Marathi Works composed by the Portuguese. Journal of the Bombay Branch of the Royal Asiatic Society. Vol. iii. Part i, 1849, pp. 172 and ff*

GRAMMAIRIA DA LINGUA CONCANI, ou dialeto do Norte compoza no seculo xvi por hum missionario Portuguez, e agora pela primeira vez dada a estampa (por Joaquim Heliodoro da Cunha Rivara.) Nova-Goa. Na imprensa nacional 1858

GRAMMAIRIA DA LINGUA CONCANI, ou dialeto do Sul compoza no seculo xvi por hum missionario Portuguez, e agora pela primeira vez dada a estampa (por Joaquim Heliodoro da Cunha Rivara.) Nova-Goa. Na imprensa nacional 1858

**Pronunciation**—There is considerable uncertainty in the marking of long vowels. Thus we find *nāy* and *nav*, not, *uñhūn* and *uñhun*, having risen, *tñ* and *tñ*, thou, *hutñ* and *hōtñ*, I was. The final *ā* of neuter bases is usually marked as short, thus, *sag'lā*, all, *duk'rā*, swine. The long forms *sag'lā*, *duk'rā*, etc., are, however, also common and seem to be more correct. *Ē* is usually pronounced as *yī*, *yā*, or *yō*, thus, *yīl*, *yōl*, one, *lyēl*, *lyāl*, and *lyōl*, son. Before *ñ* a guttural is occasionally changed to the corresponding palatal. Thus, *gīlā*, *gyālā*, and *jēlā*, he went, *ghēñ* and *ghēñ*, having taken, *lēlā* and *chēlā*, done. Similarly we often find *rō* and *rā* instead of *ō*, thus, *pōf* and *prōf*, belly, *sōnā* and *scānā*, gold.

An *a* is pronounced in many cases where the language of the Dekhan uses *ē*. Thus especially in the neuter singular of strong bases, the neuter plural of weak bases, and the future of the first conjugation. Thus, *sōnā*, gold, *duk'rā*, swine, *bōlan*, I shall say. *A* also corresponds to *ī* of the Dekhan in several pronominal adverbs, and, occasionally, also elsewhere, thus, *tacā*, there, *bhuka-na*, by hunger, *hōta*, they were.

The Anunāsika is very commonly dropped. Thus, *karñ*, and *karn*, to do; *vānāt*, in the forest. It is often, however, replaced by an *n*, and an *n*-sound is often inserted between a vowel and a following consonant. Thus, *tānllā*, from among them, *mīn*, by me, *mānḍā* and *māḍā*, my, *lanthā* and *kathā*, story, etc.

Aspirated and unaspirated letters do not seem to differ much in pronunciation, and they are often interchanged. Thus, *jīb*, tongue, *āmī*, we, *hānūn* and *ānūn*, having brought, *lābh<sup>h</sup>tē* and *lāb<sup>t</sup>tē*, is found, etc.

The palatals are pronounced as *ts*, *dz*, etc., not only in the same cases as in the Dekhan, but also before *ē*, thus, *dzē*, who (plural), *tyā-tsē sōk<sup>r</sup>rē*, his sons.

Cerebral *d* and *dh* after vowels become *r*, thus, *ghōrā*, a horse, *par<sup>r</sup>lā*, he fell, *av<sup>r</sup>rā*, so great. *D* is, however, preserved in the extreme north and in Ratnagiri, and also in the east where the influence of the Dekhan standard is stronger.

Cerebral *n* becomes *ñ*, thus, *kōn*, who? *pan*, but *ñ* is often written where the influence of the literary language is strong, and it is probably also often pronounced by the educated. Thus, the Karhādā Brāhmans of Bombay use the cerebral *n*. In the verb *mhan<sup>n</sup>ē*, to say, *n* sometimes becomes *ng*, thus, *mhangun*, therefore.

Cerebral *l* becomes *l̥*, thus, *sag<sup>l̥</sup>lā*, all, *dōlā*, an eye. *L* is, however, often used exactly as is the case with *n*.

*V* is very faintly sounded before *ī*, *ē* and *ē*, thus we find *istū* and *vistū*, fire, *īs* and *vīs*, twenty, *yēl* and *vēl*, time.

In other respects the pronunciation is mainly the same as in the Dekhan.

**Nouns**—The oblique base is, in most cases, formed as in the Dekhan. *Bāpus*, a father, however, has the oblique form *bāpās*, thus, *bāpās-tsā*, of a father. In the same way we often find *āis*, a mother, unchanged before case suffixes and forming its plural *āyās*, oblique *āyās*. The regular forms are, however, also often used. Thus, we find in Sangamēśvarī forms such as *bāpās*, to a father, *bāpās-hadē*, towards (his) father. On the other hand, the oblique form sometimes ends in *s*, also in other nouns, thus, *sōkrīs-lā*, to a daughter, *mānsās-lā*, to a man.

Bases ending in *ū* often change *ū* to *vā* in the oblique form, thus, *lēk<sup>r</sup>rū*, a child, obl. *lēk<sup>r</sup>rvā*. The common form is, however, *lēk<sup>r</sup>rā* as in the Dekhan.

The case suffixes are, on the whole, the same as in the Dekhan, but the case of the agent usually ends in *n*, *na*, or *nī*, thus, *sōk<sup>r</sup>ryān*, by the son, *bābā-na* and *bāpās-nī*, by the father. The last form is originally a plural. An ablative is often formed by adding *dzūn*, and this form is very often used as the case of the agent, thus, *bāpās-dzūn tsāk<sup>r</sup>rā-lā sāngē<sup>t</sup>lā*, the father said to the servants. The suffix *śī* or *śi* is also very commonly used to form an ablative or instrumental, thus, *tsāk<sup>r</sup>rān-śi ēh*, one from the servants. The locative is often formed by adding *ān* or *āt*, thus, *gharān* and *gharāt*, in the house.

We may finally note that the neuter gender is commonly used as in Kōnkanī to denote young female beings, thus, *tsēdū*, a girl (Sangamēśvarī). Compare Telugu.

**Pronouns**.—The personal pronouns are the same as in the Dekhan, subject to the changes mentioned under the head of Pronunciation. Thus, *mī*, I, *āmī*, we, *tū*, thou, *tumī*, you. The agent case often takes the suffix *nī*, thus, *mī* and *mī-nī*, by me. 'To me' is *ma-nā* and *ma-lā*, 'my' is *mādzā*, *māndzā*, and also sometimes *māhā*. The first person plural, when the person addressed is included, is *āpun*.

Other pronouns are in the main regular. The usual form for 'this' is *hō* or *ō*, but also *hā* and *ā*. In Sangamēśvarī we find *hā*, thus, *tā*, that, and *dzā*, which.

**Verbs**.—The verb substantive is formed from the bases *as* and *hō* as in the Dekhan. The base *as* forms its present tense regularly *āsē*, I am, *āsēs*, thou art, etc. The present

tense of the base *hō* is formed irregularly, the vowel *ō* being changed to *ā*, thus, singular, 1, *hāy*, 2, *hāy's* and *hās*, 3, *hāy*; plural, 1, *hāv*, 2, *hā* and *hāv*, 3, *hāt* and *hān*, occasionally also *hātīn*

The past tense only differs from the usual Dekhan form in the first person singular feminine, which is *hōtē*, or *hōtyē*, and not *hōtē*. The second person plural has sometimes different forms for the three genders, thus, m. *hōtēs*, fem. *hōtyās*, n. *hōtēs*. These forms are, however, probably only used as an honorific singular

The future is *āsan* and *hōin*, I shall be

The present tense of finite verbs has only one form for all genders. Thus, *mī sōdātāy*, I seek, 2, *sōdātēs*, 3, *sōdātē*, plural, 1, *sōdātāv*, 2, *sōdātā*, 3, *sōdātāt* and *sōdātān*

In the imperative we may note forms such as *dēs*, give, *ghēs*, take

The past tense of intransitive verbs is formed as in the Dekhan, with the same exceptions as in the case of the verb substantive. Thus, *mī gēlō*, I went, f. *gēlā*, n. *gēlā*, I went

The past tense of transitive verbs differs from the Marāṭhī of the Dekhan in often agreeing with an inflected object, as is also the case in Kōnkanī and Gujarātī. Thus, *tyā-nā tyā-lā pathāv'lā*, he sent him, where *pathāv'lā* has the form of the nominative masculine. In the third person singular an *n* is often added, and the form ending in *ān* is often used both with a masculine and feminine object. Thus, *tyā-na mī mār'lān*, or *mār'līn*, by him embracing was struck, he embraced

The perfect and pluperfect are formed as in the Dekhan. Thus, *tō gēlāy* (t e, *gēlā-hāy*), he has gone, *tō mēlatā* (t e, *mēlā hōtā*), he had died. The uncontracted forms never occur in the specimens

The future of the first conjugation ends in *an*, thus, *mī bōlan*, I shall say. The second person singular often ends in *si*, thus, *mār'si*, thou wilt strike (Karhādī, Bombay, and Kup'bi, Thana), *mār'siv*, thou wilt strike (Dhan'garī and Kōlī from Janjura)

In the conjunctive participle *si* and *senī* or *sanī* are often added, thus, *uḥun-si*, having arisen, *dzāun senī*, having gone

Other forms are the same as in the Dekhan, and Dekhan forms are very commonly used in addition to the special Konkan forms. More especially, the present tense is formed as in the Dekhan in all dialects of the interior, on the border towards Dekhan

The vocabulary is to some extent peculiar to the Konkan, and sometimes agrees with Gujarātī as against Standard Marāṭhī. Thus we find in the first specimen *sōk'rā*, a son, *dzak'lā*, all, *bi dzā*, other, *mērē*, near, *dzāp'nā*, to speak (Sanskrit *jalp*), *mānd'nā*, to begin, and so on. Other peculiar words have been collected in the District Gazetteer. See Authorities

There will, however, be no difficulty on this account in understanding the specimens which follow. The first is a version of the Parable of the Prodigal Son. It has been received from Bombay Town and professes to illustrate the language of the Kōlīs in Thana and Kolaba. The second specimen is a folktale from the Janjura State, also professing to be written in Kōlī. The third is taken from the old Purān by Vas de Guimaraens. The transliteration has been altered in accordance with the system used for this survey

[ No 8 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KŌLĪ DIALECT

(BOMBAY TOWN AND ISLAND)

## SPECIMEN I

एका मानसाला दोन सोकरे होते। त्यामनचा धाकला सोकरा बापासला जापला। बापुस माजा धनाचा वाँटा माना देस। तदँ बापास-जून धन वाँटिलँ। तदँ थोऱ्या दिसाँशी धाकल्या सोकल्यान त्याच्या वाँड्याला जवरँ आलतँ तवरँ जकलँ कवलिलँ आन दूर बिजा गाँवा जेला आन तटे रेलान त्याचे मेरे जवरँ होतँ नोतँ तवरँ जकलँ उडलिलँ। याचे मेरे अर्दी पुन नोती नी त्या गाँवात मोटा दुकाल आयला नी तदँ त्यातो खावाचे हाल होवँ लागले। मगशी तो तनचेच एका सावकाराचे घरा जेला न त्याचे जवल हाला। तदँ त्या सावकारान त्याला धारलन शिंता-वर डुकरँ चारावाला। डुकराँला जी भुशी लाभे त्यामनची त्यान खुशीशीं खावन पोटा भरलँ असतँ। पुन त्याला कोन देवाला नाय। तदँ त्याचे डोले उघरले तदँ तो जापिते। माझे बापासचे घरा कवरे चाकराँला पोटाभर रोटी लाभते न मी अटे इन रोटी मरताँय। आताँ मी अटेशी उठताँय न बापासचे घरा जाताँय न त्याला निमगिताँय, रोय बापुस मीन परमेसराचँ तुज देकत पाप केलँय। तवाँ आजशीं माना तुजा सोकरा नय बोलवये। पन माना तूँ आजशीं चाकर लेख। अवरँ जापुनशी तो त्याचे बापासचे घरा जेला। जदँ त्याचे बापास-जून लांबशीं बगिलँ माझा सोकरा येते तदँ तो धाँवत जेला न सोकल्याला आँटी मारली। तदँ सोकरा बोलते रोय बापुस मीन तुजे देखत परमेसराचँ पाप केलँ न आजशीं माना तुजा सोकरा नय बोलवये। त्याचे बापास-जून चाकराँला सांगितलँ, याला आंगान घालावा एक आंगरखा हाना नी द्यास। याचे हातान आंगुतली न पायान जोरे घालावास द्यास। मगशी आपुन जेवाचँ मांडु नी मजा करूँ। माजा सोकरा मेलता तो बिजुन जिता भायला न तो नाय भालता माना लाबला। तदँ ते जकले नाचावा लागले ॥

ते वकताला त्याचा मोटा सोकरा शिता-वर जेलता। तो घरा आयला। तो घरा मेरे पोचला तदू त्यानूँ बगिलूँ लोक नाचतान वाजवितान कनाला। त्यानूँ एक चाकराला मेरे वारतलूँ न निमगिलूँ बला येँ का। तदूँ तो चाकर जापिला तुजा भाव 'आयलाय नी तुजे बापासला तो बिजुन लाबलाय तदूँ लोकाँला जेवन मांडलाय। अवरूँ ऐकिलूँ न त्याला राग आयला न तो घराँत जायना। त्यातो त्याचा बापुस बेना आयला न त्याची समजी करावा लागला। तदूँ तो बापासला बोलते। बगुँ गा बापुस मिन अवरूँ वरसूँ चाकरी केली। तुजा सबद कदुन नय मोरला। तरी पन तूँ माना कदुन तरी भाग्यँ संग बैसुन खुशिशूँ बोरकर खावाला नय दिलास। न ज्या तुज्या सोकखान तुजँ धन नाशिलूँ तो घरा आयला त्यातो तूँ अवरूँ मोटूँ जेवन करतेस। तदूँ बापुस जापला रोय अटे बग तूँ जकला टेप माजे मेरे असतेस तदूँ माभ्या मेरे हाय तेँ तुजँच। पन तुजा भाउस मेलता तो बिजुन जिता आयला न भासलाता तो लाबला। त्यातो आज हौस न मौज करावाची ॥

[No 8]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

KONKAN STANDARD

KŌLĪ DIALECT

(BOMBAY TOWN AND ISLAND)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lā dōn sōk'rē hōtē · Tyā-man-tṣā dhāk'lā sōk'rā bāpās-lā  
 One man-to two sons were Them-in-of younger son father-to  
 dzāp'lā, 'bāpus, mādzā dhanā-tṣā vātā mā-nā dēs' Tādā bāpās-dzūn  
 said, 'father, my wealth-of share me-to give' Then the-father-by  
 dhan vātālā Tādā thōryā dṣā-sī dhāk'lyā sōk'rān tyā-chyā  
 the-wealth was-divided Then a-few days-by the-younger son-by him-of  
 vātvā-lā dzav'rā ālatā tar'rā dzak'lā kar'lilā, ān dūr  
 share-to what-much had-come that-much all was-collected, and far  
 bijā gāvā jēlā Ān tatē rēlā, na tyā-tṣē-mērē dzav'rā  
 another to-village he-went And there lived, and him-of-near whatever  
 hōtā-nōtā tar'rā dzak'lā ud'lilā Yā-tṣē-mērē ardi pun  
 was-and-was-not that-much all was-squandered This-of-near a-pie even  
 nōtī. Nī tyā gāvāt mōtā dukāl āy'lā, nī tadā tvā-tō  
 was-not And that into-village great famine came, and then to-him  
 khārā-tṣē hāl hōvā lāglē. Mag-sī tō tantṣē-tṣ ēkā  
 eating-of distress to-be began Afterwards he that-very-place-of one  
 sāv'hārā-tṣē gharā jēlā, na tyā-tṣē-dzavāl rhālā Tādā tyā sāv'hārān  
 rich-man-of to-house went, and him-of-near lived Then that rich-man-by  
 tyā-lā dhār'lan sētā-var duk'rā tṣārāvā-lā. Duk'rā-lā jī bhuṣī  
 him-to it-was-sent a-fie'd-in swine to-graze The-swine-to which husk  
 lābhē tyā-man-chī tyān khuṣī-sī khārān pōt bhar'lā astā  
 was-got that-in-from him-by gladly having-eaten belly filled would-have-been  
 Pan tvā-lā kōn dēvā-lā nāy Tādā tyā-tṣē dōlē ughar'lē Tādā  
 But him-to anyone give-to was-not Then his eyes opened Then  
 tō dzāpitē, 'mādzhē bāpās-tṣē gharā lav'rē tṣāk'rā-lā pōt-bhar rōṭī  
 he says, 'my father-of at-house how-many servants-to belly-full bread  
 lābh'tē, na mī atē m-rōṭī martāv Ātā mī atē-sī ut'tāy  
 is-got and I here without-bread die. Now I from-here rise

na bāpās-tsē gharā dzūtāy na tyā-lā nim'gātāy, "rōy bāpus, mīn  
*and father-of to-house go and him-to I-say, "O father, by-me*  
 Par'mēs'rā-tsā tudz dēkat pāp kēlāy Tavā ādz-sī mā-nā  
*God-of thy in-sight sin is-made Therefore to-day-from me-to*  
 tudzā sōk'rā nay bōlava-yē Pan mā-nā tū ādz-sī tsākar  
*thy son not to-call-is-proper But me-to thou to-day-from a-servant*  
 lēkh "' Av'rā dzāpun-sī tō tyā-tsē bāpās-tsē gharā jēlā Džadā  
*consider "' Thus having-said he his father-of to-house went When*  
 tyā-tsē bāpās-dzūn lāmb-sī bagilā, 'madzhā sōk'rā yētē,' tadā tō  
*his father-by from-distance it-was-seen, 'my son comes,' then he*  
 dhāvat jēlā na sōk'ryā-lā ātī mār'lī Tadā sōk'rā bōltē,  
*running went and son-to embracing was-struck Then the-son speaks,*  
 'rōy bāpus, mīn tudzē dēkhat Par'mēs'rā-tsā pāp kēlā, na ādz-sī  
*'O father, me-by thy in-sight God-of sin made-is, and to-day-from*  
 mā-nā tudzā sōk'rā nay bōlava-yē ' Tyā-tsē bāpās-dzūn tsāk'rā-la  
*me-to thy son not to-call is-proper' His father-by servants-to*  
 sāngit'lā, 'yā-lā āngān ghālārā ēk āngar'khā hānā nī dyās, tyā-tsē  
*it-was-told, 'this-to on-body to-put-on one coat bring and give, his*  
 hātān āngut'lī na pāyān dzōrē ghālāvās dyās Mag sī āpun jēvā-tsā  
*on-hand a-ring and on-feet shoes to-put give Then we dining-of*  
 māndu, nī madzā karū Mādzā sōk'rā mēlatā, tō bīdzun  
*shall-begin, and merry shall-make My son was-dead, he again*  
 jūtā dzhāy'lā, na tō nāy-dzhalatā, mā-nā lāb'lā ' Tadā tē  
*alive has-become, and he was-lost, me-to was-obtained' Then they*  
 dzak'lē nāchāvā lāglē  
*all to-dance began*

Tē vak'tā-lā tyā-tsā mōtā sōk'rā sētā-var jēlatā, tō gharā  
*That time-at his elder son the-field-in had-gone; he to-house*  
 āy'lā Tō gharā-mērē pōts'lā tadā tyā-nā bagilā, 'lōk nāch'tān  
*came He house-near reached then him-by it-was-seen, 'people dance*  
 vādzavītān kanā-lā ' Tyā-nā ēk tsāk'rā-lā mērē vārat'lā na  
*play why ' Him-by one servant-to near it-was-called and*  
 nim'glā, 'balā, yē lā ? ' Tadā tō tsākar dzāpūlā, 'tudzā bhāv  
*asked, 'O, this what ? ' Then that servant said, 'thy brother*  
 āy'lāy, nī tudzē bāpās-lā tō bīdzun lāb'lāy tadā lōk-lā  
*has-come, and thy father-to he again is-obtained therefore people-to*  
 jēvan mānd'lāy ' Av'rā aikalā na tyā-lā rāg āy'lā, na tō  
*a-feast is-spread' This-much was-heard and him-to anger came, and he*  
 gharāt dzāy-nā Tyā-tō tyā-tsā bāpus bēnā āy'lā, na tyā-chī  
*into-house did-not-go Therefore his father out came, and his*



sam'ji karāvā lāg'lā Tadā tō bāpās-lā bōl'tē, 'bagū, gā bāpus,  
*entreaty to-make began Then he father-to says, 'see, O father,*  
 mī-na av'rī var'sā tsāk'rī kēli, tudzī sabad kadun nay mōr'lā,  
*me-by so-many years service was-done, thy word ever not was-broken,*  
 tarī-pan tū mā-nā kadun-tarī bhāgyā-sīnga baisun khusī-śī  
*still (by-)thee me-to ever-even friends-with having-sat pleasure-with*  
 bōkar khāvā-lā nay dilās, na jvā tujvā sōk'ryān tudzā dhan  
*a-goat to-eat not was-given, and which thy son-by thy wealth*  
 nāsīlā tō gharā āy'lā tvā-tō tū av'rā mōtā jēvan kartēs'  
*was-tasted he to-house came therefore thou so great a-feast makest'*  
 Tadā bāpus dzāp'lā, 'rōy, atē bag, tū dzak'lā tēp mādžē-mērē  
*Then the-father said, 'O, here look, thou all time of-me-with*  
 as'tēs, tadā mājhyā-mērē hāy tē tudzā-ts Pan tudzī bhāus  
*art, then of-me-with is that thine-alone But thy brother*  
 melatā, tō bidzun jūtā dzhāy'lā, na bhās'lātā, tō lāb'lā  
*was-dead, he again alive became, and was-lost, he was-obtained*  
 Tyā-tō ādz haus na maudz karāvā-chī'  
*Therefore to-day gaiety and merriment is-to-be-made.'*

[No 9]

INDO-ARYAN FAMILY

SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KŌLĪ DIALECT

(STATE JANJIRA)

## SPECIMEN II

एक कुलवी आपल्या मरणाचे येली आपल्या समद्या सोकन्यास जवळ वारून त्यास बोललो, बालानो, मांजे जवळ तुमाला देयाला मांज्या सेता-सिवाय विसरे काय नाय। आनी त्या सेताचे मिनी तुमाना सगल्यांना सारकी वारस केले हातीन। माजे जवळी जी काय संपाती हाय ती सगली मिनी त्या सेतात पुरलेली हाय। ती खनली ते तुमाला गवेल। असा बोललो आनी त्यानी आपला परान सोरला। मग ते सोकरे पावडी कुदली भोजन त्या सेतातला धावत जेले, आन दरवे करता सेत खनायला लागले। त्यानसी ते सगला सेत खनला। त्यातला त्याला दरवे कयाँच गवला नाय। तवा त्याना वार्डेट वाटला आन ते घरा जेले। मंग त्यानी त्या सेतातला भात पेरला। तवाँ ती जमीन चकोट खनल्या-मुले त्या वरसी त्या सेतातला वर्सा पच्ची भात मोप ऐला। तवाँ ते सोकरे बोलले, आपल्या बाबानी सेतातला दरवे पुरून ठेवला हाय ते आपून त्याची चकोट मेनत करावी म्हणून शानी सांगला आसवा, व त्या परमान आपल्यास त्याच फल गावला ॥

[No 9]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

## KONKAN STANDARD

KŌLĪ DIALECT

(STATE JANJIRA)

## SPECIMEN II

## TRANSLITERATION AND TRANSLATION

Ēk	kul bi	ap'lvā	mar'nā-tsē	yēli	āp'lyā	sam'dyā	sōk'ryās
One	husbandman	his own	death of	at-time	his-own	all	sons
dzaval	vārūn	tyās	bōl'lō,	'bālānō,	māndzē-dzaval	tumā-lā	dēvā-lā
near	having-called	to-them	said,	'O-sons,	me-of-near	you-to	give-to
mañjvā	sētā-sivāy	bis'rē	kāy	nāy	Ān	tyā	sētā-tsē
my	farm-except	another	anything	is-not	And	that	farm of
tumī-nī	sag'lyā-nā	sār'hē	vāras	kēlē-hātin	Māndzē-dzav'li	jī	kāy
you to	all-to	equal	heirs	made-are	Of-me-near	which	any
sampāti	hāv	tī	sag'li	mī-nī	tyā	sētāt	pur'lōli-hāy
wealth	is	that	all	me by	that	in-farm	buried is
That (wealth)							
khan'li,	tē	tumā-lā	gavēl'	Asā	bōl'lō,	ānī	tyā-nī
if dug,	then	you-to	will-be-found'	So	he-spoke,	and	him-by
his own							
par'in	sōr'lā	Mang	tē	sōk'rē	pāv'di	khud'li	jhēūn
life	was-left	Then	those	sons	spades	picksaxes	having-taken
that							
setāt-lā	dhāvat	jēlē,	ān	dar'bē-kartā	sēt	khanāy-lā	lāg'lē
farm-to	running	went,	and	wealth-for	the-farm	dug-to	they-began
Tyān-sī	tē	sag'lā	sēt	khan'lā	Tyāt-lā	tyā-lā	dar'bē
Them-by	that	whole	farm	was-dug	In-that	them-to	wealth
anywhere							
gar'lā	niv	Tavā	tyā-nā	vūt	vāt'lā	ān	tē
was-found	not	Then	them-to	dejection	occurred	and	they
to-home							
gī	Mang	tyā-nī	tyā	sētāt-lā	bhāt	pēr'lā	Tavā
went	Then	them-by	that	in-the-farm	rice	was-sown	Then
that							
dzavān	tsakōt	khan'lyā-mulē	tyā	vai'sī	tyā	sētāt-lā	varsā
land	well	by-being	dug	that	in-year	that	in-the-farm
(preceding)							years
prakshī	bhāt	mōp	ailā	Tavā	tē	sōk'rē	bōl'lē,
than	rice-crop	much	came	Then	those	sons	said,
'our-own							
bāhī-nī	sētāt-lā	dar'be	purua	thēv'lā-hāy	tē	āpūn	
father-by	in-the-farm	wealth	having-buried	kept-is	that	by-us	

tyā-chī tsakōṭ mēnat karāvī mhanūn-sānī sāng<sup>1</sup>lā-ās<sup>1</sup>vā, va  
*that-of good labour should-be made therefore told-might-have-been, and*  
 tvā-par<sup>1</sup>mān - āp<sup>1</sup>lyās tyā-tsa phal gāv<sup>1</sup>lā '  
*accordingly to-us that-of frust is-got '*

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### FREE TRANSLATION OF THE FOREGOING

A certain husbandman at the time of his death called all his sons to his death-bed and thus addressed them — 'Dear sons, I have nothing to give you except my farm, of which I have made you all joint heirs. Whatever money I had I have buried in the farm, and if you will dig for it you will have it.' With this he breathed his last. Afterwards his sons went to the farm in the hope of getting the buried treasure. They in this way dug up the whole farm, but did not discover the treasure anywhere. Afterwards they sowed corn in the farm, and as the earth was well turned up, the crops that year were very prosperous and far surpassed those of the preceding years. The sons then said among themselves, 'Our father must have told us that his treasure was buried in the field simply in order that we should labour hard in it, and accordingly we have reaped the fruit.'

[ No 10.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKAN STANDARD

## SPECIMEN III.

From Francisco Vas de Guimaraens' Purān

Aikili	vārtā	missā-chī		
(If-)was-heard	word	mass-of		
Kā	barā	kar̥tē	āmān-tsē	gardzē ?
That	good	does	on	to-need ?
Tyā-tō	Par'mēśor	sarau	dētē	
That-for	God	all	gives	
Tumī	missa	aikā,	Par'mēśor	pāvtil
You	mass	hear,	God	will-be-found

Ēkē nag'rā-na hōtē dōn dōsata;  
 One town-in were two friends,  
 Ēka missa aikē sadā,  
 One mass heard always,

Bidzā naiśē karita missā-chī paruā  
 The-other not-was doing mass-of care  
 Bagā tyā-lā kā vitsalā(?)  
 See him-to what happened

Dōganay sadā dzāta hāsata pār'dē  
 Both always going were to-hunting

Ēkē disā gēlē ranāna  
 One day they-went to-the-wood  
 Taī bagā kā vitsalā tyā-nā.  
 Then see what happened them-to  
 Aikūn hōāl hairān.  
 Having-heard you-will-become amazed

Ranān pāūn dzarivā hōtvā nau garyā  
 In-the-wood having-arrived become had nine ghadiś

Thēpa gimā-tsā hōtā  
 Season summer-of was  
 Dzulā dhāū lāgalī tadānā,  
 Clouds to-fly began then,

Vindza vārā gurgurātha ānī mētha parlā  
 Lightning wind thunder and darkness fell

Ekā ekā vinda dzalkali dzōrā-śī,  
*One by one lightning flashed force-with,*  
 Gurgurātha mōtha dzailā,  
*Thundering big became,*  
 Ābā-var-śī aīsā bōl aikilā,  
*Sky in-from such word was-heard,*  
 Mār, mār turuta dzō missa aikē nāy  
*Kill, kill quickly who mass heard not*

Tyā garē vinda par'li jyā-var  
*That moment lightning fell whom-on*  
 Missa naśē aikata, tyā-ohi kēli iākarī  
*Mass not-was hearing, him-of were-made ashes*  
 Magatūn vinda dzalkali, tari  
*Again lightning flashed, but*  
 Bōli bijī aikili barī  
*Word other was-heard mighty*

Mārū nokō dzō missa aikatē,  
*To-kill not-proper who mass hears,*  
 Baohāsa tyā-lā Kā ? Kuśi kar'tē  
*Spare him. Why ? Will does*  
 Par'mēśorā-chi āñ māmītē  
*God-of and obeys*  
 Sudētsaiā-śī(?)  
*Properly*

### FREE TRANSLATION OF THE FOREGOING

What good will it do us in our want to hear the mass ? On that account God will give us all Therefore, hear the mass and you will find God

In one town there lived two friends One of them always heard the mass, but the other did not care for it See what happened to him

Both were wont to go out to hunt One day they had gone to the wood See what befell them When you hear it you will be amazed

Nine *ghadīs* had elapsed since they came to the forest It was the season of summer Clouds then began to fly, lightning, wind, thunder and darkness came on

Flash after flash blazed with force, and the thunder became mighty Then a voice was heard from the sky saying, ' Kill, kill quickly him who does not hear the mass '

That instant the lightning struck him who was not wont to hear the mass Again there was a flash of lightning, but another mighty voice was heard —

' Do not kill him who hears the mass Spare him, because he performs the will of God and obeys it properly '

The specimens printed above illustrate the chief peculiarities of the Konkani Standard of Marāthī. It has already been stated that the language of all the coast districts from Daman to Rajapur is essentially the same, the Western Ghats separating this form of speech from the Marāthī of the Dekhan. It will now be necessary to examine all the so-called dialects of the coast districts, in order to show that they are in reality only local forms of the Konkani Standard.

### KŌLĪ

Two specimens of the so-called Kōlī dialect have been printed above. The first is a specimen of the dialect as spoken on the coast of Thana and in Kolaba, the second has been received from Janjira.

Two other specimens representing the dialect of various classes of Kōlīs, have been received from Thana. The first has been taken down among the so-called Machhīmārī, i.e., fisher, Kōlīs on the coast. The second is in the dialect of the so-called Mahādēv Kōlīs, a sub-division of the hill Kōlīs.

The dialect of the Machhīmārī Kōlīs is, in all essential points, identical with that illustrated in the preceding pages.

There is a very strong tendency towards a nasal pronunciation of vowels, just as is the case in Kōnkanī. Thus we find *tō̃* and *tō̄*, he, *tē̃* and *tē̄*, they, *hūtā̃*, he was.

*Ū* and *ũ* are often substituted for *ō* and *õ*, thus, *hūtũ*, I was.

*L* and *n* are interchangeable. Thus, *nāmb*, fair, *nāg'lā*, he began.

*N* is substituted for *r* in *nōtī*, bread, *nāg*, anger.

There is only one *s*-sound, the dental *s* being used instead of the palatal and cerebral ones. Thus, *dēs*, country, *dzā̃v-sī*, having gone. The latter form corresponds to Standard *dzā̃n-sī*. Compare also *dzā̃n* instead of *dzā̃n*, I shall go.

Note finally forms such as *mī*, *mē*, and *mē̃*, I, by me, *tũ*, thou, by thee, *hātā̃*, they are, etc.

For further details the specimen which follows should be consulted.

[No II]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

## KONKAN STANDARD

## MACHHIMARI KŌI DIALECT

(DISTRICT THANA)

Kōnē-čkē mīm'i-lī dōn sok'rē hūte Tvān-tsā dhāk'la sōk'rā  
*Some-one man-to two sons were Them-of the-younger son*  
 bāpīs-lī bōlū nāg'la, 'hīpī, dzo mal'mattē-tsā vāṭā ma-nā dēvā-  
*the-father-to to-say began, 'father, which property-of share me-to giving-*  
 tsā tō dē' Mang tva-nī ap'li sampatti vātūn dillī Mang  
*of that are' Then him-by his property having-divided was-given Then*  
 thōrvā disā-nī dhik'lā sōk'rā sag'li jam'ūn dus'c dēsā-lā  
*few days-in the-younger son all having-gathered another county-to*  
 gūlī Anī tāthē ud'lay karun ap'li dav'lat udailī  
*went And there riotousness having-made his property was-squandered*  
 Mang tva-nī tāthē sag'lā kharehīlā-vīr tāthē mhotā dukāl par'lā Tāva  
*Then him-by there all squandered-on there big famine arose Then*  
 tvā-lā vīr tsan parū nāg'li Tāva tō tvā dēsān-tsē ūkā mūn'sā-tsē  
*him-to difficulty to-fall began Then he that county-of one man-of*  
 mūrē dziv-sī hūti Tvā-nā tva-la duk'rā tsar'vāṭā ap'lē sētān  
*near having-gone stayed Him-by him-to swine to-feed his in-field*  
 pātālī Tīva duk'rā jī tar'phal khāt hūti, tvā-vai ap'la pōt  
*it-was-sent Then swine which husks eating were, that-on his belly*  
 bharivā asī tvā-lī vāt'lā Anī tvā-lā kōnī kāy  
*should-be-filled so him-to it-appeared And him-to by-anybody anything*  
 dillā nāv Mang to sudī-var ay'la, anī bōlū nāg'lā, 'mādzhē bāpā-  
*was-given not Then he sense-on came, and to-say began, 'my father-*  
 tsē kar'rē tsāk'ra-nā khub nōṭi hāv, anī mč bhukē-nē mar'tāy  
*of how-many servants to much bread is, and I hunger-with am-dying*  
 Mē utūn māndze bāpā-tsē avē dzān anī tva-lā bōlēn, "yā  
*I having-arisen my father-of near will-go and him-to will-say, "O*  
 bāpī, mī dēvā-tsē vīrūdā anī tudzhē purā pāp  
*father, by-me God-of against and thy before sin*  
 klī hīv Atā pāsūn tudzhā poi mhanāyās mē yōgē nāy Ap'lē ēkē  
*done is Now from thy child to-say I worthy not Your one*  
 mōlākaryā-sār'khā ma-nā thēv " Mang tō ūthūn ap'lē bāpā-tsē  
*servant-like me keep " Then he having-arisen his father-of*



āyē gēlā Tāva tō dūr hāy, avarā-nā tyā-tsā bāpūs tyā-lā baghūn  
*near went Then he far is, that-much-in his father him-to having-seen*  
 kal'vallā, anī tyā-nā dhāūn tyā-tsē galyān muthī ghāt'li anī  
*was-moved, and him-by having-run his neck-on embracing was-put and*  
 tyā-tsa chumban ghēt'lā Mag-sī pōrā-nā tyā-lā bōl'lā, 'bāpā,  
*his kiss was-taken Afterwards the-son-by him-to it-was-said, 'father,*  
 Dēvā-chyā virūdā anī tudzē purā mī pāp kēlā hāy Anī atā  
*God-of against and thy before by-me sin done is And now*  
 pāsūn tudzā sōk'rā mhanāyās mī yōgē nāy' Pan bāpā-nā tsāk'rās  
*from thy child to-say I fit not' But the-father-by to-servants*  
 sāngit'lā, 'phakkar dzhagā ānūn yā-lā ghāl, anī tyā-tsē  
*it-was-said, 'good cloth having-brought this-to put, and his*  
 hātāt āng'ti anī pāvāt dzōrē ghāl Mag-sī apū khāūn hars  
*hand-on ring and foot-on shoes put Afterwards we having-eaten joy*  
 karū Kāran hā mādzhā sōk'rā mēlā hūtā, tō phirūn jīvant  
*let-make Reason this my son dead was, he again alive*  
 dzhay'lā; anī gamār'lā hūtā, tō millā hāy' Tāva tē hars karū  
*became, and lost was, he found is' Then they joy to-make*  
 lāg'lē  
*began*

Tāva tvā-tsā mōthā sōk'rā sētān hūtā Tō yēūn gharā-tsē  
*Then his big son in-field was He having-come house-of*  
 mērē pōtsalvā-var tvā-nā vādē va nāts aklā Tāva tsāk'rātīl  
*near coming-on him-by music and dancing was-heard Then servants-in-from*  
 ēk'lyā-lā vharūn nīm'gilā, 'yē kāy' Tvā-nā tyā-lā sāngit'lā  
*one-to having-called it-was-asked, 'this what?' Him-by him-to it-was-said*  
 kī, 'tudzhā bhāūs ay'lā hāy Anī tō tudzhē bāpās-lā millā, mangūn  
*that, 'thy brother come is And he thy father-to was-met, therefore*  
 tyā-nā mōthā jēvan kēlāy' Tāva tyā-lā nāg yēūn āt  
*him-by big feast is-made' Then him-to anger having-come inside*  
 dzāy-nā Mangūn tvā-tsā bāpūs bhār yēūn tyās sam'dzāvū  
*would-not-go Therefore his father outside having-come him to-entreat*  
 nīg'lā Pan tyā-nā bāpās-lā uttar dilla kī, 'bagay, ar'fī  
*began But him-by the-father-to answer was-given that, 'lo, so-many*  
 varsā tuji tsāk'rī kar'tāy, anī tuji adnyā mē kāvā-hī mōr'li  
*years thy service I-am-doing, and thy order by-me ever-even was-broken*  
 nāy Tarī mē āp'lē mītrā-barōbar khusāli karāvi māngūn  
*not Still by-me my friends-with meiment should-be-made therefore*  
 tū ma-nā kāvā-hī kar'dū dillās nāy Anī jyā-nā tuji  
*by-thee me-to ever-even a-kid was-given-by-thee not And whom-by thy*  
 sampatti kas'bīnī barōbar khāy-sī tāk'li, tō tudzā sōk'rā ay'lā,  
*property harlots with having-eaten was-thrown, he thy son came,*

tāva tū tvā-tsē kar'tā mōḥhū jōvan kēlās hās ' Tāva  
 then by-thee his sake-for big feast made-by-thee is-by-thee' Then  
 tvā-nū tyā-lī śingit'lā, 'pōrā, tū jyāri māndzē mōrē hās, anī māji  
 him-by him-to it-was-said, 'son, thou always my near art, and my  
 sag'li mil'mattī tujī-ts hāy Pan hars anī ānand karāvā, hē  
 all property thine-only is But joy and happiness should-be-made, this  
 rōgē hūta Kāran kī hā tudzā bhāus mōlā hūta, tō phirūn jīvant  
 proper was Reason that this thy brother dead was, he again alive  
 dhar'li hāy, anī gamā'li hūta, tō millā hāy'  
 become is, and lost was, he found is'

The dialect of the Mahādēv Kōjis is, like other dialects spoken in the eastern part of Thanā, more closely related to the Marāṭhī of the Dekhan than is the case on the coast. Thus the cerebral *d* and the corobral *l* are used as in the Dekhan. Compare *pad'lā*, fell, *duālā*, famine. The present tense is also formed as in the Dekhan, thus, *mī mā'tō*, I die. Characteristic forms are *māhā*, my, *tuhā*, thy, *tyāsā*, oblique *tyāsā*, his. The form *dōghā-lī*, to both, contains a dative suffix *lī* which corresponds to *lē* in Khindī. The usual suffix is, however, *lā*, thus, *manuḥshā-lā*, to a man. In most particulars this dialect is the same as that illustrated in the preceding pages, as will be seen from the short specimen which follows.

[No 12]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHĪ

## KONKAN STANDARD

## MAHĀDĒV KŌJĪ DIALECT

(DISTRICT THANĀ)

Kōnū	yōkū	manuḥshā-lā	dōn	lyok	vata	Tyāt'lā	dhāk'tā	lyok
Some	one	man-to	two	sons	were	Them-among	the-younger	son
mhangālā,	'bī,	dzō	ishtakī-tsā	hisā	mā-lā	yāy-tsā	tō	māhā
said,	'father,	which	property-of	share	me-to	is-to-come	that	mine
mā-lā	dē'	Mang	tyāsā	hā-nā	tyēn-lā	dōghā-lī	sam'da	dīrib
me-to	give'	Then	his	father-by	them-to	both-to	all	wealth
vātūn	dila	Mang	thōdyā-ts	disāt	dhāk'lā	putur	sam'da	
having-divided	was-given	Then	few	in-days	the-younger	son	all	
gōlā	karūn	lāmb	mul'kāt	gyōlā,	ān	titha	udhal'yāpanān	
together	having-made	far	to-county	went,	and	there	riotousness-with	
vāgūn	āp'li	sam'dī	daulat	gamāv'li	Mang	tyā-nā	av'gha	
having-behaved	his	all	property	was-spent	Then	him-by	all	

kharas'lyā-var    tṛā    mul'kāt    mōthā    dukāl    pad'lā    Tṛā-muḷa    tṛā-lā  
*being-spent-after    that    in-country    great    famine    fell    Therefore    him-to*  
 lai    ād'tsan    padū    lāg'li    Tavā    tō    tṛā    mul'kāt    yōhā    girastā-dzaval  
*great    distress    to-fall    began    Then    he    that    in-country    one    householder-near*  
 dṛāūn    rāy'lā    Tṛā-nā    tṛā-lā    śēr'da    tsārāy-lā    rānāt    lāv'la  
*having-gone    stayed    Him-by    him    goats    to-tend    in-wood    it-was-applied*  
 Tavā    śēr'da    dṛhād-pālā    khāt    tō-ts    khāūn    āpun    dis  
*Then    goats    husks    used-to-eat    that-even    having-eaten    himself-by    days*  
 kādhāva,    asa    tṛā-lā    vāt'la  
*should-be-passed,    so    him-to    it-appeared*

## DIALECT OF THE KŌNKANĪ MUSALMĀNS OF THANA

Kōnkanī Musalmāns are residents of the larger villages of all talukas in Thana, but chiefly of Salsette, Kalyān, and Bhiwndī. No estimates are available regarding their number

Their dialect contains a considerable amount of Hindōstānī words. Thus, *āsmān*, heaven, *baīḥ*, sit, *bachyā*, a child, *mil'kat*, property, etc. The masculine and neuter genders are often confounded, compare *sag'lā*, all. In all essentials, however, it closely agrees with the current language of the district, as will be seen from the beginning of the Parable of the Prodigal Son which follows

[No. 13.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

## KONKAN STANDARD

## KONKANĪ MUHAMMADAN DIALECT

(DISTRICT THANĀ.)

Kan'ohyā	ēkā	mān'sā-lā	dōn	sōk'rō	hōtē	Tyān-sī	dhāk'lā
Some	one	man-to	two	sons	were	Them-from	the-younger
bīpās-lā	bōl'lā,	'bābā,	dzō	mul'katī-tsā	vāṇṭā	ma-nā	yēvā-tsā tō
the-father-to	said,	'father,	what	property-of	share	me-to	to-come that
dē'	Mang	tvā-nī	tyā-lā	mul'kat	vāṇṭūn	dillī	
give'	Then	him-by	him-to	the-property	having-divided	was-given	
Mang	thōryā	disā-sī	dhāk'lā	sōk'rā	sag'lā	jamā	karūn
Then	a-few	days-after	the-younger	son	all	together	having-made
lāmb'chvā	mul'khā-lā	gēlā,	ānī	tavār	udh'lēpanā-sī	tsālūn	āp'li
distant	country-to	went,	and	there	riotousness-with	having-lived	his-own
mul'kat	urav'li		Mang	tyā-nīn	sag'lā	karats'lē-var	tyā
property	was-squandered		Then	him-by	all	spent-was-after	that
mul'khāt	mōthā	dukāl	pad'lā	Tyā-sabab	tyā-la	ar'tsan	parā-li
in-country	great	famine	fell	That-reason	him-to	difficulty	to-fall
lāg'li	Tavān	tō	tvā	mul'khān	ēkā	mān'sā-ohyā	najik dzāūn
began	Then	he	that	in-country	one	man-of	near having-gone
rhēlā	Tyā-nī	tavā	tyā-lā	duk'rān	tsārā-lā	āp'lyā	mul'khā-lā dhār'lā
lived	Him-by	then	him	swine	to-feed	his-own	country-to was-sent
Tavān	duk'rān	jī	ṭar'phalā	khāt	asat,	tyā-var	tyān-nīn āp'lā
Then	swine	what	husks	eating	are,	that-on	him-by his-own
pōt	bharāvī,	aisā	tyā-ohyā	dilān	ailā	Ānī	konī
belly	should-be-filled,	thus	his	in-mind	came	And	by-anybody
tyā-lā	kai	dillā	nāy				
him-to	anything	was-given	not				

## KIRISTĀV.

The dialect of the native Catholic Christians of Thanā is usually called Kiristāv by the Hindūs and Musalmāns. It has adopted some Portuguese words, such as *pāy*, father, *māy*, mother, *mis*, mass, *igār*, vicar, *padrōn*, god-father, *madrōn*, god-mother. Note also the use of the English word *estē*, estate. The cerebral *n* is often written as in the Dekhan, thus, *mān'sā-tsē*, of a man, but also *mānus*, a man. Note also forms such as *bōt'lā*, he said, *askat'lā*, it was heard, which are not, however, unknown in the other dialects of the district.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that *Kiristāv* is nothing else than the usual *Marāthī* of the district. It has not been thought necessary to add an interlinear translation.

[ No. 14 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KIRISTĀV DIALECT

(DISTRICT THANA)

Ekē mān'sā-tsē dōn sōkrē hōtē Tṛā-man-tsā dhāk'lā āplē bāpīs-lā bōt'lā, 'pāy, is'tētīn-tsā dzō hīsā māndzhē vāntvā-lā yēl, tō mā-lā dṛā' Mangā tyādzūn āplē sag'lē is'tētī-tsā va daulatī-tsā vāntā karūn dūlā Mangā thōrē disā-sī dhāk'lā sōkrā sag'lā dzamā karūn lāmb bēn-tsē gāvān gēlā

KUN'BI.

It has already been stated that the *Kun'bis* everywhere speak the language of their neighbours. Specimens have been received from Bombay, Thana, Janjira, and Poona. The specimens received from Bombay and Janjira do not call for any remark. They closely agree with the current language of the district. The same is the case with the Thana specimen. The present tense is here, however, formed as in the Dekhan. Thus, *mī mār'tō*, I strike. The verb substantive is written *hāyē*, he is, and so on. This is probably only another way of spelling the common form *hāv*.

The Poona specimen also represents the same form of speech. There are, however, some traces of the influence of the current *Marāthī* of Poona. Thus, *d* is preserved after vowels, and the cerebral *l* is of frequent occurrence. Compare *ghōdā*, a horse, *drālā*, an eve. The present tense is formed as in the Dekhan, thus, *mī d-ātō*, I go, *tū d-ātōs*, thou goest, and so on. The base of the dialect is, however, clearly of the same kind as the *Marāthī* of the Konkan.

The specimens which follow will be sufficient to show that *Kun'bi* is not a separate dialect, but merely the usual *Konkan Standard*, with local variations.

[ No 15 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP

MARĀTHI

KONKAN STANDARD

KUNBI DIALECT

(BOMBAY)

## SPECIMEN I.

येके मानसाला दोन पूत होते । त्यानचा धाकला पूत आपले पायसला वोटला, पाय मजा धनाचा वाँटा माना द्यास । तवाँ त्याच्या पायसजून धन वाँटिल्लें । तवाँ घोऱ्या टेंपार्शी धाकल्या पुतान त्याचे वाँव्याला जवरँ आलें-तँ तवरँ जकलें येँगालिल्लें न गाँवाच्या गेला न तयँ रेला, न त्याचे मेरे जवरँ होतँ नोतँ तवरँ जकलें भासविल्लें । घोऱ्या टेंपार्शी त्या गाँवास मोटा दुकाल परला । त्याचे मेरे अर्दी पुन नोती, नी त्या तो खावाचे हाल हींव लागले । मगशी तो तनचेच एके सावकाराचे घरा गेला त्याजून त्याचे पाय धेले । तवाँ त्या सावकारान घ्याला शेतान डुकराँ चारावा धारलें । डुकराँना जी भुशी खावाला मिले त्यामनची त्यानँ मोऱ्या खुशीशी खालली असती पुन त्याला कोन काय देयना । तवाँ त्याला मुद आयली ॥

[No 15]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

## KONKAN STANDARD

KUN'BI DIALECT

(BOMBAY)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Yekē mān'sā-lā dōn pūt hōtē Tyān-tsā dhāk'lā pūt āplc  
*A-certain man-to two sons were Them-of the-younger son his-own*  
 pāvas-lā bōt'lā, 'pāy, mādzā dhanā-tsā vātū mā-nā dyās' Tavā tyā-chyā  
*father-to spoke, 'father, my wealth-of share me-to give' Then his*  
 pāyas-dzūn dhan vātūlā Tavā thōryā tēmpā-sī dhāk'lyā  
*father-by the-wealth was-divided Then a-little time-after the-younger*  
 putān, tyā-tsē vātū-lā dzav'rā ālā-tā, tav'rā dzak'lā yēngāhlā  
*son-by, his share to whatever had-come, that all was-collected-together*  
 na gāvātryā gēlā na tavā rēlā, na tyā-tsē mērē  
*and to another-village went and there remained, and him-of near*  
 dzav'rā hōtā-nōtā tav'rā dzak'lā bhās'vālā Thōryā tēmpā-sī  
*whatever was-and-was-not that all was-squandered A-little time-after*  
 tvā gāvās mōtā dukāl par'lā Tyā-tsē mērē ardī-pun nōtī, nī  
*that to village a-great famine fell Him-of with a-pie-even was-not, and*  
 tyā-tō khāvā-tsē hāl hōva lāg'lē Mang-sī tō tan-tsē-ts  
*therefore (his)-eating-of trouble to-be began Then he of-the-same-place*  
 ēkē sāv'kārā-tsē gharā gēlā, tyā-dzūn tyā-tsē pāy dhēlē Tavā tyā  
*one rich-man-of to-the-house went, him-by his feet were-held Then that*  
 sāv'kārān hyā-lā śētān duk'rā tsārāvā dhār'lā Duk'rā-nā  
*rich-man-by this-to in-the-field some to-graze it-was-sent. The-swine-to*  
 jī bhuśī khāvā-lā mlē tyā-man-chī tyā-nā mōtyā khusī-sī khāl'li  
*which hush to-eat was-got that in-of him-by great delight-with eaten*  
 as'tī, pun tyā-lā kōn kāy dēy-nā Tavā tyā-lā  
*would-have-been, but him to anybody anything would-not-give Then him-to*  
 sud āy'li  
*sense came*

[ No 16 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

## KONKAN STANDARD

KUN<sup>4</sup>BĪ DIALECT

(DISTRICT THANA )

## SPECIMEN II.

कोनी येका गिरस्ताला दोन सोकरे होते। त्यामनचा धाकला बापसाला  
 वोतला, बा जो काय इष्टकिचा वाटा मला दियाचा तो दे। मंग त्या  
 गिरस्तांनी आपली इष्टक वाटून दिली। मोर थोरक्या दिसांनी धाकल्या  
 पोरांनी जकल जमवून मोप दूरच्या देशाला जेला, आन तिकर उधलपना  
 करून आपली जकली इष्टक खपवली। पर त्यान समद खरचल्या-वर त्या  
 मुलखाला मोटा दुकोल परला। तवा त्याला भारी फिकीर परली। तवा तो  
 त्या मुलखाच्या येका गिरस्ता-कर जाऊन रेला। त्यानी तर त्याला डुकर  
 चरायला भेऊन आपल्या सेता-वर धारल ॥

## TRANSLITERATION AND TRANSLATION

Kōni	yēkā	gīrastā-lā	dōn	sōk'rē	hōtē	Tyā-man-tsā	dhāk'lā
Certain	one	householder-to	two	sons	were	Them-from-of	the-younger
bāp'sā-lā	bōt'lā,	'bā,	dzō-kāy	ishṭakī-tsā	vātā	ma-lā	diyātsā
the-father-to	said,	'father,	whatever	the-estate-of	share	me-to	to-be-given
tō	dē'	Mang	tyā	gīrastā-nī	āp'li	ishṭak	vātūn
that	give'	Then	that	householder-by	his-own	estate	having-divided
Mōra	thōr'kyā-disā-nī	dhāk'lyā	pōrā-nī	dzak'lā	dzam'vūn	mōp	
Then	after-a-few-days	the younger	son-by	all	having-gathered	very	
dūr'chyā	dēsā-lā	jēlā,	ān	tak'rā	udhalpanā-karūn	āp'li	
distant	country-to	went,	and	there	spendthriftiness-through	his own	
dzak'li	ishṭak	khapav'li	Par	tyā-nā	sam'da	kharate'lyā-var	tyā
all	estate	was-squandered	Then	him-by	all	being spent-after	that
mul'khā-lā	mōtā	dukōl	par'lā.	Tavā	tyā-lā	bhāri	phukir
country-to	great	famine	fell	Then	him-to	great	anxiety
tyā	mul'khā-chyā	yēkā	gīrastā-karā	dzāūn	rēlā	Tyā-nī	tar
that	country of	one	householder-to	having-gone	stayed	Him-by	then
tyā-lā	duk'rā	tsarāy-lā	dzhēūn	āp'lyā	sētā-var	dhār'lā.	
him-to	swine	to-graze	having-taken	his-own	field-to (on)	it-was-sent	



[ No 17.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

KUN'BI DIALECT

(JANJIRA STATE)

## SPECIMEN III

## A FOLK-TALE

एक रांड-मुडचा पोर होता, त्याला एक वय होती। ती राज्या-कर दला कांडा कराया जात आस। ततना ती कोंडा-मुड्डा घेऊन ये। तवाँ त्या रांड मुंडच्या पोराच्या दोन गाया होत्या। तवाँ एक तला होता। त्या तल्या-वर तो गाया चरवीत आस। तवाँ त्याची वय त्या तल्या-वर भाकर तुकडा त्या पोरा-साठना घेऊन ये। तवाँ त्या पोराच्या राखनात राजान आपली गाय देली। तवाँ तो पोर तल्याच्या पारी-वर आपली भाकरी वसून खाताय तवाँ एक नांगीन आनि एक आरदल्या या दोगाचा मेल लागला। तवाँ त्या पोरान त्या आरदल्या-वर काठी टाकलान। तवाँ काठी टाकल्या-वरोवर नागीन पातालांत गेली। ती पातालांत गेल्या-वरोवर तिचा वाप पातालांत व्हता। तवाँ ती त्यास आसी सागताय, रांड-मुडच्या पोरान मांझे-वर काठी टाकलान। तवाँ नाग दुसऱ्या सापास म्हंत, तुमी रांड-मुडच्या पोरास डसायला जा। तवाँ धीतना चार साप निंगाल आनि जित पोर व्हता तिथ आल, आनि त्याच्या वाटल भाल। तवाँ त्या पोरान चार पानाच चार दुरून लावलान आन एक गाय चार दुरना-मंदी पाजलान। आन ते चार दुरून चार सापाच्या तोंडांत वतलान। तवाँ साप त्याला सागतात, तुला नांगानी बोलवना केलाय। तू गेल्या-वरोवर नाग तुला हाटकील की, नागनीनी कसी-काय येवस्ता कीली, ताँ साग। तो तुला धन दौलत देल। तवाँ तू म्हन, मना तुमची धन दौलत नको। तुमच्या हाती आगठी हाय ती मना द्या। मंग त्या नागान त्या लेकीचा सात पाट काडून भुड्या गाडवा-वर वसवलान, आनि तिची धींड गावातना काडलान आनि तिला हाकलून लावलान ॥

[No 17.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD

KUṢ'BI DIALECT

(JANJIRA STATE)

## SPECIMEN III

## A FOLK-TALE

## TRANSLITERATION AND TRANSLATION

Ēk rānda-munda-tṣī pōr hōtī, tvā-lī ēk bay hōtī Tī rājyā-kara  
 One poor-widow-of son was, him-to one mother was She a-king-to  
 dalā kāndī karivā dzāt āsa. Tat-nī tī kōndā-mundā  
 grinding husking to-male going was From-there she husk-etc,  
 ghūn vī Tavā tyā rānda-munda chvā pōrā-chyā dōn  
 having-taken used-to-come Then that poor-widow-of the-boy-of two  
 gāvī hōtī. Tavā ēk talī hōtī Tyā talvā-vai tō gāvā tṣarvit  
 cows were Then one tank there-was That tank-on he cows grazing  
 āsa Tavā tvā-chī bay tyā talvā-var bhīkar-tuk'dā tvā pōrā-sāt'nā  
 was Then his mother that tank-on bread-(of)-piece that boy-for  
 ghūn yī Tavā tvī pōrī-chyā rākh'nāt rājān āp'li  
 having-taken used-to-come Then that boy-of in-keeping the-king-by his-own  
 gāv delī Tavā tō pōi talī i-chvā pāri-vai āp'li bhāk'ri  
 cow was-given Then that boy the-tank-of the-bank-on his-own bread  
 basūn khātīy tavā ēk nāngin īni ēk ārdalyā, yā dōgā-tṣā  
 sitting is-eating then one she-cobra and one a-dala, these both-of  
 mēl lāglā Tavā tyā pōrin tyā ārdalyā-var kāthī tāk'lān  
 upon began Then that boy-by that ardala-on stick was-thrown  
 Tavā kāthī tik'lyā barōbar nāngin pātālāt gēli  
 Then stick being-thrown-immediately-after the-she-cobra the-nether-region-in went  
 Tī pātālāt gēlyā-barōbai tī-tṣā bāp pātālāt  
 She the-nether-region-in went-immediately-after her father the-nether-region-in  
 vbatī Tavā tī tyīs āsī sāng'tāv, 'rānda-munda-chvā pōrā-na māndzhē-var  
 was Then she to-him so tells, 'the-poor-widow-of boy-by me-on  
 kāthī tāk'lān Tavā nāng dūstryī sāpās mhanta, 'tumī  
 a-stick was-thrown Then the-cobra other to-serpents says, 'you  
 rānda-munda-chyā pōrās dasīy-lā dzā ' Tavā thit-nā chyār sāp  
 the-poor-widow-of to-the-son bite-to go ' Then the-e-from four serpents

ningāla āni pita pōr vhatī titha āla, āni tvā-chvā vātala  
*set-out and where the-boy was there came, and him-of around*  
 dzhāla Tavā tvā pōrān chyār pānā-tsa chyār durūn lāv-lān an  
*became Then that boy-by four leaves-of four cups were-made and*  
 ēk gāy chyār durnā-mandi pīdz'lān in tē chyār durūn chyār  
*one cow four cups-in was-milked and those four cups four*  
 sāpā-chyā tōndāt vat'lān Tavā sāp tyā-lā sāngtāt,  
*serpents-of in-the-mouths were-poured Then the-serpents him-to tell,*  
 'tu-lā nāngā-nī hōlav'nā kēlāv Tū gūlvā-barōbar nāng  
*'thee-to the-cobra-by invitation is-made Thou going-immediately-after the-cobra*  
 tu-lā hāt'kil kī, "nāng'nī-nī kasī-kāy vīvastā kēli?"  
*thee-to will-ask that, "the-she-cobra-by how-what arrangement was-made?"*  
 tās sāng Tō tu-lā dhan-daulat dcl Tavā tū mhan, "ma-nā  
*that tell He thee-to wealth-riches will-give Then thou say, "to-me*  
 tum-chī dhan-daulat na-kō Tum-chvā hātī ing'thī hīy  
*your wealth-riches are-not-wanted Your on-the-hand a-ring is*  
 ti ma-nā dyā." Mang tvā nāng'in tvā līkī-tsī sāt pāt  
*that me-to give" Then that by-the-cobra that daughter-of seven lines*  
 kādūn bhundvā gād'vā-var basat'lān, āni ti-chī dhind  
*having-drawn shorn (of-its-ears) an-ass-on was-seated, and her procession*  
 gāvāt-nā kād'lān, āni ti-lā hāk'lūn lāv-lān  
*through-the-village was-drawn, and her-to having-driven it-was-sent*

### FREE TRANSLATION OF THE FOREGOING.

A poor widow had a son. She used to go to the king for husking and grinding corn, and thence she used to bring home husks and such other things. Her son had two cows. There was a tank, and by its bank he used to graze his cows, and his mother used to bring him a loaf of bread to the tank. And the king had put his cow in his charge. Once when the boy was sitting on the bank of the tank eating his bread, he happened to see the union of a she-cobra and an ardala (a kind of serpent). The boy struck the ardala with his stick and in a moment the cobra went down to the nether world. There she approached her father and complained to him that the widow's son had used his stick against her. Then her father ordered other serpents to go and bite the widow's son. Then four of them went where the boy was and encircled him. Then the boy prepared four leaf-cups and milking a cow, took the milk in four cups and emptied them in the jaws of the four serpents. At that time the serpents said to him, 'the serpent king has called you, when you go there the serpent king will ask what his daughter was about. Tell him so, and he will give you much wealth. Then you should say, "I do not want your wealth, but give me your finger ring"'. Thereupon the serpent king disfigured the head of his daughter by shaving it in seven places. Then he put her upon an ass shorn of its ears, and taking her all over the town at last sent her into exile.

[ No 18 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI

KONKAN STANDARD

KUN'BI DIALECT

(DISTRICT POONA)

## SPECIMEN IV

कोना एका मनुकशाला दोन मुलगा व्हत। त्यातला धाकला बापासनी म्हंगाला, बाबा, जो जिनगानीचा वाटा माला यायचा त्यो दे। मग त्यानी त्याला जिनगानी वाटुन-शानी दिली। मग घोड्या दिसानी धाकला मुलगा सर्वे जमा करुन शानी दूर देशा-मंदी गेला, आन तिथ उधळपनानी राहून आपली जिनगानी उडवली। मंग त्यानी समट खरचल्या-वर त्या देशा-मंदी मोठा काळ पडला। त्या-मुळ त्याला आडचन पडू लागली। तक्का त्यो त्या देशा-मंदील एका गिरस्ता-प जाउन-शानी राह्यला। त्यानी तर त्याला डुकर चाराया आपल्या शेता-मंदी पाठवळ। तक्का डुकर जी ठरफल खात त्या-वर त्यानी आपल पोट भराव आस त्याला वाटल, आन कुनी त्याला काई वी दिल नाही ॥

[No 18]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARATHI

## KONKAN STANDARD

KUN'BI DIALECT

(DISTRICT POONA)

## SPECIMEN IV.

## TRANSLITERATION AND TRANSLATION

Kōnā-ēkā manukṣā-lā dōn mul'ga vḥata Tvāt'lā dhāk'lā  
*Certain-a man to two sons were They-in-from the-younger*  
 bāpās-nī mhangālā, 'bābā, dzō jṁ'gānī-tsā vātī mī-lā vāv-tsā tvō  
*to-the-father said, 'father, what property-of share me-to to-come that*  
 dē' Mang tvā-nī tyā-lā jṁ'gānī vītun-śānī dīli Mang  
*you-give' Then him-by him-to the-property having-divided was-given Then*  
 thōdyā dīsā-nī dhāk'lā mul'gā sarvṇ dzamā karun-śānī dūr  
*a-few days-after the-younger son the-whole together having-made for*  
 dēśā-mandi gēlā, ān titha udhaḥ'panā-nī rāhūn ip'li jṁ'gānī  
*country-into went, and there riotousness-with having-lived his own property*  
 udav'li Mang tyā-nī sam'da kharats'lyā-var tyā dēśā-mandi mōthā  
*was-squandered Then him-by all was-spent-after that country-in great*  
 kāl pad'lā Tyā-mula tyā-lā id'tsan padū lāg'li, tavhā tyō  
*famine fell On-that-account him-to difficulty to-fall began, then he*  
 tyā dēśā-mandil ēkā gnastā-pa dzāun-śānī vāh'vā Tyā-nī tar tyā-lā  
*that country-in-of one householder-to having-gone lived Him-by then him-to*  
 duk'ra tsārāyā āp'lyā śētā-mandi pāthav'la Tavhā duk'ra jī tar'phala  
*swine to-feed his-own field-in it-was-sent Then the-swine which hushs*  
 khāt tyā-var tyā-nī āp'la pōt bharāva āsa tyā-lā  
*used-to-eat upon-that him-by his-own belly should-be-filled so him-to*  
 vāt'la, ān kunī tyā-lā kāi-bī dīla nāhī  
*thought, and anyone(-by) him-to anything was-given not*

## PAR'BHĪ

The dialect of the Prabhus has been returned under different names, such as Par'bhī, Kāvasthī, Damani, and the Bombay Dialect. The beginning of the Parable of the Prodigal Son, which will be found below, has come from Daman and illustrates the common dialect of that district.

It will be seen that *n*, *l*, and *d* are used as in the Dekhan. Thus, *thōdē dīsān*, in a few days, *phāi dukāl pad'lā*, a great hunger arose. The present tense is formed as in the Dekhan, thus, *mī mā'tō* or *mār'tāv*, I strike. The same is the case with the future in the first conjugation. Thus, *mī sāngēn*, I shall say.

In most particulars, however, the dialect of Daman agrees with that spoken in the south of Thana.

The dialect is said to use a great proportion of Gujarāṭī words, especially in the orth. The specimen is, however, relatively free from such admixture. Note the form *dilhī*, was given. Compare Gujarāṭī *dih'li* and old Marāṭhī *dih'li*.

[No 19]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARĀTHĪ

## KONKAN STANDARD

PAI 'BHĪ DIALECT

(DAMAN, DISTRICT THANA)

कोणी एक माणसाला दोन पोर होती । त्यानचा लाना वापाला वोलला ।  
वावा, जो दौलतीचा भाग माला येयाचा तो दे । मग त्याजून त्याला  
दौलत वाटून दिली । मग थोडे दिसान धाकटा पोर अस्की गोळा करून  
दूर देसाला गेला, न तिकडे उधळपट्टी-करून अस्की दौलत घालवली । मग  
त्याजून अस्की खरचल्या-वर ते देसान फार दुकाळ पडला । त्यासाठी त्याला  
अडचण पडल्या लागली । तव तो ते देसानचे एके माणसा-जवळ जावून रायला ।  
त्याजून ते त्याला डुकर चारव्याला त्याचे शेतान धाडला । तव डुकर जी  
टरफल खात-असत त्याचे-वर त्याजून आपल पोटा भरव अस त्याला वाटलं, न  
कोणी त्याला काय दिल नय ॥

## TRANSLITERATION AND TRANSLATION

Kōnī-ek	mān'sā-lā	dōn	pōi	hōtī	Tvān-tsā	lānā	bāpā-lā
Some-one	man-to	two	children	were	Them-of	the younger	father-to
bōl'lā,	'bābā,	dzō	daulatī-tsā	bhāg	mā-lā	yēyā-tsā,	tō dē'
said,	'father,	which	property-of	part	me-to	coming-of,	that give' Then

tyā-dzūn tvā-lā daulat vāṭūn dilhī Mag thōdē disān  
*him-by him-to property having-divided was-given Then few in-days*  
 dhāk'tā pōi aska gōlā karūn dūr dēsā-lā gōlā, na  
*the-younger son all together having-made far country-to went, and*  
 tik'dē udhal'pattī karūn askī daulat ghūlav'li Mag tvā-dzūn  
*there spendthriftness having-done all property was-squandered Then him-by*  
 askā kharats'lyā-var tō dēsān phūi dukā| pad'lā Tyāsāṭhī tyā-lā  
*all spent-after that in-country great famine fell Therefore him-to*  
 ad'tsan pad'vyā lāg'li Tava tō tō dēsān-tsō ēkō mān'sā-dzava|  
*difficulty to-fall began Then he that in-country-of one man-near*  
 dzāvūn rāy'lā Tyā-dzūn tō tyā-lā duk'ra tsār'vyā-lā tyā tsē śētān  
*having-gone stayed Him-by then him swine feed-to his in-field*  
 dhād'lā. Tava dukar jī tar'phal khāt-asat, tyā tsē-vaṇ tyā dzūn āp'lā  
*was-sent Then swine what husks eating-were, them-on him-by his*  
 pōt bharnvāṇ na tyā-lā vāt'lā, na kōnī tvā-lā  
*belly should-be-filled thus him-to it-appeared, and (by-)anybody him-to*  
 kāy dulla nay  
*anything was-given not.*

## ĀG'RI.

Āg'ri has only been returned as a separate dialect from Kolaba. It is said to have suffered much from Standard Marāṭhī in former times. The short specimen which follows will show that it is in reality the common Konkani Standard of the language. We may only note that the cerebral *l* is often written as in the Dekhan, and that several Dekhan forms also occur in the specimen. Thus, *sag'lā*, all, but *dukāl*, famine, *mar'tō*, I die, etc.

[ No 20 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ.

## KONKAN STANDARD.

## ĀG'RI DIALECT

(DISTRICT KOLABA)

येका गिरिस्ताला दोन सोकरे हुते । त्यातचा धाकटा बापासला वोलला, बाबा,  
जो इमृकाचा बाटा मना येयाचा तो देस । मग त्यानी दरव्या त्याला वाटून  
देलो । मग दोरक्या दिसानी धाकटा पुतुस सगळा कवळून दूर मुलुकास  
लेलो । आन त्याँ उदलेपना करून आपली दवलत उरडली । फुरे त्यानी  
सगळे उरडल्या-वर त्या देसान मोटा दुकाल परलो । त्यासाठीँ त्याला अरचन  
पराय लागली । तवा तो तेथल्या येका सावकारा-कड गेलो । त्यानी त्याला  
आपल्या सेतान डुकराँ चरयाला धारलो । जी सालाँ डुकराँ खात त्यानच्या-वर  
त्यानी आपलाँ पोटा भराँवा असा त्याचे मनात आयलो ॥

## TRANSLITERATION AND TRANSLATION.

Yēkā	gīristā-lī	dōn	sōk'rō	hutē	Tyāt-tṣā	dhāk'tā	bāpās-lā	
One	householder-to	two	sons	were	Them-among-of	the younger	the-father-to	
bōl'lī,	'bābā,	dzō	istākā-tṣā	vāṣā	ma-nā	ṣōyā-tṣā	tō	dēs' Mang
said,	'father,	which	estate-of	share	me-to	is-to-come	that	give' Then
tvā-nī	daravva	tvā-lā	vātun	dēla	Mang	thōr'kvā	disā-nī	
him-by	money	him-to	having-divided	was given	Then	few	days-in	
dhāk'tā	putus	sag'lā	kav'lūn	dūr	mulukās	jēlā	Ān	tayā
the-younger	son	all	having-collected	far	to country	went	And	there
ud'lēpanā	karūn	āp'lī	dav'lat	uraillī	Phurē			
spendthriftness	having-done	his	property	was-squandered	Afterwards			



trā-nī sag'le urālvā-var tyā dēsūn mōtī dukāl par'la, tvāsāthī  
*him-by all spent-being-after that in country great famine fell; that-for*  
 tyā-lā ar'tsan par'y lāg'li. Tavā tō tithalvī yēkā sāv'kārī-kadā  
*him-to difficulty to-fall began. Then he there-of one rich-man-with*  
 rēlā Tyā-nī tyā-lā āp'lvā sūtān duk'rā tsar'yā-lā dhār'lā  
*stayed Him-by him his in-field swine to-graze was-went*  
 Jī sālā duk'rā khāt tyān-chvā-var tvā-nī āp'lā pōt  
*Which hushs the-swine used-to-eat them-upon him-by his belly*  
 bhārāvā asā tyā-chī manāt āy'lā  
*should-be-filled thus his in-mind came.*

## DHAN'GARĪ

As has already been stated Dhan'garī, or the language of the shepherds, has been returned as a separate dialect from Thana, the Jawhai State, Janjira, and Belgaum.

In Thana the Dhan'garī are chiefly found in the Murbad Taluka. In Janjira they are said to have come from the Dekhan and the Kaimatik. They are not very numerous, and most of them are found in Mhasla. In Belgaum Dhan'garī has been returned from the south-east corner, on the frontier towards Sawantwadi.

No specimens have been received from Jawhai. The Dhan'garī of Thana has preserved the cerebral *ḍ* after vowels, and also the cerebral *ḷ*, thus, *thōḍā*, small, *saḡḷā*, all. The present tense is formed as in the Dekhan, thus, *mī mar'tō*, I die, *tū dētōs*, thou givest. In most respects, however, the Dhan'garī of Thana agrees with the current language of the district. Note the frequent insertion of a *y* before vowels, thus, *vyātā*, share, *tyō*, that, etc.

The dialect of the Dhan'garīs of Janjira has a similar character. It mainly agrees with the Konkani Standard of Marāṭhī. Thus, the past tense of transitive verbs agrees with an inflected object, we find the third person singular of the past tense in *ān*, and so on. Compare *dhanyān ma-lā* (fem) *lāv'li*, the master applied me, *bā-na sāngv'tlān*, the father said. On the other hand, *ḍ* is used after vowels, and the present tense is formed as in the Dekhan. Thus, *ghōḍā*, a horse, *mī khātō*, I eat, *tū khātōs*, thou eatest, *tō mhang'tō*, he says, *ti mhan'tō*, she says.

In Belgaum, where Dhan'garī has been returned from the south-east corner on the frontier towards Sawantwadi, the dialect is also closely related to the usual Marāṭhī of the Konkani. *ḍ*, *ḷ*, and usually also *n* are, however, used as in the Dekhan, thus, *ghōḍa*, a horse, *ḍōl*, an eye, *ān*, and

Characteristic of the dialect is a tendency to drop final vowels, thus, *sōn*, for *sōnā*, gold, *ghōḍ* and *ghōḍa*, a horse, *cāsar*, for *cās'ā*, calves, *tudz nāv*, thy name, and so on.

In other respects we find the usual Konkani peculiarities. Compare forms such as *yāl* and *yōk*, one, *dyōn*, two, *īs*, twenty, *hā*, I am, *hās*, thou art, *hā*, he is, *hāv*, we are, etc.

The present tense is formed as in the Dekhan, thus, *mī myār'tō*, I strike.

The short specimens which follow will show that Dhan'garī is no separate dialect. Like all eastern dialects of the Konkani it in some characteristics agrees with the Marāṭhī of the Dekhan, but is, on the whole, only the current Konkani Standard. It must be borne in mind that the south-eastern part of Belgaum belongs linguistically rather to the Konkani than to the Dekhan.

[No. 21]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHI.

## KONKAN STANDARD

DHANAGARĪ DIALECT

(DISTRICT THANA)

## SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला ध्याकला आपल्या  
वाला म्हनला। वा मना मालमतेचा की व्याटा देतोस ते दे मना। वान ती संपदा  
त्येला वाटून दिली। मंग थोड्या दिसानी ल्यो ध्याकला ल्योक समद जमा-करून  
दूर देशाला ग्येला, आन तिघ ज्याजन जी संपदा व्हाती ती उधळपनान सगळी  
उधळली। मंग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला।  
त्या-मुळ त्वेला अडचन पडू लागली। तेव्हा तो त्या मुलखात एका गिरिस्ता-  
जवळ ज्याजन राहिला। त्यान त्याला आपल्या म्हशी वळायला घेतला। तिघ म्हशी  
जो गवत-पाला खात तोच खाजन पोटा भराव असा त्यानी इच्छा केला। आन  
कुनी त्याला काय दिल नाही ॥

## TRANSLITERATION AND TRANSLATION

Kunyā ēkā mān'sā-lā dōn l'yōk huta Tyāt'lā dhyāk'lā āp'lyā  
Some one man-to two sons were Them-among the-younger his  
bā-lā mhan'lā, 'bā, ma-nā māl'mat-ū-tsā kē vyātā dētōs, tē  
father-to said, 'father, me-to property-of what share thou-givest, that  
dē ma-nā' Bā-na ti sampadā tyē-lā vātūn dilī  
gve me-to' Father-by that property him-to having-divided was-given  
Mang thōdyā dīsā-nī tyō dhyāk'lā l'yōk sam'da dzamā karūn dūr  
Then few days in that younger son all together having-made far  
dēsā-lā gyēlā, ān titha jyāūn jī sampadā vhati ti udhalapanā-na  
country-to went, and there having-gone what wealth was that spending/fitness with  
sag'li udhal'li Mang tyā-na av'gha kharats'la tyā sālī tyā  
all was squandered Then him-by all was-spent that in-year that  
mul'khāt mōthā dushta-kāl paḍ'lā Tyā-mula tyē-lā ad'tsan padū  
in-country big bad-time fell Therefore him-to difficulty to-arise  
lag'li. Tēvhā tō tyā mul'khāt ēkā guristā-dzaval jyāūn rāhulā  
began Then he that in-country one householder-near having-gone stayed

[No 21]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD

DHANAGARĪ DIALECT

(DISTRICT THANA)

## SPECIMEN I.

कुन्या एका मानसाला दोन ल्योक हुत। त्यातला ध्याकला आपल्या  
वाला म्हनला। वा मना मालमतेचा के व्याटा देतोस ते दे मना। वान ती संपदा  
त्येला वाटून दिली। मंग थोड्या दिसानी त्यो ध्याकला ल्योक समद जमा-करून  
दूर देशाला ग्येला, आन तिथ ज्याजन जी संपदा व्हाती ती उधक्पनान सगळी  
उधक्ली। मग त्यान अवघ खरचल त्या साली त्या मुलखात मोठा दुष्टकाळ पडला।  
त्या-मुळ त्याला अडचन पडू लागली। तेव्हा तो त्या मुलखात एका गिरिस्ता-  
जवळ ज्याजन राहिला। त्यान त्याला आपल्या म्हशी वळायला ल्यावल। तिथ म्हशी  
जो गवत-पाला खात तोच खाजन पोटा भराव असा त्यानी द्रचार केला। आन  
कुनी त्याला काय दिल नाही ॥

## TRANSLITERATION AND TRANSLATION

Kunyā	ēkā	mān'sā-lā	dōn	lyōk	huta	Tyāt'lā	dhyāk'lā	āp'lyā
Some	one	man-to	two	sons	were	Them	among	the-younger
bā-lā	mhan'lā,	'bā,	ma-nā	māl'matē-tsā	kē	vyātā	dētōs,	tē
father-to	said,	'father,	me-to	property-of	what	share	thou-givest,	that
dē	ma-nā'	Bā-na	tī	sampadā	tyē-lā	vātūn	dilī	
give	me-to'	Father-by	that	property	him-to	having-divided	was-given	
Mang	thōdyā	dīsā-nī	tyō	dhyāk'lā	lyōk	sam'da	dzamā	karūn
Then	few	days in	that	younger	son	all	together	having-made
dēsā-lā	gyēlā,	ān	titha	jyāūn	jī	sampadā	vhati	tī
country-to	went,	and	there	having-gone	what	wealth	was	that
sag'i	udha'i	Mang	tyā-na	av'gha	kharats'la	tyā	sāli	tyā
all	was squandered	Then	him-by	all	was-spent	that	in-year	that
mul'khāt	mōthā	dushta-kāl	paḍ'lā	Tyā-muḷa	tyē-lā	ad'tsan	padū	
in-country	big	bad-time	fell	Therefor	him-to	difficulty	to-arise	
lag'li.	Tēvhā	tō	tyā	mul'khāt	ēkā	gīrstā-dzavaḷ	jyāūn	rāhlā
began	Then	he	that	in-country	one	householder-near	having-gone	stayed

'Ty ĭ nṛ    tyā-lī    āp'lyā    mhaśi    vaḷāyū    lyāv'la.    'Titha    mhaśi  
*Ham by   him-to   his   buffaloes   to-watch   it-was-applied   There buffaloes*  
 dḡō    gavat-pālā    khāt    tō-ts    khāūn    pōt    bharāva  
*what   grass-leaves   were eating   that-even   having-eaten   belly   should-be-filled*  
 aśi    tyā-nī    ichy ū    kēlā.    Ān    kunī    tyā-lā    kāy    dīla  
*such   him-by   reflection   was-made   And (by-)anybody   him-to   anything   was given*  
 nāhī.  
*not*

[No 22]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

KONKAN STANDARD

DHAN'GARĪ DIALECT

(JANJIRA STATE)

## SPECIMEN II

विरामन जाता कासी आन वग्न पडला व्हता फासी । तवाँ विरामनला वग्न म्हगला, मना फासातना काड मनजे तुला कासी चांगली घडल । तवाँ विरामनला मया आली आन त्यान वग्नला फासातना काडला । तवाँ वग्न म्हंगतो, तुला मी आता खातो । तवाँ विरामन म्हंगला, मंगासी तू म्हगलास खात नाय आन आता कसा खातोस । तर आता म्हसी-जवल न्याय कर-न्यास जाव चल । आस म्हंगून ते तिथ गेल । तवाँ विरामन म्हसीला म्हंगला, माजा आन वग्नचा न्याय कर । तवाँ विरामन म्हंगला चो वग्नला मी फासातना काडला आन आता वग्न मना म्हंगतो, मी तुला खातो । तवाँ म्हईस विरामनास म्हनते, माज्या आगात जवा सक्त होत्या आनि मी जवा दूद देत व्हते तवा माजा धनी माजी जतन करीत व्हता । आन आता मी म्हातारी जाले तवा धन्यान मला हारकी उपटायला लावली । तवा हित कशाची न्याय आलय । तवा वग्न म्हंगतो, विरामना, न्याय भाला । आता तुला मी खातो । तवा विरामन म्हंगला, खा । इतक्यात विरामनाच्या कोला नजर पडला । तवाँ त्याला विरामनान हाक मारली । तवाँ तो तिथ उवा हायला आन म्हंगाला, काय बोलन आसल ते तिथनच बोल । तवाँ विरामनान आपली हाकीकत सांगितली । तवाँ कोलोवा म्हगला, वग्न जिथ फासात आडकला होता तिथ मना ने मंग काय त्या सांगन । आस म्हनून वग्न वामन आन कोला आस तिथ गेल । आन वग्न कसा फासात आडकला व्हता तो मना पाज दे । आस म्हनल्या-वर वग्न त्यास दाखविन्या करता फासा मदी सिरला । तवा तो फासात आडकला । तवाँ कोला विरामनास म्हगला तू आता कासीला जा । तवा वामन चालता भाला, आन वग्नला कोलच्यान खाल्ला ॥

[ No 22 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

## KONKAN STANDARD

DHAN'GARĪ DIALECT

(JANJIRA STATE)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Birāman dzātā Kāsi āna vagra padalā-vhatā phāsī  
*A-brāhman was-going to-Kāsi and a-tiger had-fallen in-a-trap*  
 Tavā burāman-lā vagra mhang<sup>l</sup>ā, 'ma-nā phāsāt-nā kād man'jē  
*Then brāhman to the-tiger said, 'me-to the trap-from take-out then*  
 tu-lā Kāsi tsāng<sup>l</sup>i ghadal' Tavā bnāman-lā mayā āli ān  
*thee-to Kāsi well will-happen' Then the brāhman-to pity came and*  
 tyā-na vagra-lā phāsāt-nā kād<sup>l</sup>ā Tavā vagra mhang<sup>t</sup>ō,  
*him-by to-the-tiger in-the-trap-from was-taken-out Then the-tiger says,*  
 'tu-lā mī ātā khātō' Tavā burāman mhang<sup>l</sup>ā, 'mangāsī tū  
*'thee I now eat' Then the-brāhman said, 'before-a-while thou*  
 mhang<sup>l</sup>ās khāt-nāy ān ātā kasā khātōs? Tai ātā  
*didst-say (I-)do-not-eat and now how (thou-)eatest? Therefore now*  
 mhasi-dzaval nyāy kar<sup>nyās</sup> dzāv<sup>tsal</sup> 'Āsa mhangūn tē titha  
*to-a-she-buffalo justice to-make let(-us)-go' So having-said they there*  
 gēla Tavā burāman mhasi-lā mhang<sup>l</sup>ā, 'mādzā ān vagra<sup>tsā</sup>  
*went Then the-brāhman the-she-buffalo-to said, 'my and the-tiger-of*  
 nyāy kar' Tavā burāman mhang<sup>l</sup>ā, 'hyō vagra-lā mī phāsāt-nā  
*justice do' Then the-brāhman said, 'this tiger-to (by-)me in-the-trap-from*  
 kād<sup>l</sup>ā ān ātā vagra ma-nā mhang<sup>t</sup>ō, "mī tu-lā khātō"  
*was-taken out and now tiger me-to says, "I thee eat"*  
 Tavā mhasi bnāmanās mhang<sup>t</sup>ō, 'mājyā āngāt dzavā  
*Then the-she-buffalo to-the-brāhman says, 'my in-body when*  
 sakta hōtyā ān mī dzavā dūd dēt-vhatē tavā mādzā dhanī māji  
*strengths were and I when milk giving-was then my master my*  
 dzatan karit-vhatā, ān ātā mī mhātārī dzālē, tavā dhanyān ma-lā  
*care doing was, and now I old became, then by-my-master me-to*  
 hār<sup>l</sup>i up<sup>tāyā</sup> lāv<sup>l</sup>i Tavā hita kasā-chi nyāy ālay' Tavā  
*grass to-uproot am applied. Then here of-what justice is-come' Then*  
 vagra mhang<sup>t</sup>ō, 'birāmanā, nyāy dzhālā. Ātā tu-lā mī khātō' Tavā  
*tiger says, 'O-brāhman, justice is-done. Now thee I eat' Then*

birāman mhang'lā, 'klā' It'kyāt birāmanā-ohyā kōlā  
 brāhman said, 'eat.' In-the-meantime the-brāhman-of a-jackal  
 nadzai pad'lā Tavā tyā-lā birām'nā-na hāk mār'li Tavā tō  
 in-the sight fell Then him-to the-brāhman-by calling was-struck Then he  
 titha ubā-ihāy'lā ān mhangālā, 'kāy bōl'na āsal tō titha-na-ts  
 there stood and said, 'what to-say will-be that from-there only  
 bōl' Tavā birām'nā-na āp'li hākikat sāngit'li Tavā kōlō-bā  
 speak' Then the-brāhman-by his-own account was-told. Then the-jackal  
 mhang'lā, 'vagra jitha phāsāt ādak'lā-hōtā titha ma-nā nō, mang  
 said, 'the-tiger where in-the-trap caught-was there me take, then  
 kāy tyā sāngan' Āsa mhanūn vagra, bāman, ān  
 what that I will-tell' So having said the-tiger, the-brāhman, and  
 kōlā āsa titha gēla Ān, 'vagra kasā phāsāt ādak'lā-vhatā  
 the-jackal such there went And, 'the-tiger how in-the-trap caught-was  
 tō ma-nā pāñ dē' Āsa mhan'yā var vagra tyās dākhavinyū-kar'tā  
 that me to see let' So on-having-said the-tiger to him to-show-in-order  
 phāsā-mandī sir'lā Tavā tō phāsāt ādak'lā. Tavā kōlā  
 in-the-trap entered Then he in-the-trap was-caught Then the-jackal  
 birāmanās mhang'lā, 'tū ātā Kāsi-lā dzā' Tavā bāman tsāl'tā  
 to-the brāhman said, 'thou now Kāsi-to go' Then the-brāhman going  
 dzhālā, ān vagrā-lā kōlhyān khālā  
 became, and the-tiger-to the-jackal-by was-eaten

## FREE TRANSLATION OF THE FOREGOING

A Brāhman pilgrim was going to Kāśi when a tiger was caught in a trap

Then the tiger said to the Brāhman 'release me from the trap and then you will perform your pilgrimage to Kāśi successfully' The Brāhman was moved with pity and released the tiger from the trap Then the tiger said, 'I shall now eat you' Then the Brāhman argued, 'a short time before, you said that you would not eat me, and how is it that you are prepared to eat me now? Let us go to the she-buffalo for decision' Accordingly they went there, and the Brāhman asked the she-buffalo to decide their dispute The Brāhman said, 'I released this tiger from the trap and now he says he will devour me' Then the buffalo said to the Brāhman, 'my master took care of me when I was strong and was giving him milk, but now I am grown old, and so my master has made me graze upon the rough grass Then what room is left for justice here?' The tiger said, 'well Brāhman, the decision is given Now I devour you.' Then the Brāhman said helplessly, 'devour' Presently the Brāhman chanced to see a jackal and called to him loudly and the jackal stopped, saying, 'say what you have to say keeping at a distance' Then the Brāhman told him his story The jackal said, 'take me to the place where the tiger was entrapped, and then I will give my decision' After this the tiger, the Brāhman, and the jackal all three went there Then the jackal said, 'let me see how the tiger was entrapped' The tiger, in order to show that, put himself in the trap, and when he was caught in it, the jackal said to the Brāhman, 'now go your way to Kāśi' Immediately the Brāhman set off And the jackal fed upon the tiger



[No 23]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

DHAN'GARĪ DIALECT

(DISTRICT BELGAUM)

## SPECIMEN III

सकाळ पासून सध्याकाळ पर्यंतच काम । सकाळचा उठल्या वगेवर वासर सोडली । वासर सोडून मसीची वार राहिल्या त्या वद्दल दोन गडी पाठवून वशीद आनल । ते वशीद दोन तीन वशीद मिळवून मशीस घातल । तिथून पुढ ताक ठवळल । तिथून पुढ वाकरी खाजन सात आठ आळाची लोक वलिवली । आळाची लोक वलवून कामास लाजन वाकरी खाजन गोरा-कडे गेलो पुना गोरा-कड जाजन मस पाडली । मस पाडली तर निकाल ठकली । तिथून पुना ही मरते समजून काही-तरी वशीद वगाव म्हणून दुर्गास गेलो । पुना मदकोपास गेलो, नागुरड्यास गेलो । अवशीद घेजन तीन तास रात्रीस गरास गेलो । तिथून पुढे जेम्हून ते वखाद मशीस पाजिवल । तुकडा खाजन जरा पडलो । दोन तास रात्र असताना गोर सोडली । तिथून गरास आनून वासर सोडली । वासर सोडून हाता-वर वेधी वेधी वाकरी घेजन लवकर तीर्थकुडेस आलो । तिथून कचेरीस आलो ॥

[ No. 23.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

## KONKAN STANDARD

DHAN'GARĪ DIALECT

(DISTRICT BELGAUM)

## SPECIMEN III

## TRANSLITERATION AND TRANSLATION.

Sakāl-pāsūn	sandhyā-kāl-paryant-tsa	kām	Sakāl-tsā	uth <sup>1</sup> lyā			
<i>Morning-from</i>	<i>evening-time-until-of</i>	<i>work.</i>	<i>In-the-morning</i>	<i>rising</i>			
barōbar	vāsar	sōd <sup>1</sup> li	Vāsar				
<i>on</i>	<i>young ones-of-buffaloes</i>	<i>were loosened</i>	<i>The-young-ones</i>				
sōdūn	masī-chī	vāi	rāhlyā	tyā-baddal dōn			
<i>having-let-loose</i>	<i>she-buffalo of</i>	<i>afterbirth</i>	<i>remained</i>	<i>that-for two</i>			
gadi	pāth <sup>1</sup> vūn	vaśid	ān <sup>1</sup> la	Tē vaśid dōn tīn			
<i>servants</i>	<i>having-sent</i>	<i>medicine</i>	<i>was-brought</i>	<i>That medicine two three</i>			
vaśid	ml <sup>1</sup> vūn	maśis	ghāt <sup>1</sup> la	Tithūn-pudha			
<i>medicines</i>	<i>having-mixed</i>	<i>to-the-she-buffalo</i>	<i>were-administered</i>	<i>Thence-further</i>			
tāk	dhava <sup>1</sup> la	Tithūn-pudha	bāk <sup>1</sup> ri	khāūn sāt āth			
<i>butter-milk</i>	<i>was-churned</i>	<i>After-that</i>	<i>bread</i>	<i>having-eaten seven eight</i>			
ālā-chī	lōk	baliv <sup>1</sup> li	Aḷā-chī	lōk bal <sup>1</sup> vūn kāmās			
<i>lane-of</i>	<i>people</i>	<i>were-called</i>	<i>Lane-of</i>	<i>people</i>	<i>having-called</i>	<i>to-wool</i>	
lāūn	bāk <sup>1</sup> ri	khāūn	gōrā-kadē	gēlō	Punā	gōrā-	
<i>having-applied</i>	<i>bread</i>	<i>having-eaten</i>	<i>cattle-towards</i>	<i>I-went</i>	<i>Again</i>	<i>cattle-</i>	
kada	dzāūn	mas	pāli,	mas	pāli	taī nīkāl	
<i>towards</i>	<i>having-gone</i>	<i>she-buffalo</i>	<i>was-seen,</i>	<i>she-buffalo</i>	<i>was seen</i>	<i>then very</i>	
thak <sup>1</sup> li.	Tithūn	punā,	‘hī mar <sup>1</sup> tē,’	sam <sup>1</sup> dzūn	kāhī-tarī	vaśid	
<i>was-exhausted</i>	<i>Thence</i>	<i>again,</i>	<i>‘this dies,’</i>	<i>considering</i>	<i>something</i>	<i>medicine</i>	
bagāva,	mhanūn	Durgās	gēlō	Punā	Mad <sup>1</sup> kōpās	gēlō,	
<i>should-be-found,</i>	<i>therefore</i>	<i>to Durga</i>	<i>I-went</i>	<i>Again</i>	<i>to-Madkōpa</i>	<i>I-went,</i>	
Nāgur <sup>1</sup> dyās	gēlō,	av <sup>1</sup> śid	ghēūn	tīn	tās	rātris	gaiās
<i>to-Nagurda</i>	<i>I-went,</i>	<i>medicine</i>	<i>having-taken</i>	<i>three</i>	<i>hours</i>	<i>at-night</i>	<i>to-home</i>
gēlō	Tithūn	pudhē	jēdzh <sup>1</sup> rūn	tē	vakhād		
<i>went</i>	<i>Thence</i>	<i>afterwards</i>	<i>having-pounded (the-medicine)</i>	<i>that</i>	<i>medicine</i>		
maśis	pājiv <sup>1</sup> la	Tuk <sup>1</sup> dā	khāūn				
<i>to-the-she-buffalo</i>	<i>was caused-to-be-dunk</i>	<i>A-piece-(of-bread)</i>	<i>having-eaten</i>				
dzarā	pad <sup>1</sup> lō	Dōn	tās	rāti	as <sup>1</sup> tānā	gōi	
<i>for-a-while</i>	<i>I-laid-(myself)</i>	<i>Two</i>	<i>hours</i>	<i>night</i>	<i>while-remained</i>	<i>cattle</i>	

sōd'li.	Tithūn	garās	ānūn	vāsar	sōd'li.
<i>was-let-loose</i>	<i>Thence</i>	<i>to-house</i>	<i>having-brought</i>	<i>the-young-ones</i>	<i>were-loosened</i>
Vāsar	sōdūn	hātā-var	bēghī-bēghī	bāk'ri	ghēūn
<i>The-young ones</i>	<i>having-loosed</i>	<i>on-the-hand</i>	<i>quok-quok</i>	<i>bread</i>	<i>having-taken</i>
lav'kar	Tirth'kundēs	ālō,	tithūn	kachērīs	ālō
<i>soon</i>	<i>to-Tirthakund</i>	<i>I-came,</i>	<i>thence</i>	<i>to-the-cowt</i>	<i>I-came</i>

### FREE TRANSLATION OF THE FOREGOING.

I had something to do from morning till night As soon as I got up in the morning the young buffaloes were let loose Then a she-buffalo had a miscarriage Therefore two servants were sent for medicine I mixed two or three different drugs and administered the mixture to the she-buffalo Then I had to churn buttermilk, and then I had something to eat Then I called seven or eight neighbours and set them to work. Then I ate some bread and went to look after the cattle I saw that the she-buffalo was much exhausted. I feared lest she might be dying and therefore went to Durga to fetch some medicine, and thereafter I went to Madkopa and Nagurda I came home with the medicine about three o'clock at night, mixed the medicine, and gave it to the she-buffalo Then I ate a piece of bread and went to sleep for a moment When two hours were left of the night I let the cattle loose Then I brought the young buffaloes to the house and let them loose Then I took some bread in my hand and quickly went to Tirthakund and thence to the court

## BHANDĀRĪ.

Bhandārī is the dialect of the Bhandārīs, or palm-juice drawers. It has been reported as a separate dialect from Kolaba and Janjira. It is nothing but the current language of the districts. The cerebral *ḍ* is usually written as in the Dekhan, thus, *paḍḍālā*, fell. It is, however, often changed to *r* after vowels, as is usually the case in the Northern Konkan, thus, *tudzā sabdu mī kadī-bī mōi'lā nāy*, thy word by-me at-any-time even was-broken not. The writing of *ḍ* in such cases is, therefore, probably due to the influence of the written language.

A specimen of Bhandārī has also been forwarded from Ratnagiri. Like the specimens of Sangamēśvarī received from the same district, it is written in the usual Marāṭhī of the Dekhan, and it has not, therefore, been reproduced.

The beginning of the Parable of the Prodigal Son in the Bhandārī of Janjira will be sufficient to show that this form of speech differs in no essential points from the usual Konkan Standard of Marāṭhī.

[ No 24 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KONKAN STANDARD

BHANDĪRĪ DIALECT

(STATE JANJIRA )

कोनी एका मनुचास दोन सोकर होत । त्यातना धाकला वावाला म्हतला, वावा, इष्टकीचा जो वाटा मना यायचा हाय तो दे । मंग त्यान त्यास माल जिनगी वाटून दिली । मग थोडक्या दिसानी धाकला मुलगा आपल समद जमा करून दूरच्या मुलखात गेला, आनि थत उदलपानाने वागून आपली सर्व संपता उधलली । मग सगली सपता उधलल्या-वर त्या मुलखात मोठा दुकाल पडला । त्या-मुल त्याला गरिवी आली । तवाँ तो त्या मुलका-मदील एका गिरिस्ता-जवळ झाला । त्यानी त्याला शेतात डुकर चरवायला पाठविला । तवाँ डुकर कोडा खातात, त्या-वर त्यानी आपला पोट भरावाँ असा वाटलाँ आनि कोनी-वी त्याला काही देत नायसा भाला । मग तो सुद्दी-वर येऊन बोलला , माज्या वावाच्या कितीक चाकरास म्होप भाकरी हाय, आनि मी भुक मरताँ । मी उटून आपल्या वावा-कड जाईन आनि त्याला म्हनन वावा, मिनी देवा-इकड ना तुज्या-इकड पाप केल हाय । आता या घडीशी तुजा मुलगा मी न्हव, असा माज्या मनाला आला । तू आपल्या एकाद्या चाकरा परमान मला वागव । मग तो उटून-शेनी आपल्या वावा-कड गेला ॥

[No 24.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

## KONKAN STANDARD

BHANDĀRĪ DIALECT.

(STATE JANJIRA)

## TRANSLITERATION AND TRANSLATION.

Kōnī-ēkā manukshās dōn sōk'ra hōta Tyāt-nā dhāk'lā  
*Certain to-a-man two sons were Them-in-from the-younger*  
 bābā-lā mhat'lā, 'bābā, ishtakī-tsā dzō vātā ma-nā yāy'tsā hāy  
*the-father-to said, 'father, the-estate-of what share me-to to come is*  
 tō dē' Mang tyā-na tyās māl-jin'gī vātūn dilī Mang  
*that give' Then him-by to-him property having-divided was-given Then*  
 thōd'kyā disā-nī dhāk'lā mul'gā āp'la sam'da dzamā karūn  
*a-few days-after the-younger son his-own all together having-made*  
 dūr'chyā mul'khāt gēlā, āmī thata udal'panā-nō vāgūn  
*distant into-country went, and there prodigality-with having-behaved*  
 āp'li sarv sampatā udhal'li Mang sag'li sampatā udhal'lyā-var  
*his-own all property was-squandered Then all property having-squandered-after*  
 tyā mul'khāt mōthā dukāl pad'lā Tyā-mula tyā-lā garibī ālī  
*that into-country great famine fell Therefore him-to poverty came*  
 Tavā tō tyā mul'khā-madil ēkā guristā-dzaval rhālā Tyā-nī tyā-lā  
*Then he that country-in-from one householder-near lived Him-by him-to*  
 śētāt duk'ra tsar'vāy-lā pāth'vilā Tavā duk'ra kōndā khātāt tyā-var  
*in-a-field swine to-graze was-sent Then swine hush eat that-on*  
 tyā-nī āp'lā pōt bhaiāvā asā vāt'lā, ānī kōnī-bī tyā-lā  
*him-by his belly should-be-filled so it-appeared, and anyone-even him-to*  
 kāhī dyēt nāy'sā dzhālā Mang tō suddi-vai yēūn bōl'lā,  
*anything growing not-so became Then he senses-on having-come said,*  
 'mājyā bābā-chyā kitik tsāk'rās mhōp bhāk'ri hāy, āmī mī  
*'my father-of how-many servants-to much bread is, and I*  
 bhuka mar'tā Mī utūn āp'lyā bābā-kada dzāin ānī tyā-lā  
*by-hunger die I having-arisen my father-to will-go and him-to*  
 mhanan, "bābā, mī-nī dēvā-ik'da nā tujyā-ik'da pāp kēla hāy Ātā  
*will-say, "father, me-by God-against and thee-against sin done is Now*  
 yā ghadi-sī tudzā mul'gā mī nhava, asā mājyā manā-lā ālā Tū  
*this time-from thy son I am-not, so my mind-to came Thou*  
 āp'lyā ēkādyā tsāk'rā par'mān ma-lā vāgav'' Mang tō utūn-sēnī  
*thy one servant like me treat'' Then he having-arisen*  
 āp'lyā bābā-kada gēlā  
*his father-to went.*

## THĀK'ARĪ

Thāk'arī has been reported as a separate dialect from Kolaba and Nasik, and specimens have also been received from Thana. The speakers are everywhere found in the neighbourhood of the Dekhan, and their dialect is, accordingly, a kind of connecting link between the two slightly differing forms of Marāṭhī current in the Dekhan and the Konkan respectively. The dialect of the Thākurs of Kolaba has, like the other forms of speech in that district, been largely influenced by the form of Marāṭhī current in the Dekhan. Thus, cerebral *l* and *n* are usually distinguished from the corresponding dental sounds, and *ɹ* has been preserved after vowels. Compare words such as *dukāl*, famine, *mān'sā-lā*, to a man, *pad'lā*, he fell. The pronunciation of *n* is, however, probably that of a dental *n*, for we find both *n* and *ɹ* constantly written in the same words, and there are sufficient other traces to show that the dialect is only an adulterated form of the common language of the Central and Northern Konkan. A few lines of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHI

## KONKAN STANDARD

## THĀK'BĪ DIALECT

## (DISTRICT KOLABA)

कुना माणसाला दोन मुलगे होत । त्यातला धाकटा मुलगा बावाला  
 म्हनायला, बावा, जो काय इष्टकीचा वाटा असेल तो माझा दे । मंग बापाने  
 वाटा दिला । तो समदा पैसा गुडाकून दूर देशांत गेला । तिकाड जाऊन  
 समदा पैसा उधकून टाकला । मग त्या देशांत दुकाळ पडला । तवा खरचाची  
 अडचण पडली । मग तिथे सावकारा-कड चाकरीस राहिला । सावकाराने  
 त्याला डुकर चारावयाला शेतांत पाठविला । डुकर खाऊन टरफल टाकत  
 त्यावर पोटा भरून । त्याला कोणी काडू दिले नाही ॥

## TRANSLITERATION AND TRANSLATION

Kunā	mān'sā-lī	dōn	mul'ga	hōta	Tvāt'lā	dhāk'tā	mul'gā
Certain	man-to	two	sons	were	Them-among	the-younger	son
bābā-lī	mhan'v'lā,	'bābā,	dzō-kāy	ishta'ī-tsā	vātā	asēl	tō
the-father-to	said,	'father,	whatever	estate-of	share	will-be	that
m'udzhā	dē'	Mang	bāpā-nē	vātā	dilā	Tō	sam'dā
mine	give'	Then	the-father-by	share	was-given	He	all
gundālūn	dūn	dēsāt	gēlā	Tik'da	dzāūn	sam'dā	paīsā
having-gathered	for	to-country	went	There	having-gone	all	money
udh'lūn	tik'lā	Mag	tvā	dēsāt	dukāl	pad'lā	Tavā
having-wasted	was-thrown	Then	that	in-country	famine	arose	Then
khār'ts-i-chī	ad'ts'rn	pad'lī	Mag	titha	sāv'hāiā-kada	tsāh'ris	rāhīlā
expenditure-of	difficulty	arose	Then	there	rich-man-with	for-service	stayed
Siv'k'īran	tvā-lā	duk'ra	ts'irāv'yā-lā	śētāt	pāthavilā	Duk'ra	khāūn
The-man-by	him	some	feeding-for	in-field	was-sent	Some	having-eaten
kar'phāl	tikat,	tvā-var	pōt	bharin	Tvā-lā	kōnī	
husks	used-to-throw,	that-on	belly	(I-)shall-fill	Him-to	(by-)anyone	
ku	dila	udh'i					
anything	was-given	not					



The Thāk'ri dialect of Nasik is also closely related to the current Marāthi of the Dekhan. Thus, the cerebral *ḍ* and *ḷ* are both retained, compare *ghōḍā*, a horse, *pal*, run. The cerebral *ṣ* is occasionally changed to *ṣ*, thus, *pāṇī*, water. Usually, however, we find forms such as *lōṇ*, who? The inflection of verbs is the same as in the Dekhan. On the other hand, we find characteristic Konkani forms, such as *īstav*, fire, *yēḷ*, time, *tyā-na*, by him, *duk'ra*, swine, *asan*, I shall be, *jyēlā*, he went. In *tī duk'ra khāt hōtē*, those swine were eating, the verb *hōtē* has the form of the masculine plural, though the subject is neuter. This is probably due to the influence of the neighbouring Gujarātī.

On the whole, the Thāk'ri of Nasik shares the characteristic features of other border dialects between the Dekhan and the Konkani, as will be seen from the beginning of the Parable of the Prodigal Son which follows —

[ No 26 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

### MARĀTHI

#### KONKANI STANDARD

#### THĀK'RI DIALECT

(DISTRICT NASIK)

कोण्या एका माणसाला दोन मुल व्हती । आणि त्याच्या पैकी नव-  
तरणा व्हता त्यानी वापाला सांगितल की माझा हिंसा मला द्यावा । आणि  
ती संपता वाटून देली । मग थोडक्या दिवसात धाकटा मुलगा व्हता, तो सर्व जमा  
करून भोजन जेला । आणि तेथे उधळपणे वागून आपली संपता उडविली ।  
मग ती दवलत उडवून दिली, भिकारी भाला, म्हणजे त्या देशात दुस्काळ पडला ।  
त्या मुळाना त्याला मोठी अडचण पडू लागली । तेव्हा मग तो त्या देसातील एका  
गरस्ता-जवळ जाऊन राहिला । त्यान डुकर चारायला शेतात पाठविला । ती डुकर  
जी टरफल खात होते त्या-वर पोटा भरावे असे वाटले । आणि त्याला कोणू काही  
दिल नाहीं । मग तो सुद्धी-वर येऊन सांगल, माझ्या वापाच्या किती मोलकऱ्यांस  
भरपुर भाकर आहे; आणि मी भुक्कन मरतो । म्या उठून आपल्या वापा-कडे जाईन  
व त्याला म्हणन, ह्ये वापा, मी देवा-समोर व तुमच्या समोर पाप केल आहे ॥

[ No 26 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

## KONKAN STANDARD.

THĀK'RĪ DIALECT

(DISTRICT NASIK)

## TRANSLITERATION AND TRANSLATION

Kōnyā-ēkā mān'sā-lā dōn mula vhatī Āṇi tyā-chyā-paikī nava-  
*A-certain man-to two children were And them-of-from among fresh-and-*  
tar'nā vhatā tyā-nī bāpā-lā sāngit'la kī, 'māḍhā hisā ma-lā  
*young (who-)was him-by father to it-was-told that, 'my share me to*  
dyāvā ' Āṇi ti sampatā vātūn dēli Mag thōd'kyā  
*should-be-given' And that property having-divided was-given Then a-few*  
div'sāt dhāk'tā mul'gā vhatā, tō sarv dāmā kaiūn jhēun  
*in-days the-younger son was, he all together having-done having-taken*  
jēlā Āṇi tēthē udhal'panē vāgūn āp'li sampatā udavilī  
*went And there with-extravagance having-lived his-own property was-squandered*  
Mag ti dav'lat ud'vūn dili, bhikārī dzhālā, mhan'jē tyā  
*Then that property having-wasted was-given, poor (he-)became, that-is that*  
dēsāt duskāl pad'lā Tyā mulā-nā tyā-lā mōthī ad'tsan padū  
*in-country famine fell That on-account-of him-to great difficulty to-fall*  
lāg'li Tēvhā mag tō tyā dēsātil ēkā garastā dzava! dzāun  
*began Then after he that country-in one householder near having-gone*  
rāhulā Tyā-na duk'ra tsārāy'lā sētāt pāṭhavilā Ti duk'ra jī  
*remained Him-by some to-graze in-the-field he-was-sent Those some which*  
tar'phala khāt hōtē, tyā-var pōṭ bharāvē asē vāt'le Āṇi  
*husks eating were, that-upon belly should-be-filled so it-appeared-(to-him) And*  
tyā-lā kōnha kāñhī dila nāñhī Mag tō suddhī-var yēun sāng'la,  
*him-to anyone anything was-given not Then he senses-on having-come said,*  
'mājhyā bāpā-chyā kiti mōl'karyās bhar-pur bhākaī āhē, āṇi mī  
*'my father's how-many to-labourers sufficient bread is, and I*  
bhuka-na mar'tō Myā uthūn āp'lyā bāpā-kadē dzāin va tyā-lā  
*hunger with am-dying I having-arisen my-own father-to will-go and him-to*  
mhanan, "hyē bāpā, mī Dēvā-samōr va tujhyā samōr pāp kēla āhē" '  
*will-say, "O father, by-me God-before and of-thee before sin done is"*

In Thana, Thākurs are chiefly found in the hilly country in the south-east and south. Their dialect is of the kind usual in all districts between the Konkan and the Dekhan. There is, besides, a slight admixture of Gujarātī. Compare forms such as *dēi-dēō*, give, *bhuhā*, with hunger, *ākhōn*, at last. The termination of the dative is usually *l*, thus, *ābbāl*, to the father, *māl*, to me, *tyādzhal*, to him. The case of the agent of personal pronouns ends in *hān*, thus, *mahān*, by me, *tuhān*, by thee. Compare the dialectical forms *mahā*, my, *tuhā*, thy. Note the use of the particle *karī*, how? why? which corresponds to *kī nāī*, why not? namely, in colloquial Marāṭhī.

The general agreement of the dialect with other forms of speech current in the same localities will be seen from a perusal of the short specimen which follows.

[No. 27]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ

#### KONKAN STANDARD

#### THĀK'ARĪ DIALECT

#### (DISTRICT THANĀ)

एका मानसाला करी दोन ल्योक हुत । धाकटा ल्योक आब्बाला म्हणिला, आब्बा, माल माभ्या द्रष्टकाची वाँटणी वाटून देई जो । आब्बान त्याभल त्याचा वाटा वाटून देला । मग उल्लेखे रोजान तो धाकटा ल्योक आपला वाटा भोजन दूर मुलखात परागंदा झाला । तेंठ उधकापणान वागून सगळीं द्रष्टक वोडसयिला । तेंठ अवघा खसून टाकिल्या-वर त्या मुलखात वहुँच दुकोळ पडिला । मन्झन तो वहुँच भुक मरू लागला । तई तो त्या मुलखात एका गरस्ताच्या घरी जाऊन रहिला । त्येन त्याजला शेरड चाराया शेतात धाडिला । तेंठ शेरड झाडपाला खात तसच आपुन खाव न रहावँ अस त्याचे मनात वाटलँ । त्याजला करी कोनीच अन्नाचा नख-परी देला नाहीं । आखो तो सुबी-वर येऊन म्हणिला, माभ्या अब्बाच्या घरी कवढक तरी मंजरेच गडी पोटा-भ पोटाल आन खातान, आन मा करी द्रकडँ भुक मरतो । इठून मा माभ्या आब्बाक जार्डन आन त्याभल जाऊन सांगन, आब्बा, म्हाण देवाचा आन तुम्हा वझच पाप केला । ते अवढा दी म्हाण फेडिला । आता पुन माल करी ल्योक सांगू नको । जस तुम्हा चार चाकार आहांत तसा माल ठेई जो । आखीनतो आपल्या आब्बा-कड आल ॥

[No. 27]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

## KONKAN STANDARD

THĀK<sup>1</sup>RĪ DIALECT

(DISTRICT THANA)

## TRANSLITERATION AND TRANSLATION

Ēkā mīn<sup>1</sup>sā-lā kaiī dōn lyōk huta Dhāk<sup>1</sup>tā lyōk ābbā-lā mhanilā,  
 One man-to namely two sons were The-younger son father-to said,  
 'ābbā, mal mājhyā ishtakā-chī vāt<sup>1</sup>nī vātūn dēi-dzō' Ābbān  
 'father, me-to my property-of share having-divided give' The-father-by  
 tyādzhal tvā-tsā vātā vātūn delā Nag ulhē rōdzān tō dhāk<sup>1</sup>tā  
 him-to his share having-divided was-given Then few days-in that younger  
 hōk āp<sup>1</sup>la vātā jhēūn dūn mul<sup>1</sup>khāt parāgandā dzhālā Tētha  
 son his share having-taken far to-count : migrating became There  
 udhālūpanān vāgūn sag<sup>1</sup>lā ishtāk bōd<sup>1</sup>saylā Tētha av<sup>1</sup>ghā  
 volousness-with having-behaved all property was-squandered There all  
 kharsūn tākilyā-vai tyā mul<sup>1</sup>khāt bahū-ts dukōl padilā Manhūn  
 having-spent throwing-after that in-country mighty famine arose Therefore  
 tō bahū-ts bhuka marū lāg<sup>1</sup>lā Tāī tō tyā mul<sup>1</sup>khāt ēkā garastā-chyā  
 he very-much with-hunger to-die began Then he that in-country one householder-of  
 gharī dzūn rahilā Tyēn tyādz-lā sēr<sup>1</sup>da tsārāyā śētāt dhādilā  
 in house having-gone stayed Him-by him goats to-tend in-field was-sent  
 Tethā sūr<sup>1</sup>da dzhād<sup>1</sup>pālā khāt tasa-ts āpun khāva -- na  
 There goats tree-leaves ate thus himself-by it-should-be-eaten and  
 rahivā asa tyā-tsē manāt vāt<sup>1</sup>lā Tyādz-lā kaiī kōnī-ts  
 it should be lived thus his in-mind it-appeared Him-to namely (by-)anyone-even  
 annī-tsī nakh-parī dclā nāhī Ākhō tō suddhī-var vēūn mhanilā,  
 food-of a-nail-even was-given not At-last he senses-on having-come said,  
 'majhyī ābbī chyī gharī kav<sup>1</sup>dhak tari māñjīē-tsa gadi pōt-bha  
 'my father's in-house how many indeed hired servants belly-full  
 potil in khatin, in mā kari ikdā bhuka martō Ithūn mā mājhyā  
 belly for food eat, and I namely here with-hunger die From here I my  
 ābbā dzūn in tyādzhal dzūn sāngan, "ābbā, mahān Dēvā-tsa ān  
 to father will-go and him-to having-gone will-say, 'father, by-me God-of and  
 tudzha bahū-ts pīp kclā Tc av<sup>1</sup>dhā-dī mahān phēdilā Ātā  
 thy great-indeed sin is done That so-many-days by-me was-expiated Now  
 pun mil kari lyōk singū na-kō Dasa tudzha chyār tsākār  
 again me to indeed son to-say not-proper-is As thy four servants  
 shūt tsa mal thei dzō"" Ākhōn tō āp<sup>1</sup>lyā ābbī-kada ālā  
 are, so me keep"" Lastly he his father-near came

## KARHĀDĪ.

Karhādī is the language of the Karhādā Brāhmans. Their name is said to be derived from Karhad in Satara, and their original country is said to stretch along the Krishna, from its meeting with the Koyna on the north to the Varna on the south. They are now found in small numbers all over Ratnagiri and Sawantwadi, and also in Bombay Town and Island.

A specimen of Karhādī has been forwarded from Bombay. It shows that the dialect is closely connected with the form of speech current in the Central and Northern Konkan. In some points, however, it agrees with the Marāṭhī spoken in Satara. Cerebral *n* and cerebral *l* are distinguished from the corresponding dental sounds, *d* is not changed to *n* after vowels, and the present tense of finite verbs is formed as in the Dekhan. Thus, *mhanālā*, he said, *dukāl*, famine, *ghōdā*, a horse, *tũ mār'tōs*, thou strikest, and so on.

It is possible that Karhādī was originally a dialect of the Marāṭhī spoken in Satara. At the present day, however, it belongs to the Konkan group. We find characteristic Konkan forms such as *bāpus*, oblique *bāpāśī*, a father, *āus*, a mother, *tēdū*, oblique *tēd'vā*, a daughter. The verb substantive is *hāy*, I am, *hās*, thou art, *hāy*, he is, and so on. Note also the substitution of the class nasal for the Anunāsika in forms such as *tēntlā*, among them, and the use of the cerebral *n* in forms such as *tē-nā*, by him.

One of the forms of the dative is characteristic of the dialect, the final *s* having developed to a visarga, thus, *mān'sāh*, to a man. Besides, we also find forms such as *āp'nās*, to himself, *tēs*, to him, etc.

The general agreement with the other dialects of the neighbourhood will easily be seen from the specimen which follows.

[No. 28]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARĀTHĪ

## KONKAN STANDARD

## KARHĀDĪ DIALECT

(BOMBAY TOWN)

एका मानसाः दीन मुलगे होते । तेंतला धाकटा मूल वापाशी.  
म्हणाला, तुजे कडेन जाँ काय डवोलाँ हाय तेतला जाँ काय मज येताँ ताँ  
मज दे । मग वापाशीन आपले वोनवेचे वॉटे करून तेस दिले । थोड्याच  
दिसाँत धाकच्या मुलान जाँ काय आपणास आळाँ ताँ एकठंय केलान नी तो  
मग घरांत भाडूर जाऊन लावच्या एका गाँवास हायला । आणी तेंत तेणा  
जाँ काय होताँ त्याची वाट लावलीन । मग जेधवाँ तेचे कडे काय नायसाँ  
भालाँ तेधवाँ त्या गाँवाँत मोठा दुकळ पडला आणि तेस खवेस जेहेस  
मिळे-ना-साँ भालाँ । तेधवाँ तो त्या गाँवाँतल्या एका सावकाराचे र्ही हायला ।  
तेणा तेस आपले मळेंत डुकराँ राखास धाडलान । तेधवाँ डुकराँ जो कुडा

स्वार्डित तो सुड्डाँ खाजन तो पोठ भरास वधी पण तेस कोणी काय दिलाँ नाय । तेवाँ तेचे डोळे उघडले आणि तेस वाटलाँ माझे वापाशीचे ह्रीं कितकी मानाय़ाः पोठभर खाजन उरे इतकी भाकरी मिळते आणि मी असा उपाशी मरतोँ । मी आताँ उठून वापाशी-कडे जाईन नी वापाशीः सांगेन कीं मी देवाची चूक केली हाय नी ती तुजे समोर । तेवाँ तुम्हा मूल म्हणास मज योग्यता नाई । तर आताँ तू मज मानाया सारखा घरांत येव । मग तो तेथेन उठून वापाशीचे ह्रीं आला । वापाशीन येताना तेस दुरनु अडतला नी तेस तेची दया आली नी तेणा धावत जाजन तेच्या गळेस वेंग मारलीन नी त्याचा मुका घेतलान । तेव्हाँ मुलान वापाशीः म्हटलान कीं मी तुज्या समोर देवाचा अपराध केलाय आणि तुम्हा मूल म्हणून घेवेची योग्यता मज झायली नाई । तर तू आताँ मज आपला मानाया सारखा येव । मग वापाशीन मानाय़ाँ. साद घातलान नी सांगितलान एक चकोटसा पोशाख आणा नी छेस घाला, आणि छेचे हातांत घालास एक मुदी नी पायांत घालास जुताँ द्या । आणि आमी जेवुयाँ आणि मग मौज मारयाँ । कारण हा माझा मूल मेलला तो आज जिवा झालाय आणि नायसा झालला तो आज मज गावला ॥

[No 28]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHI

## KONKAN STANDARD

KARNĀDĪ DIALECT

(BOMBAY TOWN)

## TRANSLITERATION AND TRANSLATION

Ekā mām'sih dōn mul'gē hōtē Tēnt'lā dhāk'tā mūl bāpāsih  
*One man-to tico sons were Them in-from younger son father to*  
 mhanīlā, 'tujē kadēn dzā-kāy dabōlā hāy, tēnt'lā dzā-kāy madz  
*said, 'of-thee at whatever property is, that-in-from whatever me-to*  
 yitā tū madz dē' Mag bāpāsin āp'lē bōnāvē-tsē vāṭē  
*comes that me-to give' Then the-father-by his-own property-of divisions*  
 karūn tēs dūlē Thōdyū-ts dūṣāt dhāk'tyā mūlān  
*having-made to them were given A-few only in-days the-younger son-by*  
 dzā-kāy āp'nās illā tū ēk'thāy kēlān nī tō mag gharān-nu  
*whatever to-him came that together was-made and he then house-from*  
 bhāir dzāun lāmb'chyā ēkā gāvās rhāy'lā Ānī tēntā tē nā  
*out having-gone distant one to-village lived And there him-by*  
 dzā-kāy hōtā tyā-chī vāt-lā'lin. Mag dzēdh'vā tē-tsē-kadē kāy  
*whatever was that-of was-squandered Then when him-of-with anything*  
 nāy'sā dzhālā tēdh'vā tyā gāvāt mōṭhā dukal pad'lā, ānī tēs khāvēs  
*not-as became then that into-village great famine fell, and to-him to-eat*  
 uc'hēs mīl-nā sā dzhālā Tēdh'vā tō tyā gāvāt'lyā ēkā sāv'kārā-tsē  
*to-dine was-not-got-so became Then he that village-in-of one rich-man-of*  
 rhī rhāy'lā Tc-nā tēs āp'lē malēt duk'rā rākhās dhād'lān  
*in-house lived Him-by to-him his-own into-field sicure to-tend it-was-sent*  
 Tēdh'vā duk'rā dzō kuṇḍā khāit tō suddhā khāun tō pōṭ bharās  
*Then the-sicure which husks ate that even having-eaten he belly to-fill*  
 baghī, pan tēs kōnī kāy dūlā nāy Tēvā tē-tsē dōlē  
*would-see, but to-him (by-)anyone anything was-given not Then his eyes*  
 ughad'lē, ānī tēs vāṭ'lā, 'mādzhē bāpāsi-tsē rhī kī'kē  
*opened, and to-him it-appeared, 'my father-of in-house how-many*  
 mānāyāh pōṭ-bhar khāun urē it'kī bhāk'rī mī'tē, ānī  
*to-servants belly-full having-eaten would-be spared so-much bread is-got, and*  
 mī asā upāsi martō Mī ātā uṭhūn bāpāsi-kadē dzāin  
*I thus without-food die I now having-risen father-to will-go*  
 nī bāpāsih sāngēn kī, "mī Dēvā-chī tsūk kēlī hāy, nī tī  
*and father-to will-tell that, "by-me God-of fault made is, and that*

tudzē samōi, tēvā tudzhā mul mhanās madz yōgv'tā nāī Tar  
*of-thee before, then thy son to-be-called me-to fitness is-not Then*  
 ātā tū madz manāyā sār'khā gharāt thēv'' Mag tō tēth'na  
*now thou me-to a-servant like into-house keep'' Then he from-there*  
 uṭhūn bāpāsi-tsē rhī ālā Bāpāsin yētā-nā tēs  
*having-risen father-of to-house came The-father-by while-coming to-him*  
 dur nu baītlā, nī tēs tē-chī dayā āli, nī tē-nā  
*from-a-distance was-seen and to-him his compassion came, and him-by*  
 dhāvat dzāun tē-chyā galēs vēng mār'lin, nī tyā-tsā mukā  
*running having-gone of-him to-neck embracing was-struck, and his kiss*  
 ghēt'lān 'Tēvhā mulān bāpāsih mhaṭ'lān kī, 'mī tuyā  
*was-taken Then the-son-by the-father-to it-was-said that, (by-)me of-thee*  
 samōi Dēvā-tsā ap'rādh kēlay, āni tudzhā mūl mhanūn ghēvē-chī  
*before God-of am done-is, and thy son having-said taking-of*  
 yōgv'tā madz ihāy'li nāī Tār tū ātā madz āp'lā mānāyā  
*fitness me-to remained not Then thou now me-to thy-own a-servant*  
 sār'khā thēv' Mag bāpāsin mānāyāh sād ghāt'lān nī sāngit'lān,  
*like keep' Then the-father-by servants-to word was-put and it-was-told,*  
 'ēk tsakōt-sā pōsākh ānā nī hyēs ghālā, āni hyē-tsē hātāt ghālās  
*'one excellent dress bring and to-this put, and of-this on-the-hand to-put*  
 ēk mudī nī pāvāt ghālās dzutā dvā Āni āmī jēvuyā āni mag  
*one ring and on-the-feet to-put shoes give And we let-dine and then*  
 maudz mār'yā Kāian hā madzhā mūl mēl'lā, tō ādz jivā  
*merry let-make Because this my son was-dead, he to-day alive*  
 dzhālāy, āni nāy'sā dzhāl'lā, tō ādz madz gāv'lā'  
*has-become, and lost had-become, he to-day me-to was-found'*



## GHĀTĪ.

Ghāṭī is the dialect spoken in the Western Ghats between Kolaba and the Bhoi State. Like other dialects in the territory bordering on the Dekhan, it shares some of the characteristics of the Marāṭhī of that area. Thus, the cerebral *d* is preserved after vowels, and the cerebral *l* is not always changed to *l̥*, compare *ghōdā*, a horse, *dōḷā*, an eye. The present tense of finite verbs has the same form as in the Dekhan. Thus, *mī d-ātō*, I go, *tū d-ātōs*, thou goest.

The verb substantive forms its present tense as in the Konkani, thus, singular, 1, *hāy*, 2, *hats*, 3, *hāy*, plural, 1, *hāū*, 2, *hāy'sā*, 3, *hāy'ti*. The form *hāy'sā* is peculiar, and no instances of its use are available. The verb substantive is probably also contained in forms such as *d-ātōyā*, he goes, *dyētōyās*, thou art giving, *kēlāyā*, it is done, etc.

In most respects, however, the short specimen which follows will show that Ghāṭī is simply a form of the Konkani Standard of Marāṭhī.

[ No 29 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARĀṬHĪ

## KONKANI STANDARD

## GHĀTĪ DIALECT

(DISTRICT KOLABA)

यका मानसाला दोन ल्याक व्हत । आन धाकला ल्याक बाला म्हनाला, वावा, माज्या वाटनीची जिनगानी माला ये । आन वान आपली जिनगानी त्येसनी वाटून-शानी दिली । आन लै दीस काई जाल नाहीती इकत्या मंदी धाकल्या ल्याकान समद यका जागी गोळा व्हेल आन यका दूर देसाला निघून-शानी गेला, आन तय आपली जिनगानी समदी व्हाटल तस खर्च करून गमावली । आन समदी खर्चल्या-वर त्या देसा-मदी दाडगा दुकल पडला, आन त्येची उपास-मार चालली । आन त्यो मग त्या देसच्या यका पाठरपेशा-कड जाऊन चाकरी हायला । आन त्येन त्येला आपल्या शेता-मदी डुकर पोसाया लावला । आन डुकर ठरपाल खात ती खुशाल खाऊन त्येन आपल प्वाट भरून घेतल असत । का म्हनाल, तर त्येला कोनी-बी कायी दोई-ना । आन मग त्येला सूद आली आन म्हनाला माज्या वाच्या रोजगास्या-मदी कैकानाला प्वाट भरून उर इकती भाकर मिलतीया, आन मी भुका मरतोया । मी आता उटून-शानी बा-कड जाऊन त्येला म्हनन, वावा देवाचा मी गुना आन तुज्या म्होर व्हेला, आन तुजा ल्याक म्हनून घ्याया सारखा बी मी नाही । तब तू मला रोजगास्या सारखा ठेव । आन त्यो उटून आपल्या बा जवल आला ॥

[ No 29 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARĀTHĪ

## KONKAN STANDARD

GHĀTĪ DIALECT

(DISTRICT KOLABA)

## TRANSLITERATION AND TRANSLATION

Yakā	mān'sā-lā	dōn	lyāk	v'hata	Ān	dhāk'lā	lyāk	bā-lā
One	man-to	two	sous	were	And	the-younger	son	father-to
mhanālā,	'bābā,	mālyā	vāt'nī-chī	jun'gānī	mā-lā	dyē'	Ān	
said,	'father,	my	share-of	property	me-to	give'	And	
bān	āp'li	jun'gānī	tyēs-nī	vātūn-śānī	dīli	Ān	lai	
the-father-by	his-own	property	them-to	having-divided	was-given	And	many	
dīs	kāi	dzāla	nahitī	ik'tyā	mandī	dhāk'lyā	lyākān	sam'da
days	some	became	not	that-much	in	the-younger	son-by	all
yakā	dzāgi	gōlā	kyēla	ān	yakā	dūn	dēsā-lā	
one	in-place	collected	was made	and	one	far	country-to	
nighūn-śānī	gyēlā	Ān	tatha	āp'li	jun'gānī	sam'dī		
having-departed	he went	And	there	his-own	property	all		
v'hāt'la	tasa	khats	karūn	gamāv'li.	Ān			
it-seemed-(to-him)	thus	spending	having-made	was-squandered	And			
sam'dī	khats'lyā-vai	tyā	dēsā-mandī	dāndagā	dukāl	pad'lā,		
all	spending-after	that	country-in	mighty	famine	fell,		
ān	tyē-chī	upās-māi	tsāl'li	Ān	tyō	mang	tyā	dēs'chvā
and	his	starvation	began	And	he	then	that	country-of
yakā	pāndhar-pēsī-kada	dzāūn	tsāk'li	rhāy'lā,	ān	tyēn		
one	citizen-near	having-gone	in-service	remained,	and	him-by		
tyē-lā	āp'lyā	śctī-mundī	duk'ra	pōsāyā	lāv'lā	Ān		
him	his	fields in	some	to-feed	was-employed	And		
duk'ra	tar'pāl	khāt	tī	khusāl	khāūn	tyēn	āp'la	
some	husks	were-eating	those	gladly	having-eaten	him-by	his	
prat	bharūn	ghēt'la	as'ta,	kā,	mhanāl,			
be'ly	having-filled	taken	would-have-been,	why,	(if-)you-will-say,			
tar	tyē-li	kōnī-bī	kāi	dyēi-nā	Ān	mag		
then	him-to	anyone-even	anything	would-not-give	And	then		
tyē-lā	sūd	āh,	ān	mhanālā,	'mijvā	ba-chvā	rōdz-gāyā-mandī	
him-to	sense	came,	and	he-said,	'my	father-of	servants-among	

kaikānā-lā pvāt bharūn ura ik'ti bhākar mlt'tiyā,  
*several-to belly having-filled might-be-spared so-much bread is-got,*  
 ān mī bhukā martōyā Mī ātā uṭūn-sānī bā-kada dzāūn  
*and I hungry am-dying I now having-arisen father-to having-gone*  
 tyē-lā mhanan, "bābā, Dēvā-tsā mī gunā ān tujyā mhōr  
*him-to will-say, "father, God-of by-me sin and thee before*  
 kyēlā Ān tudzā lyāk mhanūn ghyāyā sār'khā bī mī nāhī  
*was-done And thy son having-said to-take worthy even I am-not*  
 Tar tū ma-lā rōdz-gāryā sār'khā ṭhēv''' Ān tyō uṭūn  
*Then thou me servant like keep''' And he having-arisen*  
 āp'lyī bā dzaval ālā.  
*his father near came*

## SANGAMĒŚVARĪ

Sangamēśvarī is the language of Sangameshvar, in the Devrukh Taluka of Ratnagiri. It has already been stated that the name is often used to denote the current language from Bombay to Rajapur, where it meets with Kudālī, the northernmost dialect of Kōṅkanī.

Specimens of Sangamēśvarī have been received from Ratnagiri, Janjira, Kolaba, and Bombay. The specimens forwarded from Ratnagiri, Janjira, and Kolaba, and professing to be written in Sangamēśvarī, have proved to be ordinary specimens of the common Marāṭhī of the Dekhan, and this latter form of speech seems to be used by the educated classes. The specimens received from Kolaba, however, contain occasional slips, which show that some form of the Konkan Standard must be current in that district. Thus, we find *pānī sir-lā*, the water entered, where *sir-lā* is the Konkan form corresponding to *śir-lē* in the Dekhan.

It is not, however, possible to decide how many of the inhabitants of Ratnagiri, Janjira, and Kolaba speak the Dekhan form of Marāṭhī, and the estimates of the numbers of speakers forwarded for the use of this survey have, therefore, been put down as they have been received. See above pp 33 and 64.

For our knowledge of Sangamēśvarī we are thus reduced to the specimen received from Bombay Town, which has been printed below. It represents a form of speech which is, in all essentials, the Konkan Standard of Marāṭhī. In some details, however, it agrees with the dialects spoken to the south of Rajapur.

*E* and *o* are apparently both long and short, as is the case in Kōṅkanī. The short pronunciation must be inferred from writings such as *dikil*, for *dēkil*, even, *hutā*, for *hōtā*, was

Cerebral *d* after vowels remains, as is also the case in Kōṅkanī, thus, *ghōdā*, a horse.

The nominative singular masculine of demonstrative and relative pronouns ends in *ā*, thus, *hā*, this, *tā*, that, *d-ā*, who.

The verb substantive forms its present as follows,—singular, 1, *hāy*, 2, *hāy's*, 3, *hāy*, plural, 1, *hāv*, 2, *hāv*, 3, *hāt*. Similarly the present tense of finite verbs is *mī mār'tā(y)*, I strike, 2, *mār'tāy's*, 3, *mār'tāy*, plural, 1, *mār'tāv*, 2, *mār'tāv*, 3, *mār'tāy't*, and *mār'tāt*.

In these forms, as in all other essential points, Sangamēśvarī closely agrees with the Konkan Standard of Marāṭhī, as will be seen from the specimen which follows.

[ No 30 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

## KONKAN STANDARD

SANGAMESVARI DIALECT

(BOMBAY TOWN)

एका मनुष्यास दोन लेक व्हते । आनी त्यांतला धाकटा आपल्या वापास  
 म्हनाला, बाबा तुमच्या जिनगीचा जा हिंसा माभ्या वाँटणीस येळ ता मला देस ।  
 मग त्यान त्यांसनी आपल्या जिनगीची वाँटणी करून दिली । आनी मग थोड्याच  
 दिसांत धाकट्या लेकान आपला सगला पैसा अडका गोला केलान नी परागदा  
 झाला । तिकड त्यान आपला सगला पैसा अडका ख्यालगिरी करून घालवलान ।  
 आनी जवाँ तिरकीस म्हाग झाला तवाँ त्या देसांत मोटा दुकल पडला नी ह्यास  
 उपास पडू लागल । मग त्या गाँवांतल्या एका समरत गिरेस्ता जवल गेला नी  
 त्या गिरेस्तान ह्यास डुकरँ चारायास शेता-वर धाडलान, नीडुकरँ जा कुंडा  
 खायत ता खाऊन दिकील झान्यास ता राजी झाला पन त्यास कोन काय  
 देय-ना । जवाँ सुदी-वर आला तवाँ ता बोलला माभ्या बाबाच्या घरांत किती  
 कामकरी पोट-भर खातायत नी दुसऱ्यांस घालतायत नी मी हतँ भुक्कन मरताँ ।  
 मी उठून वापसा-कडे जायन नी त्यास म्हनन बाबा तुज्या डोल्याँ समुर मी परमेसराचँ  
 पाप केलँ नी लोकाँनीँ मला तुजा लेक म्हनावँ अशी काय आताँ माजी लायकी नाय ।  
 तवाँ आताँ मला घरांत कामकऱ्या सारखा रावायस ठेव । असँ म्हनून ता ततन उठला  
 नी वापसा-कडे आला । त्याच्या वापसान त्यास लाव असताँना पाचलान नी  
 त्यास दया आली नी धाँवला नी त्यास मिटी मारलान नी त्याचा मुका घेतलान ।  
 मग लेकान वापास सांगितलान बाबा तुज्या देकत मी परमेसराचँ पाप केलँ ।  
 तवाँ आताँ मला तुजा लेक म्हनून ध्यायची सरम वाटते । पन वापसान गड्यास-  
 नी सांगितलान अरे ह्यास चागल्याँत चांगलीँ-सीँ कापडेँ न्हेसायास देसा नी ह्याच्या  
 हाताँत आंगठी घाला नी पायाँत घालायस पायतन देसा नी पोटभर खावन पिवन  
 आजचा वकत मजा मारा । कारन हा माना लेक मेला व्हता ता आज जिता  
 झाला साडला व्हता ता आज मला गवसला । तवाँ ते आनदाँत गरक झाले ॥

त्याचा थोरला लेक मल्येंत व्हता । ता घरा जवल जवाँ येतोय तवाँ  
 त्यास गानँ नाचनँ ऐकायस आलँ । तवाँ त्यान एका गड्यास साद घातलान नी

हैं काय म्हनून इचारलान । तवाँ त्या गड्यान सागितलान तुजा भाव आलाय नी ता कुशल परत आलाय म्हनून हा सन तुज्या बापसान केलान । तवाँ त्यास कोप आला नी ता घरांत काय जायना म्हनून बापूस भायर आला नी त्याच्या इनवऱ्या करायस लागला । लेकान बापसास परत बोलन केलान वावा आज इतकीं वर्स मी तुज्या कड खपतीं नी तुजा हुकूम कही मोडला नाय । असँ असून तूँ मला सोबत्याँ-बरोबर वसून पोस्त करायस एक शेलडुँ सुद्दाँ दिलँस नायस । नी ज्यानँ तुजा सगला पैका रांड-मदीं घालवलान ता हा तुजा लेक आल्या-बरावर त्याच्या नावान सन करतोस । त्या-वर बापूस लेकास बोलला तूँ माजे जवल रोजचा असतोस नी जँ काय माजँ तें तुजँच । पन आपुन सर्वीनी आनन करावा हें चांगलँ हाय । कारन हा तुजा भाव मेलला व्हता ता जिता भाला नी जा सांडला व्हता ता पुना गावला ॥

[ No 30 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

## KONKAN STANDARD

SANGAMEŚVARĪ DIALECT

(BOMBAY TOWN)

## TRANSLITERATION AND TRANSLATION

Ekā manushyās dōn lēk vhatē Ānī tyāt'lā dhāk'tā  
*Certain to-a-man two sons were And them-in-from the-younger*  
 āp'lyā bāpās mhanālā, 'bābā, tujhyā jīm'gī-tsā dzā hīsā  
*his-own to-father said, 'father, thy property-of which share*  
 mājhyā vāt'nīs yēl tā ma-lā dēs' Mag tyā-na tyās-nī āp'lyā  
*my to-share will-come that me-to give' Then him-by to-them his-own*  
 jīm'gī-ohī vāt'nī karūn dilī Ānī mag thōdyā-ts disāt  
*property-of division having-made was-given And then a-few-only in-days*  
 dhāk'tyā lēhān āp'lā sag'lā paisā-ad'kā gōlā kēlān  
*the-younger by-son his-own entire money-and-other-things together was-made*  
 nī parāgandā dzhālā Tik'da tyā-na āp'lā sag'lā paisā-ad'kā  
*and vagrant he-became There him-by his-own entire money-and-other-things*  
 khyāl-giri karūn ghālav'lān, ānī dzavā tirkīs mhāg  
*licentiousness having-done was-squandered, and when to-a-pee wanting*  
 dzhālā tavā tyā dēsāt mōtā dukal pad'lā nī hyās upās  
*he-became then that in-country great famine fell and to-this fasting*  
 padū lāg'la Mag tyā gāvāt'lyā ēkā sam'rat girēstā-dzaval  
*to-fall began Then that village-in-from one rich householder-near*  
 gēlā, nī tyā girēstān hyās duk'rā tsārāyās sētā-var dhād'lān,  
*went, and that by-householder to-this some to-gaze the-field-to it-was-sent,*  
 nī duk'rā dzā kundā khāy't tā khāūn dikil rhānyās tā rāji  
*and some which husks ate that having-eaten even to-live he ready*  
 dzhālā, pan tyās kōn kāy dēy-nā Dzavā sudi-var  
*became, but to-him anyone anything would-give-not When senses-on*  
 ālā tavā tā bōl'lā, 'mājhyā bābā-chyā gharāt kiti kām-kari pōt-bhar  
*came then he said, 'my father's house-in how-many workers belly-full*  
 khātāy't nī dus'ryās ghāl'tāy't, nī mī hatā bhukan martā Mi  
*eat and to-others give, and I here by-hunger die I*  
 uthūn bāp'sā-kadē dzāy'n nī tyās mhanan, "bābā, tujyā dōlyā  
*having-arisen father-to will-go and to-him will-say, "father, thy eyes*

samur mī Par<sup>mēs</sup>rā-tsā pāp kēlā nī lōkā-nī ma-lā tudzā  
*before by-me God-of sin was-done and the-people-by me-to thy*  
lēk mhanāvā aśi kāy ātā māji lāy<sup>ki</sup> nāy Tavā ātā ma-lā  
*son it-should-be-said such what now my fitness is-not Then now me-to*  
gharāt kām-karyā sār<sup>khā</sup> rābāy<sup>s</sup> thēv<sup>''</sup> Asā mhanūn tā tata-na  
*in-the-house a-worker like to-labour keep'' So saying he from-there*  
uth<sup>lā</sup> nī bāp<sup>sā</sup>-kadē ālā Tyā-ohyā bāp<sup>sān</sup> tyās lāmb as<sup>tā</sup>-nā  
*arose and father-to came His father-by him distant while-he-was*  
pāhy<sup>lān</sup> nī tyās dayā ālī nī dhāv<sup>lā</sup> nī tyās miti  
*it-was-seen and to-him pity came and he-an and to-him embracing*  
mār<sup>lān</sup> nī tyā-tsā mukā ghēt<sup>lān</sup> Mag lekān bāpās  
*was-struck and his kiss was-taken Then by-the-son to-the-father*  
sāngit<sup>lān</sup>, 'bābā, tujyā dēkat mī Par<sup>mēs</sup>rā-tsā pāp kēlā  
*it-was-said, 'father, thy in-presence by-me God-of sin was-done.*  
Tavā ātā ma-lā tudzā lēk mhanūn ghyāy-chī saiam vāṭ<sup>tē</sup> ' Pan  
*Then now me-to thy son having-said taking-of shame appears' But*  
bāp<sup>sān</sup> gadyās-nī sāngit<sup>lān</sup>, 'aē, hyās tsāng<sup>lyāt</sup> tsāng<sup>lī</sup>-sī  
*by-the-father to-the-servants it-was-told, 'O, to-this good-among good-such*  
kāp<sup>dē</sup> nhēsāyās dēsā, nī hyā-chyā hātāt āng<sup>thī</sup> gālā nī pāyāt  
*clothes to-wear give, and of-this in-hand a-ring put and on-feet*  
ghālāy<sup>s</sup> pāy<sup>tana</sup> dēsā, nī pōt-bhai khāv<sup>n</sup>-piv<sup>n</sup> ādz-tsā  
*to-put sandals give, and belly-full having-eaten-and-drunk to-day-of*  
vakat madzā wārā Kāran, hā mādzā lēk mēlā vhatā, tā ādz  
*time merriment make Because, this my son dead was, he to day*  
jitā dzhālā, sānd<sup>lā</sup> hutā, tā ādz ma-lā gavas<sup>lā</sup> ' Tavā tō ānandāt  
*alive became, lost was, he to-day me-to is-found' Then they in-joy*  
garak dzhālō  
*absorbed became*

Tyā-tsā thōr<sup>lā</sup> lēk malyēt vhatā, tā gharā-dzaval dzavā yētōy  
*His eldest son in-the-field was, he house-near when came*  
tavā tyās gānā nāts<sup>nā</sup> aikāy<sup>s</sup> ālā Tavā tyā-na ēkā gadyās  
*then to-him singing dancing to-hear came Then him-by one to-servant*  
sād ghāt<sup>lān</sup> nī, 'hē kāy<sup>?</sup> ' mhanūn itsār<sup>lān</sup> Tavā tyā  
*word was-put and, 'this what?' saying it-was-asked Then that*  
gadyān sāngit<sup>lān</sup>, 'tudzā bhāv ālāy, nī tā kuśāl parat ālāy  
*by-servant it-was-told, 'thy brother is-come, and he safe back is-come*  
mhanūn hā san tujyā bāp<sup>sān</sup> kēlān ' Tavā tyās hōp ālā,  
*therefor this festival thy father-by is-made' Then to-him anger came,*  
nī tā gharāt kāy dzāv-nā Mhanūn bāpās bhāy<sup>1</sup> ālā  
*and he in-the-house at all would-not go Therefore the-father out came*



nī tyā-ohyā mav'nyā karāy's lig'lā Lēkān bāp'sās parat  
*and him-of entreaties to-make began The-son-by to-the-father in-return*  
 bōl'nā kēlān, 'bābā, ādz it'kī varsā mī tuyyā-kada khap'tō nī  
*speech was-made, 'father, to-day so-many years I of-thee-near labour and*  
 tudzā hukūm kaddi mōd'lā nāy Asā asūn tū ma-lā  
*thy order ever was-broken not This being by-thee me-to*  
 sōb'tyā-barōbar basūn pōst karāy's ōk śēl'dū suddā dilās  
*friends-with sitting a-feast to-make one small-goat even was-given-by-thee*  
 nāy's Ni jyā-nā tudzā sag'lā paikā rānd-mandī ghālav'lān tā  
*not And whom-by thy all money harlots-among has-been-spent that*  
 hā tudzā lēk ālyā-barābar tyā-ohyā nāvān san kar'tōs '  
*this thy son came-as-soon-as of-him in-the-name a-festival makest'*  
 Tyā-var bāpūs lēkās bōl'lā, 'tū mādžē-dzaval rōdz-tsā as'tōs  
*Upon-that the-father to-the-son said, 'thou me-with always art*  
 nī dzā-kāy mādžā tē tudzā-ts Pan āpun sarvā-nī ānan  
*and whatever mine-(is) that thine-alone-(is) But us all-by joy*  
 karāvā hē tsāng'lā hāy Kāran, hā tudzā bhāv mēl'lā vhatā,  
*should-be-made this good is Because, this thy brother dead was,*  
 tā jītā dzhālā, nī dzā sād'lā vhatā, tā punā gāv'lā '  
*he alive has-become, and who lost was, he again is-found'*

## BĀNKŌTĪ

The variety of Sangamēśvari spoken by Muhammadans is usually called Bānkōṭī, *i.e.*, strictly speaking, the dialect of Bankot, in the Mandangad Taluka of Ratnagiri. It closely agrees with Sangamēśvari. The pronouns 'that' and 'who' are, however, *tō* and *dzō*, respectively, and the present tense of finite verbs is formed as in the Dekhan, thus, *mī mār<sup>st</sup>tō*, I strike.

The Hindōstānī suffix *vālā* is used to form nouns of agency, thus, *sēt<sup>st</sup>vālā*, a cultivator, *dukān<sup>st</sup>vālā*, a shopkeeper.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No 31]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

## KONKAN STANDARD.

## BĀNKŌTĪ DIALECT

## (MANDANGAD, DISTRICT RATNAGIRI)

कोन एका मानसास दोन मुलगे होते । आनि त्या-पैकीं धाकटा आपल्या वापास म्हतला, वावा, आमच्या मालमत्त्या-पैकीं जो हिंसा माझ्या वाव्याचा आसल तो मला द्यावा । आनि त्यान आपली मालमत्ता त्याजला वाटून-शान दिली । फुडे थोड्या दिसांनीं त्या धाकट्या मुलाची जी काय इष्टक होती ती सगली गोला करून-शानि तो एका दूर द्यासा-मदीं गेला । थिते चैनी-वाजी-मदीं सगली आपली दौलत घालवली । जवां आपली सगली दौलत त्यान घालवली, तवां त्या द्यासात मोटा दुकल पडला । आनि तो भिकारी भाल्या-मुले त्यास खाया-पिया मिले-नाय-सां भालां । आनि त्या द्यासा-मदीं याका शारात जाजन-शानि एक्या गिरस्ता-कडे तो चाकरीस झाला । त्या गिरस्तान आपली डुकरां राखाय त्याला आपल्या शाता-मदीं धाडला । आनि ते येलस डुकरां जां भुसकाट खात होतीं तां जरी त्याला कोनी दिलो असतां तरी तां खान्यास तो तयार होता ॥

[No 31]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

## KONKAN STANDARD

## BĀNKŌTĪ DIALECT

## (MANDANGAD, DISTRICT RATNAGIRI)

## TRANSLITERATION AND TRANSLATION

Kōn	ēkā	mān'sās	dōn	mul'ga	hōtē	Ānī	tyā-paikī
<i>Certain</i>	<i>one</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>And</i>	<i>them-from-among</i>
dhāk'tā	āp'lyā	bāpās	mhat'lā,	'bābā,	ām-chyā	māl'mattyā-paikī	
<i>the-younger</i>	<i>his-own</i>	<i>to-father</i>	<i>said,</i>	<i>'father,</i>	<i>our</i>	<i>property-from-among</i>	
dzō	hīsā	mājyā	vātyā-tgā	āsal	tō	ma-lā	dyāvā'
<i>what</i>	<i>share</i>	<i>my</i>	<i>share-of</i>	<i>may-be</i>	<i>that</i>	<i>me-to</i>	<i>should-be-given</i>
tyān	āp'li	māl'mattā	tyādz-lā	vātūn-sān	dūli	Phudē	
<i>by-him</i>	<i>his-own</i>	<i>property</i>	<i>them-to</i>	<i>having-divided</i>	<i>was-given</i>	<i>Afterwards</i>	
thōdyā	disā-nī	tyā	dhāk'tyā	mulā-chī	jī-kāy	ishtak	hōti
<i>a-few</i>	<i>days-in</i>	<i>that</i>	<i>younger</i>	<i>son-of</i>	<i>whatever</i>	<i>estate</i>	<i>was</i>
gōlā	karūn-sānī	tō	ēkā	dūn	dyāsā-madī	gēlā	Thitē
<i>together</i>	<i>having-made</i>	<i>he</i>	<i>one</i>	<i>distant</i>	<i>country-into</i>	<i>went</i>	<i>There</i>
chamī-bāji-madī	sag'li	āp'li	daulat	ghālav'li	Dzavā	āp'li	sag'li
<i>luxurious-living-in</i>	<i>all</i>	<i>his-own</i>	<i>property</i>	<i>was-wasted</i>	<i>When</i>	<i>his-own</i>	<i>all</i>
daulat	tyān	ghālav'li,	tavā	tyā	dyāsāt	mōtā	dukāl
<i>property</i>	<i>by-him</i>	<i>was-wasted,</i>	<i>then</i>	<i>that</i>	<i>country-in</i>	<i>great</i>	<i>famine</i>
tō	bhikārī	dzhālyā-mulē	tyās	khāyā-piyā	mulē-nāy-sā		
<i>he</i>	<i>beggar</i>	<i>having-become-owing-to</i>	<i>to-him</i>	<i>to-eat-and-to-drink</i>	<i>was-got-not-thus</i>		
dzhālā	Ānī	tyā	dyāsā-madī	yākā	śārāt	dzāun-sānī	ēkyā
<i>it-became</i>	<i>And</i>	<i>that</i>	<i>country-into</i>	<i>one</i>	<i>in-town</i>	<i>having-gone</i>	<i>one</i>
girastā-kadē	tō	tsāk'ris	ihālā	Tyā	girastān	āp'li	duk'rā
<i>householder-near</i>	<i>he</i>	<i>for-service</i>	<i>remained</i>	<i>That</i>	<i>householder-by</i>	<i>his-own</i>	<i>swine</i>
rākhāy	tyā-lā	āp'lyā	śātā-madī	dhād'lā	Ānī	tē-yēlas	duk'rā
<i>to-keep</i>	<i>him-to</i>	<i>his-own</i>	<i>field-into</i>	<i>was-sent</i>	<i>And</i>	<i>at-that-time</i>	<i>the-swine</i>
dzā	bhus'kāt	khāt	hōtī	tā	dzarī	tyā-lā	kōnī
<i>which</i>	<i>husks</i>	<i>eating</i>	<i>were</i>	<i>that</i>	<i>even-if</i>	<i>him-to</i>	<i>(by-)anybody</i>
tai	tā	khānyās	tō	tayā	hōtā		
<i>still</i>	<i>that</i>	<i>to-eat</i>	<i>he</i>	<i>ready</i>	<i>was</i>		

## BROKEN DIALECTS OF THANA AND THE KONKAN. -

The various forms of speech dealt with in the preceding pages represent one and the same main dialect, with slight local variations. There are, besides, a few dialects spoken in Thana and neighbourhood which are of a more mixed nature.

To these belong Kātkarī or Kāthōdī, which is originally a Bhil dialect closely related to Khāndēśī, but has now been so much influenced by Marāṭhī that it can conveniently be classed as a dialect of that form of speech.

Another dialect of a similar kind is Vārli. The Vārliś, as also the Kātkariś, are said to be more like the Bhils than the Kōlīs. Their dialect is still more influenced by Marāṭhī than Kātkarī.

Lastly there are three small dialects in Thana, *viz.*, Vād'val, Phud'gi, and Sāmvēdī, which still have preserved many of the characteristic features of Gujarātī Bhili.

### KĀTHŌDĪ OR KĀTKARĪ

The Kātkariś are a forest tribe inhabiting the mountain fastnesses in the Konkan and the Sahyadri Hills. Their name is usually derived from *kath*, catechu, which they extract from the terra japonica, or *khair* tree. Their dialect is sometimes called Kātkarī and sometimes Kāthōdī or Kātvadī. The numbers of speakers which have been returned for the use of the Linguistic Survey are as follows,—

Khandesh	110
Thana	44,500
Jawhar State	450
Janjira State	700
Kolaba	30,940
	<hr/>
TOTAL	76,700

No specimens have been received from Khandesh and Jawhar. The dialect spoken in Thana, Janjira, and Kolaba is not everywhere the same. The base is, however, identical throughout, and Kāthōdī must be derived from a form of speech closely related to Khāndēśī. The influence of the surrounding Marāṭhī dialects has, on the other hand, been so strong that the speech of the Kātkariś all over the Konkan now looks like a form of Marāṭhī. Their dialect is, accordingly, no more pure.

The suffix of the genitive is *nā*, thus, *bāhās-nā*, of a father. Here the oblique form *bāhās* corresponds to *bāpās* in the Marāṭhī of the Konkan, while the suffix agrees with Khāndēśī and Gujarātī. The Marāṭhī form in *tgā* is also used, thus, *mājyā bā-chyā tgākā ā-lā*, to the servants of my father. Similarly we find *gharā-mā* and *gharāt*, in the house, *sōhā ā* and *sōhā ē*, sons, *mā-nā*, my, *tu-nā*, thy, and *tujhyā samōi*, before thee, *tō*, that, and *yē(ghōdā)*, this (horse).

The verb substantive forms its present tense as follows,—

Singular, 1, *āhā*, 2, *āhās*, 3, *āhā*, plural, 1, *āhāv*, 2, *āhā*, 3, *āhāt* and *āhāt*. The past tense is 1, *hat(ā)*, 2, *hatā(s)*, 3, *hatā*, plural, 1, *hatāv*, 2, *hatā*, 3, *hatāt* or *hutāt*. Another base *hī* occurs in forms such as *hunā*, he was, *hunāt*, they were, *hī-hina* and *hīn*, having been. Besides, we often meet with Marāṭhī forms such as *hōtā*, he was

The verb substantive is very commonly added to the base or the present participle in order to form a periphrastic present, thus, *mā dzāhā*, or *dzātā-hā*, I go, *mā marā-hā*, I die, *tē khapahant*, they work. This seems to be the regular present tense. Other forms are *huthas*, thou beatest, *rahas*, thou livest, he lives, *yēha* and *yēhē*, he comes, *vātēha*, it appears. Compare Khāndēśī *maras*, present singular of *ma-na*, to die.

The past tense is formed as in Khāndēśī, thus, *gyā*, he went, *ānā*, he came, *rah'nā*, and *rah'nā-hā*, he lived, *ad'tsan pad-nā*, difficulty arose, *yē kōnā-pasūn ikat lādās*, from whom did you buy this? *mā pāp karā-hā*, I have sinned. The subject is, as the last instance shows, often put in the nominative when the verb agrees with the object.

Instances of the conjunctive participle are *khāt-nā*, having eaten, *vātīhīn*, having divided, *hīn*, having come, *māl'matā sōpī tākī*, the property having squandered was thrown, the property was squandered away.

The specimens which follow will show that the appearance of Kāthōdī is now, to a great extent, that of a Marāthī dialect, but that the originally different character is still easily recognised.

[No 32]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

KATHODI DIALECT

(DISTRICT KOLABA)

## SPECIMEN I

एकी वाहासला दोन सोहरा होतात। त्यांतला लहान सोहरा वाहासला इसा आख, वा आपला काय आहो त्यांतला वाटा माला ये। मंग त्यानी वाटीहीन दिना। मंग तो पैसा लीहीन दूर मुलुखांत गया। त्यानी तिकडे जाहीन सारा पैसा उडवा। आनि तठ दुकल पडना। तठ त्यानी अडचन पडनी। तधवां त्या-पा काँहीं नाहीं। मंग तो सवकारा-कड चाकरी रहाना। त्यान इसा आखाँ डुकराँ चारुला ज। तठ खावला काय नाहीं। तवाँ डुकराँ खाइनोँ टाकत तो फ़ोल मा खाइ रहोँ, इस त्यानी मनात आनँ। त्याला कोनी काही ओपेलँ नाहीं। मंग तो शुद्धि-वर आना। माने वासने घर वहु गडी खपहंत, त्याला पोठभर भाकर मिळइ। मा भुकेने मराहोँ। मा उटीन वाहोँस-कड जाईन वाहोँस मा आखीन वा मा वाहासनी देखत देवानी उलट पाप कराहोँ। आता-पसून तुना सोहरा मा नाहीं। माला गड्या-सारा ठ्येव। इसा म्हणून तो त्यान वाहास-कडे गया। तो दूर होता ते त्याला वासनी हेरा। त्याने मनांत वाइट वाटना। तो धावदी गया आनी त्यानी वगडीला मिठी मारी वाहासनी त्याला गुळा दिना। मंग वाहास-ला सोहरा आख, वा मातुभ्या-समूर देवानी उलट पाप कराहोँ। आताँ माने वाहासना माला नाव आखुला लाज वाटेइ। वा गड्याला म्हने, ज नी माने सोहराला चकोट अंगरखा घाल। त्यान होतात आगुठली घाल, आनि त्यानी पायमाँ जोडा घाल। मंग आपण सगळे जण खाँव नी सण करूँ। कारण माना सोहरा मरनेल तो जिवा धीना, तो गयेल तो आना। मंग ते सण करूँ लागनात ॥

ओढ्यांत वडील सोहरा शेतांत होता। तो आपले घर आना तो हेरे गाना नी नाच होता। त्यान गड्याला वाहरा आनि गड्याला सोद होता, ईँ काय। मंग गडी आँख तुना भाजस आना, आनि वासला व्यस रीतिन भेटना, म्हणून तठ मोठी जेवणावळ घालीही। तो रागीना घरांत जा नाही। त्याना वास वाहेर इहीन त्याला समजवला लागना। मोढ्या सोहऱ्यानी वाहासला आँखाँ, ईँ हेर,

ओठा वसां तुनी चाकरी करी, तुनी गोष्ट मा कदी मोडेल नाहीं । तरी माने मैतरा बरोबर मयी खुशाली करी म्हणून बोकड्या आम्हांस दिन्हेल नाहीं । आनि तुनी धाकटे सोह्यानी जिंदगी कसविणी बरोबर नाहीं लगाना नी उडावी टाकी, त्यासाठी ओढी मोठी जेवणावळ कसा करीस । तेधवां बाह्यासनी सोहराला आखाँ, सोहरा, तू माने पाटी नेहमी आह्वाँस, माना काय आह्वाँ ती सगळा तुनाच आह्वाँ । मजा करवाँ हसवाँ खिळवाँ वँ करूला हता । कारन तुना भाऊस मरना हता तो जिवा थीहीन आना; जो गयेल तो आताँ साँपडना ॥

[No. 32]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHĪ

KATHODĪ DIALECT

(DISTRICT KOLABA)

## SPECIMEN I

## TRANSLITERATION AND TRANSLATION

Ēkē bāhās-lā dōn sōh<sup>1</sup>ā hatāt Tyāt<sup>1</sup>lā lahān sōh<sup>1</sup>rā bāhās-lā  
*One father-to two sons were Them-among the-younger son father-to*  
 isā ākha, 'bā, āp<sup>1</sup>lā kāy āhā, tyāt<sup>1</sup>lā vātā mā-lā dyē' Mang  
*so said, 'father, sons what is, that-in-from share me-to give' Then*  
 tvā-nī vātāhīn dīnā Mang tō paisā lihīn dūi mulukhāt  
*him-by having-divided was-given Then he money having-taken far in-country*  
 gyā Tyā-nī tik<sup>1</sup>dē dzāhīn sārā paisā ud<sup>1</sup>vā Ānī tatha duka!  
*went Him-by there having-gone all money was-squandered And there famine*  
 pad<sup>1</sup>nā Tatha tyā-nī ad<sup>1</sup>tsan pad<sup>1</sup>nī Tadhavā tyā-pā kāhī nāhī  
*arose There him-of difficulty arose Then him-near anything was-not*  
 Mang tō sav<sup>1</sup>kārā-kada tsāk<sup>1</sup>ī rahā-nā Tyā-na isā ākhā, 'duk<sup>1</sup>rā  
*Then he a-rich-man-with in-service stayed Him-by so it-was-said, 'swine*  
 tsāru-lā dga.' Tatha khāva-lā kāy nāhī Tavā, 'duk<sup>1</sup>rā khāi-nā  
*feeding-for go' There eating-for anything was-not Then, 'the-swine having-eaten*  
 tākat, tō phōl mā khāi rahā,' isā tyā-nī manāt ānā  
*used-to-throw, that husk I having-eaten stay,' so his in-mind came*  
 Tvā-lā kōnī kāhī ōpēlā nāhī Mang tō śuddhi-var ānā 'Mā-nē  
*Him-to by-anyone anything was-given not Then he senses-on came 'My*  
 bās-nē ghar bahu gadi khapahant, tyā-lā pōt-bhar bhākar mīlaha  
*father's in-house many servants working-are, them-to belly-full bread is-got*  
 Mā bhukē-nē marāhā Mā utīn bāhās-kada dzāin bāhās mā ākhīn,  
*I hunger with dying-am I will-arise father-to will-go father-to I will-say,*  
 "bā, mā bāhās-nī dēkhat Dēvā-nī ulat pāp karāhā Ātā-pasūn  
*"father, (by-)me father-of in-sight God-of against sin done-is Now-from*  
 tu-nā sōh<sup>1</sup>rā mā nāhī Mā-lā gadyā-sāiā thyēv'" Isā mhanūn tō tyā-na  
*thy son I am-not Me servant-like keep'" So having-said he his*  
 bāhās-kadē gyā Tō dūi hatā tē tyā-lā bās-nī hērā Tyā-nē manāt  
*father-to went He far was then him the-father-by it was-seen His in-mind*  
 vāt vāt<sup>1</sup>nā Tō dhāv<sup>1</sup>di gyā ānī tyā-nī bag<sup>1</sup>di-lā mithī māi  
*bad appeared He running went and him-by ribs-to embracing was-struck*



bāhās-nī tyā-lā gulā dinā Mang bāhās-lā sōh'rā ākha, 'bā, mā  
*the-father-by him-to kiss was-given. Then the-father-to the-son said, 'father, (by-)me*  
 tujhyā-samūr Dēvā-nī ulaṭ pāp karahā Ātā mā-nē bāhās-nā mā-lā nāv  
*thee-before God-of against sin done-is Now my father of me-to name*  
 ākhu-lā lāj vāṭeha.' Bā gadyā-lā mhanē, 'dza nī mā-nē sōh'rā-lā  
*to-say shame seems' The-father servant-to said, 'go and my son-to*  
 tsakōt angar'khā ghāl Tyā-na hatāt ānguth'li ghāl, ānī tyā-nī pāy-mā  
*good robe put His on-hand ring put, and his feet-on*  
 dzōdā ghāl, mang āpan sag'lē dzan khāv nī san karū Kāran  
*shoes put, then we all men will-eat and holiday will-make Because*  
 mā-nā sōh'rā mar'nēl, tō jivā thīnā, tō gayēl, tō ānā' Mang tē san  
*my son had-died, he alive became, he had-gone, he came' Then they holiday*  
 karū lāg'nāt  
*to-make began*

Ōdhyāt vadil sōh'rā sētāt hatā Tō āp'lē ghar ānā, tō hērē,  
*In-the-meantime elder son in-field was He his-own house came, he saw,*  
 gānā nī nāts hatā Tyā-na gadyā-lā bāh'rā ānī gadyā-lā sōda-hatā,  
*singing and dance was Him-by servant-to it was-called and servant-to asked was,*  
 'ī kāy?' Mang gadi ākha, 'tu-nā bhāūs ānā, ānī bās-lā byēs  
*'this what?' Then the-servant said, 'thy brother came, and father-to good*  
 rīti-na bhēt'nā, mhanūn tatha mōthī jēv'nāval ghālī-hī' Tō rāginā,  
*way-in met, therefore there great feast put-is' He got-angry,*  
 gharāt dzā nāhī Tyā-nā bās bāhēi ihin tyā-lā sam'dzav'lā lāg'nā  
*in-house went not His father out having-come him to-entreat began.*  
 Mōthyā sōh'ryā-nī bāhās-lā ākhā, 'ī hēr, ōdhā varsā tu-nī tsāk'rī  
*The-elder son-by the-father-to it-was-said, 'this see, so-many years thy service*  
 karī, tu-nī gōsht mā kadī mōdēl nāhī Tārī mā-nē mat'rā barōbar  
*was-done, thy word I ever broke not Yet my friends with*  
 mayī khusāli karī mhanūn bōk'dyā āmhās dīnhēl nāhī Ānī tu-nī  
*by-me merriment may-be-made therfore goat to-us was-given not And thy*  
 dhāk'tē sōh'ryā-nī jund'gī kas'biñī barobar nādī lāg'nā nī udāvi  
*younger son-by property hanlots with connection was-made and having-squandered*

takī, tyāsāthī ōdhi mōthī jēv'nāval kasā karīs?' Tēdhavā bāhās-nī  
*was-thrown, him-for so-great big feast how is-made?' Then the-father-by*  
 sōh'rā-lā ākhā, 'sōh'rā, tū mā-nē pāṭi nēh'mī āhās, mā-nā kāy āha  
*the-son-to it-was-said, 'son, thou me-of with always art, mine what is*  
 tī sag'lā tu-nā-ts āhā Madzā kar'vā has'vā khēl'vā ī karū-lā hatā  
*that all thine-only is Feast to-make to-laugh to-play this to-do was*

Kāran tu-nā bhāūs mar'nā hatā, tō jivā thihīn ānā, dzō gayēl,  
*Because thy brother dead was, he alive having-become came, who had-gone,*  
 tō ātā sāpad'nā  
*he now was-found*

[No. 33]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARATHI

KĀTHŌDĪ OR KĀTKARĪ DIALECT

(STATE JANJIRA)

## SPECIMEN II.

## A TALE

दोन दोस एकेच वाठन संगत जाहँव । त्याना नदरमा एक आखल पडनेल । त्यामा एक विहीनी एका भाडा-वर चढनेल, आन भाडाच्या खांद्यामा आपना जीव जगवा दपना । बीसरा आपल्या एकल्याच्यान अखला समोरानी नीबाव लागार नाहा, आसा हेरानी जमीनी-वर पडना आन मरनाना नीमीत लीदा । त्यान मरुना ठोंग लीदाना कारन त्यान ऐकीला व्हाता, आखल मुरदाना सीवत नाहा । तो पडना आहा ती आखल त्याच्या डोयपा आनी आन त्याना काक्रीज कान आन नाक गंदवा पर त्या मानसान हालवेल नाही, दम धरी रहना, आन ती आखल तो मरी-गई ये ध्यानमा लीदा । ती आखल हेरी गई । ती आखल दुर पडनी पीहीला मानूस भाडा-वरून खाल उतरना आन वीसऱ्याना आखा, आखल तुज्या कानामा काय गुंदव हती । तो आखा, मी त्याना तोंड तुज्या काना-पा हेरा । त्याना दोसदार बोला, त्यामा मोठासा दपाडा नाहा । त्यान वडाच आखा, जा मानूस कासनीमा आहा ता आपल्या वचावाचा ईचार करवाहा आन आपल्या दोसदाराना फसवाहा ये लोकासी संगत करवा नाही ॥

## TRANSLITERATION AND TRANSLATION

Dōn	dōs	ēkē-ts	vāt-na	sangat	ḍzāhāv	Tyā-nā	nadar-mā	ēk
Two	friends	the-same	way-by	in-company	were-going	Them-of	sight-in	one
āsvaḷ	pad'nēl.	Tyā-mā	ēk	bihinī	ēkā	ḍzhādā-vai	tsadh'nēl,	ān
bear	fell	Them-in	one	fearing	one	tree-on	climbed,	and
khāndyā-mā	āp'nā	jīv	ḍzag'vā	dap'nā	Bis'rā	āp'lyā	ēk'lyā-ohyān	
the-branches	in	his own	life	to-save	had	The-second	his-own	by-self-alone
asvalā	samōrānī	nībāv	lāgāi	nāhā,	āsā	hēiānī	ḍzaminī-var	
of-the-bear	in-front	protection	would-occur	not,	so	seeing	the-ground-on	

pad'nā ān mar'nā-nā nimit lidā. Tyā-na maru-nā dhōng lidā-nā  
*fell and death-of pretence was-taken Him-by dying-of pretence taking-of*  
 kāran, tyān aikēlā-vhātā, āsval mur'dā-nā sivat nāhā Tō pad'nā-āhā  
*reason, by-him heard-was, bear a-corpse-to touching not-is He fallen-was*  
 tī āsval tyā-ohyā dōy-pā ānī ān tyā-nā kālīṇḍz kām ān nāk  
*that bear 'his head-near came and his heart ears and nose*  
 gand'vā, par tyā mām'sān hāl'vēl nāhī, dam dharī rah'nā,  
*smelled, but that by-man it-was-moved not, breath having-held he-remained,*  
 ān tī āsval tō mai-gai yē dhyān-mā lidā Tī āsval hēri  
*and that bear then dead is this mind-in was-taken. That bear having-seen*  
 gai Tī āsval dur pad'nī, pihilā mānūs dzhādā-varūn khāl utar'nā  
*went That bear far went, the-first man the-tree-from-on down alighted*  
 ān bīs'ryā-nā ākhā, 'āsval tujyā kāmā-mā kāy gundava hatī?' Tō  
*and the-other-to said, 'the-bear thy ear-in what whispering was?' He*  
 ākhā, 'mī tyā-nā tōnd tujyā kāmā-pā hēiā' Tyā-nā dōs'dāi bōlā, 'tyā-mā  
*said, 'I his mouth thine ear-near saw' His friend said, 'that-in*  
 mōthā-sā dapādā nāhā Tyān vadā-ts ākhā, dzā mānūs kās'nī-mā  
*so-great a-secret was-not Him-by so-much was-said, what man difficulty-in*  
 āhā tā āp'lyā batsāvā-tsā iohāi kar'vāhā ān āp'lyā dōs'dārā-nā  
*is then his-own protection-of thought should-be-made and his-own friends-to*  
 phas'vāhā yē lōkā-sī sangat kar'vā nāhī.  
*should-be-deceived such people-with company should-be-made not'*

## FREE TRANSLATION OF THE FOREGOING

### THE TRAVELLERS AND THE BEAR

Two friends were travelling together on the same road when they were met by a bear. The one in great fear climbed a tree and hid himself among the branches, thinking only of himself. The other seeing that he had no chance single-handed against the bear, threw himself on the ground and feigned to be dead. He did this because he had heard that the bear will never touch a dead body. As he thus lay, the bear came up to his head, smelling and sniffing at his nose and ears and heart, but the man immovably held his breath, and the beast supposing him to be dead walked away. When the bear was fairly out of sight, the other man came down out of the tree and asked what it was that the bear had whispered to him, for, said he, 'I observed he put his mouth very close to your ear.' 'Well,' replied his companion, 'it was no great secret, he only bade me never again keep company with those who, when any danger threatens, look after their own safety, and leave their friends in the lurch.'

[No 34]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

KĀTHŌDĪ OR KĀTKARĪ DIALECT.

(DISTRICT THANA)

## SPECIMEN III

किन्या एका मानसाला दोन सोहरा हुतात । त्यातला धाकला वाहासला आखूला लागनाहा, वा मानी काय दौलत वाव्याला येजनी ती मानी माला वाठा करी दे । मा वाड्लॉच राहॉहा । मग त्यान्या वानी त्याला दौलत वाटी दिनी । मग थोडक्या दिसानी धाकला सोहरा सगळी दौलत लीहीन दूर देसामा गेहा, आन तठ उधळपनान रहीन सगळी दौलत खपवी टाकी । मग त्यानी सगळा खर्ची टाकात मागून त्या देसामा मोठा काळ पडना । त्यामुळ त्याला अडचन पडूला लागनी । तवा तो त्या देसामा एका गरस्ता जवळ जाई रहना । त्या गरस्तानी त्याला डुकर चारूला आपल्या शेतामा घालवाहा । तठ त्याला वाटनाहा डुकरा जी ठरफल खाहात तिच खाहीन पोट भरवाँ । दुसर त्याला कोनी काही ओपेल नाही । मग तो मुडी-वर इहीन आपल्या जीवाला आखूला लागाना, मान्या बापान्या घरी जवर मजूरकन्या पोट भराहॉ न मा अठ भुकन मराहॉ । मा आता मान्या वास-कड जायन न त्याला आखीन, वा, मा तुना न देवाना बहु अपराद कराहॉ । तूँ माला आता-पासून सोहरा नको आखशील । मा तुना गडी तुन्या गड्यामा रहीन, न पोट भरीन । तुन्या गड्यामा माला ठेव । मग तो उठीहीन आपल्या वास-कड गेहा । त्यान्या वाहासनी त्याला दुरूच हिराहा न त्याच्या पोटांमा रवंदळू लागनाहा । आन धाँवदी जाहीन त्याना गळामा मीठी घालीही, आन त्याना वगडीमा वगडी घालीन त्याला गुळा दीनाहा ॥

[No 34.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

KĀTHŌDĪ DIALECT

(DISTRICT THANA)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Kinyā ēkā mām'sā-lā dōn sōh'rā hutāt. Tyāt'lā dhāk'lā bāhās-lā  
 Some one man-to two sons were Them-among the-younger the-father-to  
 ākhū-lā lāg'nā-hā, 'bā, mā-nī kāy daulat vātyā-lā yēū-nī tī mā-nī  
 to-say began, 'father, my what property share-to is-to-come that mine  
 mā-lī rāṭṭā karī dē, mā vāṭṭā-ts rāhā-hā.' Mag tyā-nyā bā-nī  
 me-to share having-made give, I separate shall-live' Then his father-by  
 tyā-lā daulat vāṭi dinī Mang thōd'kyā disā-nī dhāk'lā  
 him-to property having-divided was-given Then few days-in the-younger  
 sōh'rī sag'jī daulat lihī-na dūr dēsā-mā gēhā, ān tatha  
 son all property having-taken far country-in went, and there  
 udhaḷ'panān rahī-na sag'jī daulat khap'vī tākī Mag tyā-nī  
 riotously having-lived all property having-spent was-thrown Then him-by  
 sag'jā khaichī tākāt māgūn tyā dēsā-mā mōthā kāl  
 all having-spent was-thrown afterwards that country-in great famine  
 pad'nā Tvī-muḷa tyā-lī ad'tsan padū-lā lāg'nī Tavā tō tyā dēsā-mā  
 fell Therefore him-to difficulty to-fall began Then he that country-in  
 ēkā garastā dzavā dzāi rah'nā Tyī garastā-nī tyā-lā dukar tsārū-lā  
 one householder near having-gone lived That householder-by him some to-tend  
 āp'lyā sētā-mā ghāl'vā-hā 'latha tyā-lā vāṭ'nā-hā, duk'rā jī tar'phal  
 his field-in sent-was There him-to it-appeared, some which husks  
 khāhāt ti-ts khāhī-na pōt bhar'vā, dus'ra tyā-lā kōnī  
 ate that having-eaten belly should-be-filled, else him-to (by-)anybody  
 kāhī ōpēl nāhī Mag tō suddhī-var ihī-na āp'lyā jivā-lā  
 anything given was-not Then he senses-on having-come his mind-to  
 ākhū-lā lāg'nā, 'mā-nyā bāpā-nyā gharī dzabar mandzūr-karyā  
 to-say began, 'my father's in-house a-great-many labourers  
 pōt bharā-hā, na mā atha bhuka-na marā-hā Mā ātā mā-nyā  
 belly fill, and I here hunger-with dying-am I now my  
 bās-kada dzāy'n na tvā-lā ākhīn, "bā, mā tu-nā na Dēyā-nā  
 father-to will-go and him-to will-say, "father, by-me thee-of and God-of

bahu ap'rād kaiā-hā. Tū mā-lā ātā-pāsūn sōh'rā nakō ākh'sīl Mā  
*much sm done-is Thou me-to now-from son not will-say I*  
 tu-nā gadi tu-nyā gadyā-mā rahīn na pōt bharīn, Tu-nyā  
*thy servant thy servants-among will-live and belly wilt-fill Thy*  
 gadyā-mā mā-lā thēv'' Mag tō uthihīn āp'lyā bās-kada gēhā  
*servants-among me keep'' Then he having-risen his father-to went.*  
 Tyā-nyā bāhās-nī tyā-lā durū-ts hērā-hā, na tyā-chyā pōtā-mā  
*His father-by him far-even seen-was, and his belly-in*  
 ravandaļū lāg'nā-hā, ān dhāv'di dzāhīn tyā-nā gaļā-mā mithī ghālī-  
*to-move it-began, and running having-gone his neck-on embracing put-*  
 hī ān tyā-nā bag'di-mā bag'di ghālī-na tyā-lā gulā dīnā-hā  
*was and his neck-on neck having-put him-to kiss given-was*

## VĀRLĪ

The Vārlis are one of the early tribes in Thana where they are estimated at 89,000 individuals. Their head-quarters are in the north-west in Dahanu, where they form more than half of the population. They are also found in Molkhada, Mulbad, Kalyan, Karjat, and in the Jawhar State. Three thousand Vārlis have been returned from Khandesh, where they inhabit the Satpura Range. No specimens have, however, been obtained from this latter locality. The Vārlis of the Dangs speak a Bhil dialect, founded on Gujarāṭī.

The Vārlis of Thana are also Bhils, and their language must originally have been of the same kind as other Bhil dialects and Khāndēśī. In the course of time it has, however, been so largely influenced by Marāṭhī, that it must now be classed as a dialect of that language, except in the extreme north, where it is stated to be a form of Gujarāṭī.

According to the District Gazetteer the Vārlis have a tendency to shorten the words, and say for instance *kōt dās*, instead of *kōthē dzātōs*, where are you going? Moreover, they use some peculiar words such as *nāng-nē*, to see. The specimen received from Thana corroborates these statements. *Nāng*, see, *nāngūn*, having seen, occur, and an instance of the so called shortening of words is *vichāi*, he asked, for which the fuller Marāṭhī form is *vichār'lā*.

The language of the specimen is a mixed form of speech. In most respects it agrees with the current language of Thana. Other characteristics it shares with the Marāṭhī of Poona, and, lastly, there is an admixture of Gujarāṭī.

*Ḍ* is used as in the dialects of the Northern Konkan in many cases where Standard Marāṭhī has *ē*, thus, *tatha*, there, *paḍ'lā*, it fell, *ḍuk'ra*, swine, *sāngan*, I shall say.

The Anunāsika is often dropped, and often also added where it seems to be incorrect. Thus, *tyāt-si*, from among them, *tēnhā*, by him, *dēvā-tsē*, and *dēvā chyā*, *ghar'ā*, in God's house, *āhā*, *āha*, and *āhē*, is.

The aspirates are sometimes irregularly used, thus, *asāmī-na davad'lā*, the man sent him, *mangh*, afterwards, *dilhā* and *dlā*, given, *tēnhā* and *tyān*, by him.

In the inflection of nouns we find typical Konkan forms such as *bās-lā*, to a father, *bhās*, a brother, *ḍuk'ra*, swine, etc.

On the other hand, *u*, *l*, and *d* are used as in the Dekhan. Thus, *mān'sā-lā*, to a man, *ḍukāl*, famine, *paḍ'lā*, he fell. In *mlat*, meeting, however, *l* is substituted for *ḷ* as in the Northern Konkan.

The Gujarāṭī element is chiefly seen in the vocabulary. Compare *byā*, another, *pōtē*, by himself, *tyā-nē*, his, *mai ēl*, dead, *ḍzan ā*, a little, and so forth.

The mixed nature of the dialect will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No 35.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

VĀRLĪ DIALECT

(DISTRICT THANA)

एका माणसाला दोन पोयरे होते। त्यातशी लहाना वासला विचार, वा इस्तेलाचा भाग जो माला येल तो दे। मघा वानी इस्तेलाचा भाग सगखा वांटून दिल्हा। मंघा थोडके दीसानी लहाना पोयरा असघ लाव विजे गावांत घेन गेला। मघ तय जाजन असघ इस्तेल उधळून टाकला। मघा तेन्ह असघ खर्चून टाकल्या-वर तय मोठा दुकाळ पडला। तैशी त्याला हाल पडलें। त्या-खाल तो तयचे एका असामी-जवळ जाजन रहला। ते असामीन त्याला डुकर चाराया त्याच्या शेतांत दवडलें। तड्ड डुकर टरफल खात ती पोते खाजन पोट भरांव अस त्याला वाटलें। पण त्याला कोणी कांहीं दिलें नाहीं। तड्ड त्याची मुद जरा वलली न वोलला। माझे वासचें घरां कोठेक मजुराना खाया मिलत आहें नमी भुकेचा फार आभदलत आहें। मी अवशी माझे वा-कडे जाईन न त्याला सांगन, वा मी देवाचें उलटां न तुम्हे पुढां पाप केला आह। आयाशीं तुम्हा पोयरा मी आहे अस तूं समजशीं नको। तुम्हा मी एक चाकरुच जसा आहें ॥



[ No 35 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHI

VĀRĪ DIALECT

(DISTRICT THANA.)

## TRANSLITERATION AND TRANSLATION

Ekā mām'sā-lā dōn pōy'rē hōtē Tyāt-sī lahānā bās-lā  
 One man-to two sons were Them-in-from the-younger father-to  
 vichār, 'bā istēlā-tsā bhāg dzō mā-lā yēl tō dē' Manghā  
 asked, 'father estate-of share which me-to shall-come that give' Then  
 bā-nī istēlā-tsā bhāg sar'khā vātūn dīhā Manghā thōd'kē  
 father-by estate-of share like having-divided was-given Then few  
 disā-nī lahānā pōy'rā as'gha lāmb bindzē gāvāt ghēn  
 days-in the-younger son all far another to-village having-taken  
 gēlī Mangh tatha dzāun as'gha istēl udh'lūn tāk'lā  
 went Then there having-gone all estate having-squandered was-thrown  
 Manghā tē-nhā as'gha khar'gūn tāk'lyā-vaī tatha mōthā dukā  
 Then him-by all having-spent being-thrown-after there great famine  
 pad'lā Tar-sī tyā-lā hāl pad'lā Tyā-khāl tō tath-tsē ekā  
 fell Therefore him-to distress fell That-under he there-of one  
 asāmī-dzaval dzāun rah'lā Tē asāmī-na tyā-lā duk'ra tsārāyā  
 person-near having-gone stayed That person-by him-to swine to-feed  
 tyā-chyā śētāt davad'lā Taī duk'ra tar'phal khāt tī  
 his in-field it-was-sent There swine husks used-to-eat them  
 pōtē khāun pōt bharāva asā tyā-lā vāt'lā Pan  
 himself-by having-eaten belly should-be-filled thus him-to it-seemed But  
 tyā-lā kōnī kāhī dīlā nāhī Taī tyā-chī sud  
 him-to (by-)anybody anything was-given not Then his consciousness  
 dzarā val'lī na bō'lā, 'mādzhē bās-tsē gharā kōdhēk  
 somewhat was-turned and he-said, 'my father-of in-house how-many  
 madzūrā-nā khāyā milat āhā, na mī bhukē-tsā phār ābh'dalat āhā. Mī  
 servants-to to-eat got is, and I hunger-of much perishing am I  
 ath-sī madzhē ba-kadē dzāin na tyā-lā sāngan, "bā, mī  
 here-from my father-to will-go and him-to will-say, "father, (by-)me  
 Dēvā-tsē ultā na tudzhē pudhā pāp kēlā āha Āthā-sī tudzha pōy'rā mī  
 God-of against and thee before sin done is Now-from thy son I  
 āhē asa tū samadz'sī nakō Tudzhā mī ēk tsākaru-ts dzasā āhā."'  
 am thus thou wilt-consider not Thy I one servant-only like am''

## VĀD'VAL.

The Vādvals are one of the sub-tribes of the Pāchkaṣī Kun'bis. They are returned to the number of 3,500 from Thana, where they are found in the coast talukas of Bassein, Mahim, and Dahanu. Like the rest of the Pāchkaṣī they are supposed to have immigrated from Gujarat.

Their dialect is most intimately connected with the usual Marāṭhī of the Central and Northern Konkan. The cerebral *d* is not, however, changed to *r* after vowels, thus, *ghōdā*, a horse. The cerebral *n* is often written, but seems to be pronounced as a dental, *n* being often written instead, thus, *pānī*, water, but *kōnī*, anyone. The cerebral *ḷ* is used as in the Dekhan, thus, *dōḷā*, an eye, *mḷ'la*, he was found.

The peculiar appearance of the dialect is due to some phonetical changes which Vād'val shares with several Bhil dialects. The most important ones are as follows —

*Ch* becomes *s* or *ś*, thus, *sākar*, a servant, *sānd*, moon, *śān*, four.

*S* and *ś* become *h*, *re*, probably the sound of *ch* in 'loch'. Thus, *hōna*, gold, *bah*, sit, *hāngat'la*, it was said, *hēt*, field, *hōmbai*, hundred. The *s* of the genitive suffix *sā* usually becomes *h* and is often dropped altogether, thus, *bābā-hā*, *bābā-yā* and *bābā-ā*, of the father, *tyā gāṇsā dukān'dā ā-hyā mīrsan*, from a shopkeeper in the village. Compare the Bhil dialects of Ohhoti Udepur, etc.

*H* is regularly dropped, thus, *āth*, a hand, *āy*, he is. Forms such as *hāy*, he is, *hōtā*, he was, etc, however, also met with, and *h* is perhaps in reality a feeble *h*-sound, kind of *spiritus lenis*.

Ordinary Marāṭhī forms occasionally also occur, thus, *sāt*, seven, *cīs*, two, <sup>१०</sup>  
*pañnās*, fifty. <sup>१</sup>

Most of the common characteristics of the current language of Thana occur in dialect. Thus we find *a* in many places where the dialects of the Dekhan have *e*, comp<sup>१</sup>  
*dala*, it was given, *lāg'la*, they began.

The Anunāsika is usually dropped, thus, *barī māh'na*, good men, *tyāt-na*, from among them.

The case of the agent usually ends in *n*, thus, *bābān*, by the father, *tyān*, by him, *mīn* and *mīna*, by me.

The genitives of the personal pronouns are *māū*, *māyā*, *māy*, my, *tuā*, *tuvā*, thy, *ām-sā*, our, *tum-sā*, your.

The verb substantive is *hāy*, or *āy* in all persons of the singular, the plural forms are 1, (*h*)*āt*, 2, *āhā*, *āt*, 3, (*h*)*āt*. The past tense is 1, (*h*)*ōtāv*, *ōtā*, 2, *hōtā*, 3, *hōtā*, plural, *hōtē*.

The present tense of finite verbs is formed as in the neighbouring dialects, thus, *mār'tāy*, I strike, 2, *mār'tē*, 3, *mār'tē*, plural 1, *mār'tāv*, 2, *mār'tā*, 3, *mār'tāt*. 'You go' is *tum' dzā*.

The past tense is regularly formed, thus, *gēlāv* or *gēlā*, I went, 2, *gēlā*, 3, *gēlā*, plural 1, *gēlāv*, 2, *gēlē*, 3, *gēlē*.

Perfect and pluperfect are formed from the past by adding the verb substantive, thus, *ālāy*, he has come, *gēl'tāv*, I have gone, *mēl'tā*, he had died. A curious form is *pad'lōā*, he was lost.

Future forms are *ahēn*, I shall be, *sāllān*, I shall go, *hāngēn*, I shall say, *mā' shil*, thou wilt strike, etc.

Some forms and words are Gujarāṭī and not Marāṭhī, thus, *sā*, i.e. *chha*, six, *mārē*, near, *pōtē-hī* (*bāy'kō*), one's own (woman), wife, *bhukhē*, with hunger, *pōṭ bharāvō*, the belly should be filled, *tyāt-na*, from among them, etc

The mixed character of the dialect will be seen from the short specimen which follows

[No. 36.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHI.

VĀD'VAḌ DIALECT

(DISTRICT THANA.)

एका माहणाला दोन पोर होते । त्यातून धकला वावाला बोलला, वावा माय वाच्याअ इष्टेक माला दे । मग त्यान त्याला इष्टेक वाटून दिला । मग थोड्या दिहात धकला पोर जकल हावटून लाव गेला, आन तयाला पैसा उडवाया लागला । मग त्यान जकल खपईल्या-वर तयाला मग घणा दुकाळ पडला । त्या-करता त्याला आडसण पडली । तवा तो तटनन एकाये मेरे जाऊन रेयला । त्याला पुन डुकर साराला त्याया हेतात धडल । तवा डुकर जी टरफल खात आहत त्या-भरती त्यान माये पोट भरावो अह त्याला वाटल । आन कोनी त्याला काय देई नाय । मग तो हुदी-वर आला-न बोलला माया वावाया घरा साकराला कवडी-रोटी आय । पण आते मी भुके मरतय । मी उठून वावाया-तय साछान आन त्याला हागेन, वो वावा, मिन आवाला वेगळ व तुया मेरे पाप केल । आता तुआ होकरा बोलाया मी घटत नाय । माला एका साकरा हारक ठेव । मग तो उठला-न वावाया मेरे गेला । तो लाव अहे आवड्यांत त्याआ वावा त्याला वगून कळवळला । मग त्यान धव-मारली अन त्याआ गळ्याला अटी मारली व त्याआ मुका घेटला । मग पोर त्याआ बोलला, वावा, मी आवाला वेगळ व तुया मेरे पाप केल । आता तुवा होकरा बोलाला मी घटत नाय । पण वावान साकराला हागतल । वर आगड आणून याआ आंगात घल आणि याआ हातात वाकडा घल आणि पाया-मद जोडा घल । मग आपण जकले जाण खावन हौस करू । कारण यो माआ पूत मेलता तो पुन जिता जाला, व पडलोआ तो मिळला । तवा ते मजा करू लागल ॥

[No. 36]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

VĀDVAL DIALECT.

(DISTRICT

## TRANSLITERATION AND TRANSLATION

Ēkā mäh'nā-lā dōn pōr hōtē Tyāt-na dhak'lā bābā-lā  
 One man-to two sons were Them-among-of the-younger father-to  
 bōl'lā, 'bābā, māy vātyāa istēk mā-lā dē.' Mag tyān tyā-lā istēk  
 said, 'father, my share-of estate me-to give' Then him-by him-to estate  
 vātūn dila Mag thōdyā dīhāt dhak'lā pōr dzak'lā  
 having-divided was-given Then few in-days the-younger son all  
 hāv'tūn lāmb gēlā, ān tayālā paisā ud'vāyā lāg'lā Mag  
 having-collected far went, and there money to-squander began. Then  
 tyān dzak'lā khapāilyā-var, tayālā mag ghanā dukāl pad'lā  
 by-him all being-spent-after, there then mighty famine fell  
 Tyā-kar'tā tyā-lā ād'san pad'li Tavā tō tat'nan ēkā-yē mērē  
 Therefore him-to difficulty fell Then he there-of one-of near  
 dzāūn iēy'lā Tyā-lā tyān dukar sārā-lā tyā-yā hētāt  
 having-gone stayed Him-to by-him swine feeding-for his in-field  
 dhad'lā Tavā dukar jī tar'phal khāt āhat tyā-ar'ti tyān, 'mā-yē  
 it-was-sent Then swine which husks eating were them-with by-him, 'my  
 pōt bharāvō,' aha tyā-lā vāt'lā Ān kōnī tyā-lā kāy  
 belly should-be-filled, thus him-to it-appeared And anybody him-to anything  
 dēi nāy Mag tō hudi-var ālā-n bōl'lā, 'mā-yā bābā-yā gharā sāk'rā-lā  
 gave not Then he senses-on came-and said, 'my father's in-house servants-to  
 kav'di iōti āy Pan ātē mī bhukē mar'tay Mī uthūn bābā-yā  
 how-much bread is But here I with-hunger die I having-risen father  
 tay sālān ān tyā-lā hāngēn, "vō bābā, mīn ābā-lā vēgaḷ va tu-yā  
 to will-go and him-to will-say, "O father, by-me Heaven-to against and thee-of  
 mīrē pāp kēla Ātā tu-ā hōk'rā bōlāyā mī ghatat nāy Mā-lā ēkā  
 before sin done-is Now thy son to-say I worthy not Me one  
 sāk'rā hār'lā thēv'" Mag tō uth'lā-n bābā-yā mērē gēlā Tō lāmb  
 servant like keep'" Then he arose-and father-of near went He far  
 āhō āv'dyāt tyā-ā bābā tyā-lā bagūn kal'val'lā Mag tyān dhav  
 is that-in his father him having-seen felt-pity Then by-him running  
 mīr'li an tyā-ā gaḷyā-lā atī mār'li va tyā-ā mukā ghēṭ'lā.  
 was-struck and his neck-to embracing was-struck and his kiss was-taken.

Mag pōr tyā-i bōl'i, 'bābā, mī ābā-lā vēga| va tu-yā mērē pāp  
*Then son him-to said, 'father, (by-)me Heaven-to against and thee before sin*  
 kēla Ātā tu-rā hōk'rā bōlā-lā mī ghaṭat nāy' Pan bābān sāk'ia-lā  
*is-done Now thy son to-say I worthy not' But the-father-by servants-to*  
 hāngat'la, 'bara āng'da ānūn yā-ā āngāt ghal, āṇi yā-ā hātāt  
*it-was-said, 'good robe having-brought his on-body put, and his on-hand*  
 rīk'dī ghal āṇi pāyā-mand dzōdā ghal Mag āpan dzak'lō dzān  
*ring put and feet-on shoes put Then we all persons*  
 khiv'n haus karū Kāran yō mā ā pūt mēl'tā, tō pun jūtā  
*having-eaten feast shall-make Because this my son had-died, he again alive*  
 dzālā, va pad'lōā, tō mī'lā' Tavā tō madzā karū lāg'la  
*became, and was-lost, he was-got' Then they merry to-make began*

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### PHUD'GĪ

This is the dialect of a wandering tribe in Thana, and has been returned as spoken by 1,000 individuals

A list of Standard Words and Phrases in Phud'gī has been received from Thana, and it shows that the dialect is almost identical with Vād'vaḥ. Compare *ghōdā*, a horse, *pānī* and *pāni*, water, *sākar*, a servant, *śār*, four, *hōna*, gold, *sāt*, seven, *vis*, twenty, etc

The inflection of nouns and pronouns is the same as in Vād'vaḥ, thus, *tuyā bābā-hyā gha| āt kav'dē-ra pōr hāt*, how many sons are there in your father's house? *tum-sā*, your, etc

The conjugation of verbs is also mainly the same, and the difference between the two forms of speech must, to say the least, be unimportant. Our materials are, however, not sufficient to decide whether Vād'vaḥ and Phud'gī are absolutely identical, and it is therefore safer to separate them.

## SĀMVEDĪ.

The Sāmvedīs live as husbandmen and gardeners in Bassein and Malim Their number is estimated at 2,700

They speak a mixed dialect, the chief components of which are the current Marāthī of Thana and vulgar Gujarātī.

*Ch* has become *s* and *h*, thus, *sākar*, a servant, *nās'tyāt*, they dance, *ād'han*, difficulty The suffix of the genitive is *kō*, *hā* or *ā*, thus, *bāpā-hā*, of a father, *rāndā-ā*, of prostitutes

*S* becomes *h*, thus, *dihāt*, in a day, *hōk'rō*, a son, *hēt*, a field *Ns* becomes *hn* and *s hr*, thus, *māhnā-dō*, to a man, *vahrē*, years.

*Lal* becomes *il*, thus, *bōilō*, he said, *ghāilī*, she was put

Other phonetical changes are also shared by the neighbouring dialects

Strong masculine bases form their nominative as in Gujarātī and Kōnkanī, thus, *hōk'rō*, a son, *vātō*, a share The corresponding feminine plural also ends in *ō*, thus, *rōḷhyō*, breads The instrumental ends in *ē*, *hē*, and *dē*, thus, *nirbhayē*, without fear, *ānandā-hē*, with joy, *bhukē-dē*, with hunger

The dative ends in *dō*, thus, *māh'nā-dō*, to a man The usual Marāthī postpositions *lā* and *tē* (usually *dē*), also occur, thus, *bāpā-lā*, and *bāpā-tē*, to the father, *sāk'rā-dē*, to the servants

The inflection of verbs mainly agrees with the Marāthī of Thana, thus, *hā*, thou art, *hāy*, he is, *hāt*, they are, *mar'tē*, I die, *vāt'tē*, it appears The third person masculine of the past tense usually ends in *ō*, thus, *bōilō*, he said, *gēlō*, he went We find, however, also forms such as *gēlā*, he went, *dhād'lā*, he was sent The pluperfect is formed by adding the abbreviated verb substantive to the weak form of the past participle, thus, *mēl-tō*, he had died

On the whole the Sāmvedī dialect must be characterised as a mechanical mixture of Konkan Marāthī and Gujarātī, as will appear from the specimen which follows

[No. 37.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHĪ

SĀMVĒDĪ DIALECT

(DISTRICT THANA)

कोणे एका माइणादो दोन पुत होते । त्यातने धाकुलो वापाते वोडलो, दादा, जो माइो वीष्टेकीइो वाटो आइेदे तो माइो माते दे । मिंगे त्याह त्यान धन वाटून दिला । मिंगे थोड्या दिहात धाकुलो होकरो जकला हवटून कडसो-कडे गेलो, आन निरभये जकल्या पैशाहो निकाल-पाडलो । मिंगे त्याया-मेरसा जकला खपल्यो-वर त्या गावा-मिने मोठो दुकाळ पडिलो । त्याहे त्याला आडहण जाली । तिगळा तो त्या गावा-मिने डुकर साया धाडला । तिगळा डुकर जी हालपटे खात्यात ती आपण खायाँ अहँ वाटते । कोणे त्याला काय दिला नाय । तिगळा तो धारे-वर येउन वोडलो, माहा वापाहा तडे साकरादो कवडे रोळ्यो खायादो हात, अने मे भुकेदे मरते । मे आते वापाहा-तडे जाते आन त्याला हागाते, ओ वावा, मे आभाहा द्रुद आन तुया-मेरे पाप केला । आते तुवा होकरो हांग्या मे हारको नाय । तुया एका साकरा हारका माते ठीव । मिंगे तो उठून आपल्या बावा द्यातो गेला । तो लाव हाय तोव त्याहो वाप त्यादो देखोन कळ-वळलो, आन त्याने धाओन त्याया गळ्यादो आठी घाईलो आन त्यादो गोको घेटलो । मिंगे त्याओ होकरो त्याला वोडलो, वावा, आभाहा द्रुद अने तुया-मेरे पाप केला अने मे आते तुवो होकरो हांग्या हारको नाय । तो पण वाप साकरादे वोडलो । वरा आंगडा हाडोन त्याया आगा-मिने घाल अने याया हाता-मिने वाकुडो अने पाया-मिने वाणो घाल । मिंगे आपण जिवो मज्याये वेहो । कारण माहो होकरो मेलतो तो आते जेतो जालो, आन भालो तो लालो । तिगळा ते आनदाहे हांडो लागलो ॥

तिगळा त्याओ मोठो होकरो हेतात होतो । तो घराया आलो तोड्या-मिने तुरे वाजत्यात आन नासत्यात आहो आकिलो । तिगळा एका साकराला हाक मारिली आन द्रुसारला ई काय हाय । तो वोडलो, तुवो भा आली अन तो तुआ दादाला हुकाहे मिळालो त्याहाटीमोठा जिवण केले । तिगळा तो रागाहे घरांत खिरे नाय । तिगळे त्याओ वाप वार येओन त्या हमजाळ लागलो । तिगळा त्याने वापाला हांगिला । वग, मे तुई आवडे व्हरे साकरी केली, आन

तुई हांगी कते नाकारली नाय । तो पण होपल्या-वरावर सैन करेई तरी तु माते  
 वोकरुला दिला नाय । आन जाणे तुआ धन रांडाआ-वरीवर खाला तो तुओ  
 होकरो आलो तिगळा त्याआ-करिता मोठे जिवणे केले । तिगळा त्याआ वाप  
 वोवलो, तू जकलो जलम माआ मिरे हा, आन माई जकल धन तुआच हाय ।  
 पण आहा आणंद क्यो अही रीतस हाय । कारण तुवो भा मेलतो तो जेतो  
 जालो व भालो तो लालो हाय ॥



[No. 37.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHI

SĀMVEDĪ DIALECT

(DISTRICT THANA)

Kōnē ēkā māh'nā-dō dōn put hōtē Tyāt-nē dhākulō bāpā-tē  
*Some one man-to two sons were Them-in-from the-younger father-to*  
 bōilō, 'dādā, dzō māhō vīshṭēkī-hō vātō āhēdē, tō māhō  
*said, 'father, which my the-estate-of share is, that mine*  
 mā tē dē' Mīngē tyāh tyān dhan vātūn dīlā  
*me-to give' Then to-him by-him wealth having-divided was-given*  
 Mīngē thōdyā dīhāt dhāk'lō hōk'rō dzak'lā hav'tūn kad'sō kadē  
*Then few in-days the-younger son all having-gathered abroad*  
 gīlō ān mīrbhayō dzaklyā paisā-hō nikāl pād'lō Mīngē tyā-yā  
*cent and without-fear all money-of spending effected Then him-of*  
 mīr'sā dzak'lā khap'lyō-var tyā gāvā-minē mōthō dukāl  
*near-being all being-spent-after that village in great famine*  
 padilō Tyā hē tyā-lā ād'han dzālī Tēg'lā tō tyā gāvā-minē dukar  
*fell Therefore him-to difficulty became Then he that village-in swine*  
 sāryā dbād'lā Tīg'lā dukar jī hāl'patē khātyāt tī āpan  
*to feed was-sent Then swine which hushs eat that himself-by*  
 khāyāñ āhā vāt'tē Kōnē tyā-lā kāy dīlā  
*should-be-eaten thus appears (By-)anyone him-to anything was-given*  
 nāy Tīg'lā tō dhārē-var yēūn bōilō, 'māhā bāpā-hā tadē  
*not Then he senses-on having-come said, 'my father-of place at*  
 sāk'rā-dō kav'dē rōthyō khāyā-dō hāt, anē mē bhukē-dē mar'tē  
*servants-to how-much breads eating-for are, and I hunger-with die*  
 Mē ātē bāpā-hā tadē dzātē ān tyā-lā hāngātē, "ō hāhā,  
*I now father's place-to will-go and him-to will-say, "O father,*  
 mē ābhā-hā nud ān tu-yā mērē pāp kēlā Ātē tuvā  
*(by-)me Heaven-of against and thee-of before sin is-done Now thy*  
 hōk'rō hāngyā mē hār'kō nāy Tuyā ēkā sāk'rā hār'kā mā-tē thōv''  
*son to-say I worthy not Thy one servant like me keep''*  
 Mīngē tō uthūn āp'lyā bābā hyā-tō gēlā Tō lāmb hāy,  
*Then he having-risen his-own father this-to went He far is,*  
 tōv tyā-hō bāp tyā-dō dēkhōn kal'val'lō ān tyā-nē  
*then his father him having-seen felt-compassion and him-by*  
 dhāōn tyā-yā galyā-dō āthī ghāilō ān tyā-dō gōkō ghē'lō  
*having-run his neck-to embracing was-put and him-to kiss was-taken*

Mingē tyā-ō hōk'rō tyā-lā bōilō, 'bābā, ābhā-hā irud anē  
*Then his son him-to said, 'father, Heaven of against and*  
 tu-yā mērē pāp kēlā, anē mē ātē tu-vū hōk'rō hāngyā hār'kō  
*thee-of before sin is-done, and I now thy son to-say worthy*  
 nāy' Tō-pan bāp sāk'rā dē bōilō, 'bavā āng'dā hādōn  
*not' Still-however the-father servants-to said, 'good coat having-brought*  
 tyā-yā āngā-minē ghāl, anē yā-yā hātā-minē vākudō anē pāyā-minē  
*his body-on put, and this-of hand-on ing and feet-on*  
 vānō ghāl. Mingē āpan jivō majyāyē bēhō. Kāian māhō  
*shoes put. Then we will-eat in-merriment will-sit Because my*  
 hōk'rō mēl'tō, tō ātē jētō dzālō, ān bhālō, tō lālō '  
*son dead-was, he now alive became, and was-lost, he was-found'*  
 Tig'lā tē ānandā-hē hāndō lāg'lō  
*Then they joy-with to-overflow began.*

Tig'lā tyā ō mōṭhō hōk'rō hētāt hōtō. Tō gharā-yā ālō  
*Then his eldest son in-fields was He house-to came*  
 tōdyā-minē tuiē vādzyāt ān nās'tyāt āhō ākilō Tig'lā ekā  
*that-in trumpets they-play and they-dance thus he-heard. Then one*  
 sāk'rā lā hāk māulī ān isā'lā, 'i kāy hāy?' Tō  
*servant-to a-call was-struck and it-was-asked, 'this what is?'* He  
 bōilō, 'tu-vō bhā ālō, ān tō tu-ā dādā-lā hukā-hē mīlālō,  
*said, 'thy brother came, and he thy father-to happiness-with was-got,*  
 tyāhāti mōṭhā jivan kēlē' Tig'lā tō rāgā-hē ghaṭt  
*therefore great feast was-given' Then he anger-with in-house*  
 khrē-nāy Tig'lē tyā-ō bāp bār yēōn tyā hām'dzāū  
*would enter-not Then his father out having-come him to-appease*  
 lāg'lō Tig'lā tyā-nē bāpā-lā hānglā, 'bag, mē tu-i  
*began Then him-by the-father-to it-was-said, 'lo, (by-)me thy*  
 āv'dē vah'rē sāk'rī kēlī, ān tu-i hāngī katē nākār'lī  
*these-many years service was-done, and thy word ever was-neglected*  
 nāy Tō-pan hōp'yā-barābar sam karēi, taiī tu mā-tē  
*not Still friends-with merry should-be-made, then (by-)thee me-to*  
 bōk'ru-lā dūlā nāy, ān dzā-nē tu-ā dhan rāṇḍā-ā-barōbar  
*a-kid was-given not, and whom-by thy wealth prostitutes-of-with*  
 khālā tō tu-ō hōk'rō ālō, tig'lā tyā-ā karitā mōṭhē jiv'nē  
*was eaten that thy son came, then his for-sake great feast*  
 kēlē' Tig'lā tyā-ā bāp bōilō, 'tū dzak'lō dzalam mā-ā mīē  
*was-made' Then his father said, 'thou all time me-of near*  
 hā, ān mā-i dzak'lā dhan tu-ā-tē hāy. Paṇ āhā āṇand  
*art, and my all wealth thine-only is But thus happiness*

karyō-ahī      rītas   hāy   Kāran   tu-vō   bhā   mēl'tō,   tō   jētō  
*should-be-made-thus   proper   is   Because   thy   brother   dead-was,   he   alive*  
 dzālō,   va   bhālō,   tō   lālō   hāy '  
*became,   and   was-lost,   he   found   is'*

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In the north of Thanā Marāthī is gradually superseded by Gujarātī. The minor caste dialects are often of a more or less mixed appearance, but it would be waste of time and paper to give specimens of all of them. It may, however, be of interest to print one, and the beginning of a version of the Parable of the Prodigal Son in the dialect spoken by the Māngēlīs will therefore be subjoined.

The Māngēlīs are a tribe of fishermen in Thanā. The greatest numbers have been returned from Mahum, Bassein and Dahanu. The total number of Māngēlās returned at the Census of 1901 were 11,538. The dialect of the Māngēlās is, however, probably nowhere different from that of the district where they live, and it has not been separately returned.

The specimen printed below has been forwarded from Bhawndī. It will be seen that it is a dialect of the same kind as Vād'val, Sāmvēdī, etc., with a strong admixture of Gujarātī. The palatals have been transliterated as *ch*, *j*, and so on. It is, however, possible that they are in reality pronounced as in Marāthī.

[No 38.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHI

SO-CALLED MĀNGĒLĀ DIALECT.

(DISTRICT THANA)

कोण्या एका माणसाला दोन पोराँ होतीं । तीमनसो धाकलो वापाला वोललो वापा, जो मालमत्तेहो वाँटो माना येव्याहो तो दे । मिगे त्याला संपत्ति वाँटून दिली । मिंगे थोड्या दिव्हान धाकलो पोर सखली जमा करून दूर देशांत गेलो आणि तयाँ उधळेपणान वागून आपली संपत्ति उडविली । मिगे त्यान सखली खर्चिल्या-वर त्या देशांत वोठो दुकाळ पडलो । त्या-मुळे त्याला अडचण पडू लागली । तवाँ तो त्या देशा-मनीं एका माणसा-खनी जाऊन रेलो । त्यान तर त्याला डुकरा सारख्याला आपल्या हेतांत धाडलो । तवाँ डुकराँ जीं ठरफळा खात होतीं त्या-वर त्यान आपला पोटा भरवें अहे त्याला वाटला । आणि कुण त्याला कथ दिलें नय । मिंगे तो शुद्धी-वर येऊन वोललो । माया वापाहो कवडो मोलकन्यास भरपूर लोटी आय आणि मी भुकीन मरताँ । मी उठून आपल्या वापा-खनी जान व त्याला वोलें, ओ वापा मी देवाहा विरुद्ध व तुया हमोर पाप केलें, न ते आताँ-पासून तुयो पोर मी वोलव्याला लायक नय । आपल्या एका मोलकन्या प्रमाणें माना ठेव । मिंगे तो उठून आपल्या वापा-खनी गेलो । तवाँ तो दूर आय अवढ्या-मनीं त्याहो वापू त्यास वधून कळवळलो । आणि त्यान धावून त्याहा गळ्यांत मिठी घातिली व त्याहा चुंवो घितिलो । मिंगे पोर त्याला वोललो वापा देवाहा विरुद्ध व तुया समोर मिन पाप केले आय । आणि आथा-पासून तुयो पोर वोलव्याला मी योग्य नय । परंतु वापान आपल्या साकराँस हांगितला । वरो भगो आणून याला घाल, आणि याहा हातांत आँगठी व पाया-मनीं जोडा घाल । मिंगे आमून खाऊन मजा करूं । कारण यो मयो पोर मरालतो तो फिरून जितो झालो, व हरपलतो तो हापडलो । तवाँ ते मजा करूं लागला ॥

[ No 38.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

SO-CALLED MANGELĀ DIALECT

(DISTRICT THANA)

## TRANSLITERATION AND TRANSLATION.

Kōnyā-ēkā mān'sā-lā dōn pōrā hōtī Tī-man-sō dhāk'lō  
*Some-one man-to two sons were Them-in-of the-younger*  
 bāpā-lā bōl'lō, 'bāpā, jō māl'mattē-hō vātō mā-nā yēvyā-hō tō dē'  
*father-to said, 'father, which property-of share me-to is-to-come that give'*  
 Mingē tyā-lā sampatti vātūn dūli Mingē thōd'yā  
*Afterwards them-to property having-divided was-given Afterwards few*  
 dīhā-n dhāk'lō pōr sakh'li jamā karūn dūr dēsāt gēlō  
*days-after younger son all together having-made far country-in went*  
 ānī tayā udhalēpanā-na vāgūn āp'li sampatti udavili Mingē  
*and there notousness-with having-lived his property was-wasted Afterwards*  
 tyān sakh'li kharchiyā-var tyā dēsāt bōthō dukāl pad'lō  
*him by all being-wasted-on that country-in big famine fell*  
 Tyā-mulē tyā-lā ad'chan padū lāg'li. Tavā tō tyā dēsā-manī ēkā  
*Therefore him-to difficulty to-fall began Then he that country-in one*  
 mān'sā-khanī jāūn rēlō Tyān tar tyā-lā duk'rā sār'vyā-lā āp'lyā  
*man-near having-gone stayed Him-by then him swine feeding-for his own*  
 hētāt dhād'lō Tavā duk'rā jī tar'phalā khāt hōtī, tyā-var tyān  
*field-in was-sent Then swine which husks eating were, those-on him-by*  
 āp'lā pōt bhar'vē ahē tyā-lā vāt'lā Ānī kuṇ tyā-lā  
*his-own belly should-be-filled so him-to it-appeared And by-anybody him-to*  
 kay dūlē nay Mingē tō śuddhī-var yēūn bōl'lō, 'mā-yā  
*anything was-given not Afterwards he sense-on having-come said, 'my*  
 bāpā-hō kav'dō mōl-karyās bhar-pūr lōtī āy, ānī mī bhukin  
*father-of how-many servants-to sufficient bread is, and I hunger-with*  
 mar'tā Mī uthūn āp'lyā bāpā-khanī jān va tyā-lā bōlēn, "ō  
*die I having-arisen my-own father-near will-go and him-to will-say, "O*  
 bāpā, mī Dēvā-hā viruddh va tu-yā hamōr pāp kēlē, na tē  
*father, (by-)me God-of against and thee of before sin was-done, and that*  
 ātā-pāsūn tu-yō pōr mī bōl'vyā-lā lāy'k nay Āp'lyā ēkā mōl-karyā-  
*now-from thy son I saying-for worthy not Your own one servant-*  
 pramāṇē mā-nā thēv " " Mingē tō uthūn āp'lyā bāpā-khanī  
*like me keep " " Afterwards he having-arisen his own father-near*

gēlō Tavā tō dūr āy ar'dhy-i-manī tyā-hō bāpū tyās baghūn  
*went Then he far is that-much-in his father him having-seen*  
 bal'val'lō Āni tyān dhāvūn tyā-hā galyāt muthī ghātīlī va  
*pitied And him-by having-run his neck-on embrace was-put and*  
 tyī-hā chumbō ghātīlō Mingē pōr tyā-lī bōl'lō, 'bāpī, Dēvī-hā  
*his kiss was-taken Afterwards son him-to said, 'father, God of*  
 viruddh va tu-yā samōr min pāp kēlē āy Āni āthī-pīsūn tu-yō pōi  
*against and thee-of before by-me sin done is And now-from thy son*  
 bōl'vyā-lī mī yōgya nay' Parantu bāpīn āplyā sāk'rīs hāngit'lā,  
*saying-for I worthy not' But the-father-by his servants-to it-was-said,*  
 'barō jhagō ānūn yā-lā ghāl, āni yī-hā hātāt āng'thī va  
*'good cloth having-brought this one-to put, and this-of on-hand ring and*  
 pāyā-manī jōdā ghāl Mingē āpūn khāūn majā karū Kāran  
*feet-on shoes put Then we having-eaten merry will-make Reason*  
 yō mā-yō pōr marīt'tō, tō phirūn jūtō jhālō, va harapāt'tō tō  
*this my son dead-was, he again alive became, and lost-was he*  
 hāpād'lō' Tavā tē majā karū lāg'lā  
*was-found' Then they merry to-make began.*

## MĀHĀRĪ

The Mahārs are found all over the Bombay Presidency Like their namesakes in the Central Provinces, they speak the dialect of their neighbourhood Compare pp 300 and ff , and 351 and ff Specimens of their language have been forwarded from Thana According to the District Gazetteer it is ordinary Marāṭhī, with some strange words, and, especially in the north, with a curious accent

At the last Census of 1901, 44,039 Mahārs were enumerated in Thana They are also known under other names, such as Dhēd Holia, and Parvārī They claim to be village servants, and in many villages are authorities in the matter of boundaries, carry Government treasure, escort travellers, and take away dead animals Some of them are husbandmen, and others gather wood, cut grass, and make brooms and con slings, and so forth A considerable number find employment in Bombay as street sweepers and carriers, and a good many take service in the Bombay army

The local belief is that the Thana Mahārs were brought from the Dekhan by the Marāṭhās to help the Dēsmukhs and the Dēspāndyās to collect the revenue

The Māhārī version of the Parable of the Prodigal Son printed below shows that the dialect in all essential points agrees with the Konkan Standard of Marāṭhī

*Ē* and *ō* are commonly written *yā* and *vā*, respectively Thus, *tyā*, Standard *tē*, that, *ghvāṛā*, horse, *ghōrē*, horses Instead of *yā* we also find *ya* and *yō*, thus, *yak* and *yōk*, one Final *ē* commonly becomes *a*, thus, *bhuka-na*, Standard *bhukē-nē*, with hunger The instances just given show that the Anunāsika is commonly dropped

*Ḍ* apparently has a broad sound Compare *ānōṇḍ*, happiness, *harōs*, joy, etc

There is no cerebral *n*, *ḍ*, or *ḷ* Compare *pānṛ*, water, *ghvāṛā*, horse, *dvālā*, eye

*Ṭs* is often substituted for *s*, thus, *hṭṭṣā*, share, *duṭṣkōl*, famine

*ṽ* is dropped before *i* as usual, thus, *iṣ*, twenty, *iṣṭō*, fire

Note the tendency to aspiration in words like *hāt*, eight, *nhav*, nine, *dhāt*, tooth, and so forth.

Forms such as *gyēlā* and *gyālā*, went, *jhyētla* and *ghyātla*, took, are well known from other neighbouring dialects

The inflexional system is mainly regular The neuter gender is on the road to disappearance, it being often replaced by the masculine

With regard to nouns we may note the oblique base ending in *s* in forms such as *tuhyā bāpus-lā*, to thy father Note also forms such as *śātān*, in the field.

The inflexion of pronouns shows the same peculiarities as in the case of other neighbouring dialects Compare *mahā*, *māḍzhā* and *māḍzā*, my, *tyāhā* and *tyāṭṣā*, his, *hāmī*, we, *tumī* and *tumhī*, you Note also *manā*, to me, *myā* and *mīhā*, by me, *tuyā* and *tunhā*, by thee, and so forth.

The present tense of the verb substantive is inflected as follows —

Sing	1 <i>hāyē</i>	Plur	1 <i>hāvō</i>
	2 <i>hāyēs</i> , <i>hāyas</i>		2 <i>hā</i>
	3 <i>hāyē</i> , <i>hāy</i>		3 <i>hāyēt</i> , <i>hāyēt</i>

Other verbal forms are regular Compare *ālāy*, he has come, *ḍān*, I shall go, *mhanan*, I shall say

Note *sāngla*, said, *ṭṣārāyāsnī*, in order to tend, *mhangāy-lā*, to be called, *vāṭun-sam*, having divided, and so forth

For further details the student is referred to the specimen which follows

[No. 39]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ.

MĀHĀRĪ DIALECT

(DISTRICT THANA)

काना योका मानसाला दान मुलग व्हत । आनीख त्या-मंधला धाकला बापुसला म्हनला, बावो जो मालमिलकतीचा हिच्चा मना मिलायचा तो मना दे । मग त्यान तो समदा पैका वाटुन-शनि धिला । थोरक्या दिवसानी त्या धाकला प्वार समद दिर्वे गोला करुन-शनि लांबच्या पर्देसांत ग्याला आन तिठ उधल्यपनान व्याफाम रहून त्या समदा धन उधलून टाकल्या । मग त्यान त्या दिर्वे समद खराचल्या-वर त्या देशा-मन्हीं स्वाटा दुचकोल परला । त्या-मुल त्याला जागो-जाग आरचान परू लागली । तंधी तो त्या देशा-मधल्या यका गिरस्ता पशि जाउन-शनि हायला आन त्या गिरस्तान डुकरा चारायास्त्री आपल्या शातान पाठइल । ती डुकरा जी ठरफला खात व्हती त्या-वरथि त्यान आपला प्वाट भरावा अस त्याला कलल । आन त्या वक्ती त्याला कान काय बि धिला नाय । तंधी तो सुधी-वर यजन म्हगाला । मच्चा बावोच्या मंजुरदाराना प्वाट भर भाकोर हाये आन मी भुकन मरोतो । मी उठुन-शनि आपल्या बापुस-कर जाडून त्याला म्हनन, हावो बावो मिंहा आकासा द्रुधा आन तुच्चा संबुख लय पाप क्याल हाये । आथा द्रुठुन-शनि तुंभा प्वार म्हगायला मना लय सरमा वाटते । आपल्या यका चाकरा पर्मान मना संभाल । तो उठुन-शनि आपल्या बापा-कर ज्याला । तवाँ तो लय दूर आये द्रुतक्या-मन्हीं त्याचा बापुस त्याला हेरुन-शनि लय कलवलला । त्या वक्ती त्यान पलुन-शनि त्याहा गल्या-मन्हीं मिठी मरली आन त्याच मुक घ्यातल । मंग प्वार त्यासनी म्हंगाला, वो बाप्पो आभाला द्रुधा आन तुच्चा संबुख मिंहा पाप क्याल हाये । आन आथा-पून तुम्हा प्वार म्हंगायला वास्तकि न्हायी । त्या वक्ती बापुसन आपल्या न्हाकरास फर्माइल, लय व्यस योक डगला आनुन-शनि याला पेहरवा । आन याच्या हाता-मन्ही यक मंदी पायान उवारा घाला । मंग मांजोरी व्हासरू आनुन-शनि काटा आन आपुन वी खाजन पिउन-शनि खुचि



वू । कारान कीं य माज प्वार म्याल व्हत त्या सजी भाल आन गमावला व्हता त्या गावला हाये । ते नाचू उरून हरोस करायासनी लागले ॥

त्या वक्ती त्याचा वरला पुतुर शातान व्हता । तो यवून घरा-गोटी धरा-कल्या-वर त्यान वजत्री न्हाच हायीकल । तधी चाकोर-मानसातील योक आसामी वलवुन-शनि त्यान पुसल, च्या काय हाय । तवा त्यान सांगल किनय तुम्हा भाव आलाय आन तो तुम्हा वापुसला सुखाचा मिलला । आवस्था कर्ताना त्यान माजोरी वासरू कापला हाये । तधी तो लय कुर्धी भरुन-शनि आन मन्ही जाय-ना । म्हुन-शनि त्याचा वावो भायर यजन त्या सग ग्वारग्वार वोल् ल्हागला । पन वापुसला जाव धिला कीं पच्च मिंहा दूतकी साला तुम्हा गोटी चाकरी करुन-शनि तुंभा हुकुम वि कदी म्वारला न्हाय । तरी-पन मिंहा आपल्या खेलगम्या-प खुचेली करावी म्हुन-शनि तुम्हा कदी कडु वि धिला न्हाई । आन ज्यान तुंम्हा समदा धन कलवातनी-संग खादुन-शनि टाकल्हा ल्योयो तुंम्हा प्वार आलाय तुम्हा त्याच्या जिवासाठी माजोरी व्हासरू कापलास । त्या वक्ती त्यान त्या-सग ब्यालन ब्याल, प्वारा तु हार घरी मद्द्या गोटी हायस । आन मांजी समदी धन-दौलत तुंजीच हाये । परन्तु हरोस व आनोद करावा च वाजयी व्हत । कारान की यो तुंजा भावो ग्याला व्हता तो फिरून सजी हाये । गमावला व्हता तो गावला हाये ॥

[No 39]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHI

MĀHARĪ DIALECT

(DISTRICT THANA)

## TRANSLITERATION AND TRANSLATION

Kṛānā-yōkā	mān'sā-lā	dvān	mul'ga	vḥata	Ānīkh	tyā-mandh'lā
Some-one	man-to	two	children	were	And	them-in-being
dhāk'lā	bāpus-lā	mhan'lā,	'bābō,	dzō	māl-mul'katī-tsā	lutstsā ma-nā
younger	father-to	said,	'father,	which	property-of	share me-to
mulāy-tsā	tō	ma-nā dē'	Mang	tyā-na	tō sam'dā	paikā vātun-
to be-obtained	that	me-to give'	Then	him-by	that whole	money divided-
śam	dhulā	Thōr'kyā	dir'sā-nī	tyā	dhāk'lā	pvāi sam'da
having	was-given	Few	days-in	that	young child	all money
gōlā	karun-sani	lāmb'chyā	paidēsāt	gvālā,	ān	titha
together	made-having	far-being	other-county-in	went,	and	there
udhalyapanā-na	byāphām	rahūn	tyā	sam'dā	dhan	udh'lūn
debaucher-y-with	heedless	lived-having	that	all	property	wasted-having
ṭāk'lhā	Mang	tyā na	tyā	dirvē	sam'da	kharāts'lyā-vai
was-thereon	Then	him-by	that	money	all	spent-on
tyā	dēsā-					that county-
manhī	mrātā	dutskōl	par'lā	Tyā-mula	tyā-lā	dzāgō-dzāg
in	big	famine	fell	Therefore	him-to	everywhere
lāg'li	Tandhī	tō	tvā	dēsā-mandh'lyā	yakā	gur'stā-paśi
began	Then	he	that	county-in-being	one	householder-near
ihāy'lā	Ān	tyā	gur'stī-na	duk'rā	tsārāyās-nī	āp'lyā śātān
lived	And	that	householder	by	swine	feeding-for
Ti	duk'rā	jī	ṭar'phalā	khāt	vḥatī	tyā-var-thu
Those	swine	which	husks	eating	were	those-on-from
pvāt	bharāvā	asa	tyā lā	kal'la	Ān	tyā vakti
belly	should-be-filled	so	him-to	appeared	And	that time-at
kāy-bi	dhulā	nāy	Tandhī	tō	suddhī-var	yaūn
anything-even	was-given	not	Then	he	sense-on	come-having
bābō-chyā	mañjurdārā-nā	pvāt-bhai	bhākōi	hāyē	Ān	mī
father-of	hired-servants-to	belly-full	bread	is.	And	I
marōtō	Mī	uṭhun-sani	āp'lyā	bāpus-kara	dzām,	tyā-lā
die	I	arisen-having	my	father-near	will-go,	him-to
"hāvō	bābō,	mīhā	ākāsā	rudhā	ān	tuhyā
"O	father,	me-by	heaven	against	and	of-thee
kyāla	hāyē	Āthā	ithun-sani	tūdzhā	pvāi	mhangāy-lā
done	is	Now	from	thy	son	call-myself-to
						me-to
						much
						shame

vāptē āp'lyā yakī tsāk'rā parmāna ma-nā sambhāl'' Tō uṭhun-  
*appears You-on one servant as me consider'' He arisen-*  
 śamī āp'lyā bīpā-kara jyālā Tavā tō laya dūi āyē, it'kyā-manhī  
*having his father-near went. Then he much far is, this-much-in*  
 tvī-tsū bīpus tyī-lī hēiun-śamī laya kal'val'lā Tyā vakti tyā-na  
*his father him to seen-having much pitied That time-at him-by*  
 palun śamī ' tyāhā galyā-manhī mithī mūr'lī ān tyā-tsa muka  
*seen-having his neck-on embracing was-struck and his kiss*  
 ghyit'lī Mang p'vū tyas-nī mhang'ilā, 'vō bāppō, ābhā lū radhā  
*was-taken Then child him-to said, 'O father, heaven-to against*  
 ān tuhva sambukh mīhā pāp kyāla hāyē Ān āthū-pūn tudzhā p'vār  
*and of-thee before by me sin done is And now-from thy child*  
 mhang'iv-lī vīstakī nbāyī' Tyā vakti bāpus-na āp'lyā nvhāk'rās  
*to-call-myself fitness not-is' That time-at father-by his servants-to*  
 pharmāla, 'lava byas yōk dag'lā ānun-śamī yā-lā pēh'ravā, ān  
*it-was ordered, 'much good one robe brought-having this-to put-on, and*  
 yīchyī hātī-manhī yak mandī, pāyān dzvārā ghālā Mang māndzōri  
*this of hand-on one ring, feet-on shoes put And fat*  
 vkhā'rū ānun-śamī kātā Ān āpun bī khāun priun-śamī  
*calf brought-having kill And we also eaten-having drunk-having*  
 khuchi vhavū Kārān kī ya mūdza p'vū myāla vhatā, tyā śaji  
*happy shall be Reason that this my child dead was, it alive*  
 dzhāla, in gamāv'lī vhatā, tyā gāv'lā hāyē' Tō nātsū uūn  
*became, and lost was, it found is' They dancing jumping*  
 harōs kārāyās-nī lāglē  
*joy to-make began*

Tyī vakti tyā-tsā var'lā putui sātān vhatā Tō yavūn  
*That time at his big son field in was He come having*  
 gharā-gūti dharāk'lyū-var tyā-na vajatri nhāts hāyik'la Tandhī tsākōr-  
*house-near coming-on him-by music dance was-heard Then servant-*  
 mām'sātīl yōk āsāmī bal'vun-śamī tyā na pus'la, 'hyā kāy hāya?'  
*men among one person called-having him by it-was-asked, 'this what is?'*  
 Tavā tyā-na sāng'la kinay, 'tudzhā bhāv ālāy, ān tō tuhyā  
*Then him by it-was said that, 'thy brother come-has, and he thy*  
 bāpus-lā sukhū-tsū mī'lā Āvayā-kartānā tyā-na māndzōi vās'ū kāp'lā  
*father-to happiness-of was-met This reason-for him-by fat calf killed*  
 hāyē' Tandhī tō laya kudhī bharun śamī ān manhī  
*is' Then he much anger-with filled-having-become and inside*  
 dzāy-nā Mhun-śamī tyā-tsā babō bhāyā yaūn tyā-sanga gvār-  
*would not-go Therefore his father outside come-having him-with sweet-*  
 gvāi bōlū lhāg'lā Pan bāpus-lā jāb dhilā kī, 'pahya, mīhā  
*sweet to-speak began But father-to answer was-given that, 'lo, me-by*



## KŌNKANĪ

Kōnkanī is the language of the Konkan to the south of Rajapur. The number of speakers may be roughly estimated at about 1,500,000 people.

The name Kōnkanī seems to be of a relatively recent date. The authors who first mentioned the language describe it as *lingua bramānca*, *lingua Canarim* or *Canarina*, *lingua bramāna Goana*, and so

forth. Kōnkanī means the language of the Konkan, *i.e.*, the strip of country between the Ghats and the sea, and it might therefore also be used to connote the language of the country to the north of Rajapur. This has sometimes been the case,—in Mr. Beames' Comparative Grammar, for instance, and the common statement that there are two main dialects of Marāṭhī, Dakhanī and Kōnkanī, is partly based on this wider use of the word. The dialects spoken in the northern Konkan are, however, closely related to Standard Marāṭhī. The dialects of the northern part of Ratnagiri gradually lead from this form of speech to the language of the Southern Konkan, and the name Kōnkanī should be reserved for this latter form. It is pronounced *Kōnkanī* and *Kōnknī* in the north, and *Konkanī* in the south. The original seat of the language was Gōmānta or Goa, and it is, therefore, often called Gōmāntakī or Goanese. After the Portuguese had conquered Goa a large number of Brāhmins and Śūdras fled and settled on the coast of Kanara. At a later period emigrants brought the language to Belgaum, Sawantwadi, and Ratnagiri, where it is locally known as *Bārdēskari*, *Kudālī* and *Mālvanī*.

The Kōnkanī language is spoken throughout the Konkan from Malwan in the north to Karwar in the south. The purest form is considered to be that spoken in Tishwada in Sashti, a province of Goa.

In North Kanara, Kōnkanī is the home tongue of higher caste Hindus, and partly also of the lower classes. It is the language of the Native Christians of North and South Kanara, and it has also been brought by Konkanese settlers to Honawar, Mangalore, and even to Cochin. The Linguistic Survey is not concerned with the languages spoken in South Kanara and Malabar. In North Kanara, Kōnkanī is spoken on the coast, from Karwar to Bhatkal, and inland in Supa Peta and in the towns of Siddapur, Sirsi, and Yellapur.

In Belgaum Kōnkanī is spoken in the south-west of the district, on the frontier towards Sawantwadi, especially in the Belgaum Taluka. It has been variously returned as Kōnkanī, Gōmāntakī, and Bārdēskari. Under the latter name it is also spoken in Khanapur, by the Bārdēskars, a tribe of Marāṭhā Brāhmins, which forms one of the subdivisions of the Śēnvīs.

In Sawantwadi, Christians from Goa have been settled for about two centuries. They are chiefly found in villages in the south-west corner of the State. Kōnkanī is, moreover, the main language of the State. It is usually known as Kudālī, *i.e.*, the language of the Kudal Peta. The same name is also used in Ratnagiri where Kōnkanī is the chief language south of Rajapur. From the Taluk Malwan in the south of Ratnagiri is derived the name Mālvanī under which the language is locally known.

Kōnkanī has also been returned from Kolaba, but the Collector states that the dialect so designated is simply the ordinary Marāṭhī of the district.

A few speakers are also found in Dharwar, in Kolhapur and, outside the Bombay Presidency, in Chanda in the Central Provinces, while strong communities of Kōṅkanī and Kudālī speaking people are found in Bombay Town and Island

Linguistic Boundaries

Kōṅkanī is bounded on the east and south by Kanaṇese, and towards the north it gradually merges into Standard Marāthī through the dialects known as Sangamēśvarī and Bāṅkōtī

Relation to Marāthī

Kōṅkanī is a Marāthī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech

Kōṅkanī has, in many respects, preserved an older stage of phonetical development, and shows a greater variety of verbal forms than Standard Marāthī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in Standard Marāthī. The tradition according to which the Śēnvis, a tribe of Brāhmins who have largely spread over the Konkan from Goa, were originally brought from Tihōtra by Parasurāma, has been adduced by native writers as pointing to the conclusion that Kōṅkanī has a different origin from Marāthī and is derived from some old dialect called Sarasvatī Bīlabhāshī, which was originally spoken in Tihut. The same writers also point to the broad pronunciation of the short *a*, which sounds almost as an *o*, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkanī, are of a similar opinion, and contend that Kōṅkanī is not a dialect of Marāthī. Their view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkanī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw, but in the case of Marāthī and Kōṅkanī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāthī and not Kōṅkanī is that the national literature is written in a language which is mainly derived from the northern dialects of Puna and Satara, and not from those spoken in the Konkan. Compare the General Introduction to the group, above, pp 3 and ff

Dialects.

Kōṅkanī is not a uniform language throughout the area in which it is spoken, but varies according to locality and to the caste of the speakers. In the north, in Sawantwadi and Ratnagiri, the spoken form gradually approaches Standard Marāthī. The minor dialects which form the connecting link with that form of speech will be dealt with below. In Goa the language is largely mixed up with Portuguese words. Monsenhor S. R. Dalgado estimates the amount of such loanwords at about one-tenth of the whole vocabulary. In Kanara the proportion of Dravidian words is greater, and it increases as we go southwards. The pronunciation, moreover, varies from place to place. All these differences do not, however, affect the general character of the language, and we need not split it up into sub-dialects. Somewhat different is the case with regard to caste dialects such as Dūldī and Chitpāvanī, and these as well as Kudālī will be separately dealt with in the following pages. Minor discrepancies will be noted in the remarks on Kōṅkanī grammar below

The estimates of the number of speakers which follow are based on local returns furnished for the use of the Linguistic Survey. Konkani has been returned under various names, and these have been added in the table which follows —

Name of District	Reported name of dialect	Number of speakers
Bombay Town and Island	Konkani	24,000
"	Kudali	90,000
Goa	Goanese	2,300
"	Kudali	102,000
"	Goanese	1,000
"	Kudali	183,600
"	Konkani	157,000
Pondicherry	Konkani	1,150
"	Goanese	1,500
"	Bandishkari	2,500
Daman	Konkani	1,700
Diu	Konkani	300
	Total	773,650

To this total must be added the speakers of Daldi and Chitpavani, two dialects which form the connecting link between Kudali, the northernmost dialect of Konkani, and the Marathi dialects of the Central and Northern Konkan. Both will be separately dealt with below. The revised figures are 23,500 and 69,000 respectively. The total number of speakers of Konkani and its sub-dialects in the districts which fall within the scope of the Linguistic Survey are, therefore, as follows —

Konkani, including Kudali	773,650
Daldi	23,500
Chitpavani	69,000
<b>TOTAL</b>	<b>866,150</b>

Outside the Bombay Presidency Konkani has only been returned from Chanda in the Central Provinces. At the Census of 1891, speakers were enumerated in the Madras Presidency, in Coorg, Mysore and Rajputana, and Konkani is, lastly, the principal language of the Portuguese dominions in India. The final figures are, therefore, as follows —

Bombay Presidency	866,150
Madras Presidency	132,879
Coorg	2,129
Mysore	4,166
Portuguese India	560,000
Rajputana	47
Chanda	20
<b>TOTAL</b>	<b>1,565,891</b>

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Compare the authorities mentioned above on pp 15 and ff

Kōṅkaṇī is said to have developed an indigenous literature before the Portuguese conquest. This conquest aimed at the introduction of Christianity, and the old manuscripts were burnt by the invaders as containing pagan doctrines. The zeal of the missionaries caused the temples to be burnt and at the same time destroyed the old literature so that no traces are now left. They even tried to exterminate the language, and in 1684 a royal proclamation was issued forbidding the use of Kōṅkaṇī among the natives. In 1731 the Inquisitor of Goa, in a letter to the King, complains of 'the non-observance of the law of His Most Serene Lord Dom Sebastião and of the Goanese councils which forbids to the natives of the country to speak in their idiom, compelling them to speak only the Portuguese language'



Under such circumstances it cannot be wondered that the study of Kōnkaṇī was not initiated by the Portuguese. The merit of having first dealt with this language belongs to an Englishman.

Thomas Stephens (Thomaz Estevão), who came to Goa in 1579 and died there in 1619, wrote the first Kōnkaṇī grammar. From his hand we also possess a Catechism and a paraphrase of the New Testament in the popular *Ōvī* metre. This latter book, which contains 11,018 stanzas in two parts, was printed at Rachol in 1616, was reprinted in 1649 and 1654, and is still a favourite book with native Christians. Since that time a religious literature in Kōnkaṇī has grown up, proceeding from the pens of Portuguese missionaries and native converts. For a fuller account of this literature the student may consult Gerson da Cunha's *Materials for the History of Oriental Studies amongst the Portuguese*, quoted under authorities.

A national literature in Kōnkaṇī does not exist. Some lyrical poems have, however, been printed by M<sup>r</sup> M. V. d'Abreu in his periodical publication *Ramalhetinho*, Goa, 1866.

The old Kōnkaṇī literature is said to have been written in the Dēvanāgarī alphabet which was also used by Carey in his translation of the New Testament into this dialect. Later on the Kanarese alphabet was introduced, and, lastly, the Jesuit Fathers of the Christian College at Mangalore have made use of the Roman alphabet in several of their religious books. The modern literature is almost exclusively religious, and it is now written in all the three characters just mentioned.

**Pronunciation.**—Kōnkaṇī is usually described as a strongly nasal language. The nasalisation is carried to the extreme degree by the Śēnvīs of Karwar. Compare below, pp. 188 and ff., where a short account of their dialect will be given. The Anunāsika is much more strongly pronounced than is the case in Standard Marāṭhī, and sometimes entirely supersedes a following sound, thus, *paryān*, for *paryant*, until, *śetān*, for *śetānt*, in the field. It is usually replaced by the class nasal before all mute consonants, thus, *śetānt*, Standard Marāṭhī *śētāt*, in the field. In other respects its use is regulated in the same way as in Standard Marāṭhī.

In the extreme south, about Mangalore, and also among the Śēnvīs of Karwar, we find the same rule as in Kanarese that no word can end in a pure consonant, a short vowel sound being always added. Thus, *pūt*<sup>a</sup>, son, *kēs*<sup>a</sup>, hair, *ḍḡān*<sup>a</sup>, persons. This short vowel is sometimes, especially in Karwar, fully sounded, and we find forms such as *sānu*, the younger, *pūta*, sons. The preservation of old final vowels in such dialects is probably due to Kanarese influence, and, as a general rule, we may say that the short *a* is pronounced in the same cases as in Standard Marāṭhī. The accent usually rests on the final syllable, though never on the short vowel pronounced after a final consonant. Under the influence of the stress a short vowel is often dropped in the penultimate, thus, *dhā*, Standard *dahā*, ten, *sā* or *sō*, Standard *sahā*, six.

The short *a* has the usual sound like *u* in 'but' in the north, from Sawantwadī to Bombay. Farther south it becomes more open, like the *o* in 'hot,' and it is then usually written *o* or *u*, thus, *boṛē*, well, *bom*, sister, *mon*, *mhan*, and *mhun*, say. It is then often lengthened before compound consonants, thus, *pōd-ohē*, which will fall, *kōru*, having done. In such cases the *ō* is also due to the dropping of the *u* which originally followed, compare Standard Marāṭhī *karūn*, having done. A final *ḥ* and *u* are similarly sometimes reflected epenthetically in the preceding vowel, changing a short *a* to *ē* and *ō* respectively, thus, *gēr*, from *garḥ*, in the house, *vair* or *voir*, from *uvarḥ*, Standard Marāṭhī *var*, on, *bōv*, much, but *bavutḥ*, with the emphatic particle *ṭḥ* added.

A long *ā* corresponds to Standard Marāthī *ē* in the Nominative plural of neuter nouns, thus, *varsā*, Standard *varshē*, years. On the other hand the final *ē* in strong neuter bases is preserved as *ē* in Kōnkanī, thus, *borē bhurgē*, a good child. Kōnkanī has here preserved an older state of affairs than Standard Marāthī, the termination *ē* in the neuter plural being derived from Prakrit *āi*, while *ē* in the neuter singular goes back to a Prakrit *ayā*. In the same way Kōnkanī has *ā* in the Future of the first conjugation where Standard Marāthī has *ē*, thus, *uthān*, Standard *uthēn*, I will rise.

*I* and *ū* are generally treated as in Standard Marāthī. They are, however, sometimes shortened, and even dropped, in cases where they are pronounced long in Standard Marāthī. Thus, *ghet'li* and *ghet'li*, she was taken, *mā, ūn* and *mān*, having struck.

*E* and *o* have two different sounds, a long and closed, and an open and short one. The short *e* and *o* are best distinguished in the specimens written in Kanarese letters. The Sawantwadi specimens, which are written in Dēvanāgarī, make use of the signs ऐ and ओ in order to denote the short *e* and *o* respectively. These signs are also used in Bihārī.

The two sounds are interchangeable in somewhat the same way as short and long *i* and *u*, the long sound being shortened in the penultimate and in syllables preceding it. Thus, *ēl*, one, oblique *elā*, *lōk*, people, oblique *lo'ā*. The open sounds, however, also occur in many other instances.

*E* is short in the terminations of the plural masculine, and in the neuter singular; thus, *chede gele*, the boys went, *kelē*, it was done, *sag'lē*, all, etc. The short *e* sometimes also occurs in words such as *tel*, oil, *set*, field, *el* and *ēl*, one, in all of which the following consonant is derived from a double consonant in Prakrit, compare Māhārāṣṭrī Prakrit *tella*, oil, *chhetta*, field, *ella*, one. In the same way we also find *put* and *pūt*, Prakrit *putta*, son. In this respect Kōnkanī agrees with Sindhī, Lahndā, and the Pāṣāchī languages of North-Western India. In some of the specimens, however, no distinction is made between the two sounds, and our materials are not sufficient to define the rules regarding their interchange.

The short, open, *o* is found in the nominative of strong masculine bases and in the verbal forms agreeing with them, in which cases we find *ā* in Standard Marāthī; thus, *ghodo*, a horse, *gelo*, he went. The feminine plural of weak bases, on the other hand apparently ends in *ō*, thus, *vātō*, ways, but also *dhuvo*, daughters. Open *o* also occurs in the infinitive, which ends in *ūl* or *ōl*, or else in *ūk*, thus, *mhanōk*, to say, *mārūk* and *mārūk*, to strike.

Initial *e* and *o* are usually pronounced as *ye* and *vo* respectively. Pater Maffei illustrates this tendency by some instances of the native pronunciation of foreign words; thus, *yergo* for Latin *ergo*, *cardo* for Latin *ordo*. He thinks it probable that this pronunciation is due to the influence of Kanarese. Instead of *ye* we dialectically find *yō* in *yōk*, one (Goa and Belgaum), *yō*, go (Belgaum), etc.

*ai* and *au* are not proper diphthongs in Kanarese, but are frequently written instead of *āy* and *āv* respectively. The same seems to be the case in Kōnkanī, where *ai* and *āy*, *au* and *āv* are continually interchanged, thus, *ailo* and *āylo*, he came. When these sounds are nasalised the semivowels *y* and *v* are apparently pronounced through the nose. Thus we must infer from such spellings as *bāpāyī* and *bāpāīk*, to fathers, *hāv*, *hāv*, and *hāvā*, I. The correct spellings are probably *bāpāyīk* and *hāv*.

It has not been possible to give definite rules for the pronunciation of the vowels in Kōnkanī, because the spelling of the specimens received is not very consistent. The question is, however, of considerable importance for the understanding of the phonetical development of Kōnkanī and also of Marāthī, and it is much to be desired that some phonetically trained scholar in the Konkan will give us an exact description of the sounds.

The consonants are, generally speaking, pronounced as in Standard Marāṭhī. Some few exceptions will be noted in what follows.

Aspirated letters have a strong tendency to lose their aspiration (another instance of agreement with the languages of the North-West). Thus, we find *bon*, Standard *bham*, sister, *bāo*, Standard *bhāū*, brother, *gēi*, Standard *gharē*, at the house, *āmī*, Standard *amhī*, we, *āō* and *hāō*, I, *o* and *ho*, thus. In *bōo*, much, *rāv<sup>o</sup>lo*, he remained, the *h* seems to have been elided and replaced by a euphonic *v*. The aspirates are, however, often preserved in writing. How indistinct their pronunciation is, is shown by the fact that they are sometimes written instead of unaspirated letters, thus, *dhūr* and *dūr*, far.

The palatals are pronounced as in Standard Marāṭhī. The emphatic particle *ṭe*, before which a short *a* is inserted if the preceding word ends in a consonant, has preserved the older form *chi* in Karwai.

The common pronunciation of *jū* is *guy*, thus, *gnyān*, knowledge. This sound only occurs in borrowed words.

The cerebral letters are pronounced as in Standard Marāṭhī. *D* and *dh* appear instead of *d* in *dukar* or *dhukai*, swine. This is probably due to the influence of Kanarese, in which language an initial *d* is sometimes interchangeable with *dh*.

The cerebral *n* is used as in Standard Marāṭhī. Note, however, *ām*, Standard *ani*, and

The cerebral *l* is also used as in Standard. *Sakal*, all, is probably different from *sag<sup>o</sup>lo*, all.

*V* is often dropped before *i*, and occasionally also before *e*; thus, *ikh* and *vikh*, to sell, *is<sup>o</sup>kal* and *vis<sup>o</sup>kal*, scattered, *isār* and *visār*, forget, *yepār*, business. It has sometimes an aspirated sound, thus, *vhāḍ*, *vhod*, and even *hod*, great, compare Standard *vadil*, *vhāḍap*, music, *sirvidor*, Portuguese *servidor*, a servant. Similarly we also find *mhal*, Standard *māl*, property. *V* between vowels is sometimes interchangeable with *y*, thus, *tuvē* and *tuyē*, by thee.

A dental *n* and *l* often become cerebralised when a cerebral sound precedes, thus, *mhan* for *mhanu*, having said, *hodlo*, for *hoḍ<sup>o</sup>lo*, big, *dhād<sup>o</sup>lo* and *dhālo*, for *dhād<sup>o</sup>lo*, sent, *meḷlo* and *melo* for *meḷ<sup>o</sup>lo*, he was found. Occasionally we find other instances of assimilation, thus, *mālli*, for *mār<sup>o</sup>li*, she was struck, *vtgāllē* for *vtgār<sup>o</sup>lē*, it was asked. In a similar way an Anunāsika usually coalesces with a following *n*, thus, *dukā ā nē*, for *dukrā-nē*, by pigs. It may be noted in this connection that some dialects, especially in Belgaum, show the same tendency to drop altogether the Anunāsika that is so characteristic of other Marāṭhī dialects.

**Nouns.**—Gender is usually distinguished in the same way as in Standard Marāṭhī. Nouns denoting women before puberty or marriage are, however, neuter, and the same gender is also used to denote women of inferior rank. Thus, *chedū*, a daughter, a girl; *tē khañ gēlē*, where did she (let it) go? In the case of animals the gender is sometimes distinguished by adding the adjectives *dādlo*, male, and *bāilo*, female, thus, *sunē*, dog, *bāl* or *bālē sunē*, a bitch, *dādlē donk*, a male crane, and so forth.

The plural is formed as in Standard Marāṭhī. We need only remember that the feminine plural ends in *ō*, *ī*, and *o*, and the neuter plural of weak bases in *ā*, thus, *rānyo*, queens, *vorāḍē*, years.

The oblique form of feminine bases in *ī* ends in *yē*, plural *yā*, thus, *īānī*, a queen, dative *rānyēk*, plural *rānyāḱ*. *Bāpūy*, a father, has the oblique form *bāpēy*. In other respects the oblique form of all bases is the same as in Standard Marāṭhī.

The oblique form is sometimes used for the genitive and even for the dative, thus, *Devā karpā*, God's mercy, *kṛtyā* and *kṛtyāk*, what for? why? *bāpāy* (Belgaum), to the father

The instrumental, which case is also used as the case of the agent, is formed by adding *n* to the oblique form, thus, *bhulēn*, by hunger. The Saraswat Brāhmans of Karwar sometimes use this case irregularly, thus, *bāpsunē āsille-kade*, father-by being-to, to where the father was, *hāvē tugelē tsākri kartā*, me-by thy service am-doing, I am doing thy service

The genitive is formed as in the Standard by adding the suffixes *to*, fem *chī*, n *chē*, to the oblique form. A derived adjective which is used as a genitive is sometimes formed by adding the same suffixes to the base, thus, *tyā gāv-chyā ekā gēr rāv'lo*, that village-of one's house-in-remained, he stayed with an inhabitant of that village. As in Standard Marāthī, the genitive is inflected like an adjective

Another suffix of the genitive is *gelo*, thus, *mā-gelyā bāpsu-gelyā tsākri-parkī*, among the servants of my father. This form seems to be peculiar to the north, and occurs in specimens received from Karwar and Bombay. A form *bāpāy-lo*, my father's, also occurs in the specimen received from Bombay

The locative is formed by adding *r* to the oblique form, or, in the case of animate beings, to the oblique form of the genitive, thus, *vātēr*, on the road, *bāpā-chēr*, with the father. The suffix *gēr* in *ām-gēr*, with us, *Pedrū-gēr*, at Pedro's, is originally a locative of *gar*, house. Old locatives are also *setā*, in the field, *garā*, in the house, *velē*, at the time, and so on

With regard to **Pronouns**, the only point which calls for a special remark is the fact that the nominative of the first person singular is formed from the base which occurs in Sanskrit *aham*, thus, *hāō*, *āō*, *hāv*, *hāū*, I. The case of the agent in *hāvē* or *hāvē*, by me

The Kōnkanī **Verb** presents several characteristic features

The verb substantive will be found in the Skeleton Grammar on pp 172 and f. The forms used in Kudālī are different. It is, however, probable that the conjugation given in the Skeleton Grammar is not the only one, and that the Kudālī forms also occur in Kōnkanī proper. The usual forms are derived from *asū*, to be, but we also occasionally find forms such as *hāy*, is, *hotā*, was, and it seems safe to assume that corresponding forms may also be used in the other persons

The finite verb differs in some points from Standard Marāthī

The active and the passive constructions are used as in Standard Marāthī, thus, *hāō mar'tā*, I die, *tānē sāsāi dilo*, by-him his-property was given. The impersonal construction is also, in most cases, used regularly, thus, *tānē sāng'lē*, by-him it-was said, he said. In the cases, however, where an inflected object is dependent on a transitive verb in the past tense the verb usually agrees with the object as in the Konkani Standard. Compare Gujarātī. Thus, *tānē tā-kā dhād'lo*, him-by as-for-him he-was-sent, he sent him

With regard to the formation of tenses, Kōnkanī has apparently lost the past habitual. There are no traces of it in Pater Maffei's grammar. In the specimens received from Sawantwadi and Bombay, however, we find forms such as *tsalast*, they used to treat, *hādīt*, they used to bring, *pharat*, they used to carry. On the other hand, Kōnkanī has developed some new tenses

The present tense differs from Marāthī in that it does not change for gender. Thus we find *to*, *tī*, and *tē nid'tū*, he, she, and it sleeps. This tense is often used to denote future time, and a new future tense has been formed from it by adding *lo*, thus, *nid'tolō*, I shall sleep. Compare Rājasthānī. The form ending in *ān* or *in*, corresponding to

Standard *ēn*, *in*, respectively, is also used but has commonly the sense of a contingent future, thus, *ṇḍān*, I may sleep, *mā in*, I may strike

The imperfect is often formed in the same way as in Standard Marāṭhī, but it may also take the suffix *tālō*, thus, *ṇḍ<sup>ṭ</sup>tālō*, fem -*lī*, n -*lō*, I was sleeping

Kōnkanī has developed a perfect as well as a past tense, the former being a contraction of the past participle and the verb substantive. Thus, *ṇḍ<sup>ṭ</sup>lō*, I slept, *ṇḍ<sup>ṭ</sup>lā*, from *ṇḍal āhā*, I have slept

The two forms of the past participle, Marāṭhī *ṇḍ<sup>ṭ</sup>lā* and *ṇḍ<sup>ṭ</sup>lēlā*, have been differentiated in their use in Kōnkanī, the former being a past, and the latter a pluperfect participle, from which a pluperfect tense is formed, thus, *ṇḍullō* or *ṇḍ<sup>ṭ</sup>lolō*, I had slept, *gellō*, I had gone

The infinitive in *ũ* is often used as an imperative, thus, *āsũ*, be, *gālũ*, let him put, or, he may put. The usual case suffixes may be added to it, thus, *korũk*, in order to do, *yēũ-chē āsā*, it is to be gone. The suffix *tgo*, *chi*, *chē*, added to the infinitive in *ũ* or to the root, forms a future participle passive, which is used like the corresponding Latin participle in *undus* to denote the different forms of the verbal noun. Thus, *yēũ-chē āsā*, Latin *eundum est*, a going should be done, *khusālāy kar-chi ām santōs pāv-tgo somā dzāvũ āsā*, merriment to-be-made and pleasure to-be-felt proper having-become is, it is proper to make merry and to be glad. Compare Latin *ad urbem condendam*. This participle also corresponds to the Standard Marāṭhī form in *vē*, from which the subjunctive mood is formed, thus, *hāvē ṇḍ-chē*, I ought to sleep

The various participial forms are also employed to form relative clauses. The relative pronoun is seldom used, especially in the south. This state of affairs is probably due to the influence of Kanarese

The causal verb is formed by adding *āy* instead of Standard *āv*, thus, *karāylō*, I caused to do

The potential verb is always used impersonally and ends in *ye* or *yet*, thus, *hāvē mārye*, I can beat

*Dzā* or *dzāy* is added in order to denote obligation or necessity, thus, *hāvē mārye dzāy*, I should beat

The irregular verbs will be found in the Skeleton Grammar. In this place we may only note that the root *dzān*, to know, forms its present from the root, thus, *dzānā*, I know. The corresponding negative verb is *nyānā* or *nenā*, I do not know. Other tenses do not occur. In a similar way we also find *tsallō*, I go, compare Māhārāshtrī Prakrit *challāmi*, I go

The negative verb is a characteristic feature of Kōnkanī. The usual Marāṭhī forms often occur, but a new system of negative conjugation has also been developed. It is effected by adding the various forms of the negative verb to the base in the present and imperfect tenses, thus, *ṇḍa-nā*, he does not sleep, *ṇḍa nānt*, they do not sleep, *ṇḍa-nāt<sup>ṭ</sup>lō*, I was not sleeping. The past tense is often formed from the present by adding *dzālo*, became, thus, *vatsa-nā dzālo*, he did not go. More commonly, however, it is formed by adding the present tense of the verb substantive to the infinitive in *uk* (*ōk*) or *ũ* (*ō*), thus, *ṇḍũk-nā*, I did not sleep, *vatsōk-nānt*, they did not go

It is hoped that when the preceding remarks are borne in mind the student will be able to easily grasp the features of the language from the skeleton grammar which follows. Space does not allow us to go into further detail, and in order to get a thorough knowledge of the language it will be necessary to work through Pater Maffei's grammar

## KŌNKANĪ SKELETON GRAMMAR.

## I—NOUNS

	Masculine nouns		Feminine nouns			Neuter nouns	
Sing							
Nom	<i>pūt</i> , a son	<i>godo</i> , a horse	<i>vāḥ</i> , a road	<i>lūḥ</i> , body	<i>rānī</i> , a queen	<i>vars</i> , a year	<i>burgē</i> , a child.
Instr	<i>putān</i>	<i>godīyān</i>	<i>vāḥḥn</i>	<i>lūḥḥn</i>	<i>rāṇyēn</i>	<i>varsān</i>	<i>burgīyān</i>
Dat	<i>putāl</i>	<i>godīyāl</i>	<i>vāḥēl</i>	<i>lūḥḥl</i>	<i>rāṇyēl</i>	<i>varsāl</i>	<i>burgīyāl</i>
Gen	<i>putā chō</i>	<i>godīyā chō</i>	<i>vāḥo-chō</i>	<i>lūḥ chō</i>	<i>rāṇye chō</i>	<i>varsī chō</i>	<i>burgīyā chō</i>
Loc.	<i>putā chēr</i>	<i>godīyā chēr</i>	<i>vāḥēr</i>	<i>lūḥēr</i>	<i>rāṇye chēr</i>	<i>varsēr</i>	<i>burgīyā-chēr</i>
	<i>putānt</i>	<i>godīyānt</i>	<i>vāḥēnt</i>	<i>lūḥēnt</i>	<i>rāṇyēnt</i>	<i>varsānt</i>	<i>burgīyānt</i>
Plur							
Nom	<i>pūt</i>	<i>gode</i>	<i>vāḥō</i>	<i>lūḥḥ</i>	<i>rāṇyo</i>	<i>varsā</i>	<i>burgī</i>
Instr	<i>putā nī</i>	<i>godīyā nī</i>	<i>vāḥḥ nī</i>	<i>lūḥḥ nī</i>	<i>rāṇyā nī</i>	<i>varsā nī</i>	<i>burgīyā-nī</i>
Dat.	<i>putāl</i>	<i>godīyāl</i>	<i>vāḥḥl</i>	<i>lūḥḥl</i>	<i>rāṇyāl</i>	<i>varsāl</i>	<i>burgīyāl</i>
Gen	<i>putā chō</i>	<i>godīyā-chō</i>	<i>vāḥḥ chō</i>	<i>lūḥḥ chō</i>	<i>rāṇyā chō</i>	<i>varsā-chō</i>	<i>burgīyā chō</i>

Postpositions are added to the oblique form, thus, *bāpā laḥe* or *bāpāy laḥe*, with the father, *putā lājī*, near the son. The genitive is inflected as an adjective; thus, *bāpā chī burgī*, the father's children.

Adjectives ending in *o* have different forms for genders and numbers. Thus, *boro*, good, fem *borī*, n *borē*, obl *borīā* and *borē*, plur *bore*, f *borīō*, n *borī*. Other adjectives do not change.

## II—PRONOUNS

	I	We	Thou	You	Self	Who?	What?	
Nom	<i>hāo</i>	<i>āmī</i>	<i>tū</i>	<i>tumī</i>	<i>āpūn</i>	<i>lōn</i>	<i>kītō</i>	(1) Also used as an honorific singular
Instr	<i>hāoō</i>	<i>āmī</i>	<i>tuvō</i>	<i>tumī</i>	<i>āp'nō</i>	<i>konō</i>	<i>kītyān</i>	
Dat.	<i>mā kā</i>	<i>ām-lā</i>	<i>tu kō</i>	<i>tum lā</i>	<i>āp'nāl</i>	<i>konāl</i>	<i>kītyāl</i>	(2) Plural <i>konāl</i> , etc
Gen.	<i>mājō</i>	<i>ām-chō</i>	<i>tujō</i>	<i>tum chō</i>	<i>āp'lō</i> <i>āp'nā-chō</i>	<i>lonā chō</i>	<i>kītyā chō</i>	
Obl	<i>mōyā</i>	<i>ām chīyā</i>	<i>tuyā</i>	<i>tum chīyā</i>	<i>āp'lyā</i>	<i>lonā</i>	<i>kītyā</i>	

That

	maso	fem.	neuter	plural	
Nom	<i>to</i>	<i>tī</i>	<i>tō</i>	<i>te, f tyō, n tī</i>	Instead of <i>tā lā</i> , etc, we also find <i>te kā, tyā lā</i> , etc
Instr	<i>tānō</i>	<i>tīnō</i>	<i>tōnō</i>	<i>tā nī</i>	
Dat	<i>tā kā</i>	<i>tī lā</i>	<i>tā kā</i>	<i>tā-lā</i>	So also <i>hō, hī, hō</i> , obl <i>hīyā</i> , thus, <i>āzo, jī, jō</i> , obl <i>jyā</i> , which.
Gen	<i>tā-chā</i>	<i>tī chō</i>	<i>tā-chō</i>	<i>tā chō</i>	
Obl	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	<i>tyā</i>	

Indefinite pronouns are *lōn*, some one; *lon-i*, anyone; *lāā*, something.

### III—VERBS

#### A. Verbs Substantive—

*Asu*, to be, conjugated as a regular verb. Only the Present tense is irregular, and has two forms *asu* and *asu*. Both are conjugated in the same way. Thus *asu*, I am; *asu*, thou art; *asu*, he is, *asu*, we are, *asu*, you are, they are.  
*Asu* Verb Substantive—*asu*, I am; *asu*, 2 *asu*, 3 *asu*, plural 1 *asu*, 2 *asu*, 3 *asu*, or *asu* throughout. Imperfect *asu*, I was; *asu*, I was not.

#### B. Finite Verb—

First Conjugation—*asu*, or *asu*, to sleep

Verbal Nouns, *asu* *asu* *asu*, to sleep.

Participles, Present, *asu* *asu* *asu*, Imperfect, *asu* *asu*, Past, *asu* *asu*, Futuro, *asu* *asu*, he who will sleep.

Conjunctive Participle, *asu*, *asu*, *asu*, having slept.

Adverbial Participle, *asu* *asu*, *asu* *asu*, while sleeping.

	Pre	Past	Perfect	1st Future	2nd Future	Imperative
1st	<i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i>	
2nd	<i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i>	<i>asu</i>
3rd	<i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i>	
1st	<i>asu</i>	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> or <i>asu</i> <i>asu</i>	<i>asu</i>	<i>asu</i>
2nd	<i>asu</i>	<i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> or <i>asu</i> <i>asu</i>	<i>asu</i>	<i>asu</i>
3rd	<i>asu</i>	<i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i>	<i>asu</i> <i>asu</i> or <i>asu</i> <i>asu</i>	<i>asu</i>	

Present Definite, *asu* *asu* I am sleeping, Imperfect, *asu* *asu*, I was sleeping, or *asu* *asu*—Pluperfect, *asu* *asu* *asu* *asu* *asu*, I had slept—Contingent Futuro, *asu* *asu*, if I had slept, or, I would have slept. The second future of the Imperfect, the Pluperfect and the Contingent Futuro are conjugated as the first future.

Second Conjugation—*asu*, to strike

	Past	Perfect	Second Future	Imperative
1st	<i>asu</i>	<i>asu</i>	<i>asu</i>	
2nd	<i>asu</i>	<i>asu</i>	<i>asu</i>	<i>asu</i>
3rd	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i> ; plur <i>asu</i> , <i>asu</i> <i>asu</i> , etc	<i>asu</i> <i>asu</i> , etc	<i>asu</i> <i>asu</i> , <i>asu</i> <i>asu</i> , etc	<i>asu</i>
1st	<i>asu</i>	<i>asu</i>	<i>asu</i>	<i>asu</i>
2nd	<i>asu</i>	<i>asu</i>	<i>asu</i>	<i>asu</i>
3rd	<i>asu</i>	<i>asu</i>	<i>asu</i>	

Pluperfect, *asu* *asu* *asu* *asu*, I had struck. *Y* is often added to the Past, Perfect, and Pluperfect tenses when the agent is of the second person singular. Thus, *asu* *asu* *asu*, thou struckest. Present participle *asu*, striking. Other tenses are formed as in the first conjugation.

C Irregular Verbs—*asu*, I know, has only a present, conjugated as *asu* *asu*, thus, *asu* *asu*, thou knowest; *asu* *asu* they know. So also *asu* I don't know.

*asu*, to go, forms its tenses irregularly, thus, *asu*, or *asu*, I go, *asu*, I went.

Verbs ending in vowels form their future after the second conjugation, thus, *asu*, for *asu*, I shall take, *asu*, they will take.

Several verbs form their past tenses irregularly. Thus, *asu*, eat, past *asu*; *asu*, do, past *asu*; *asu* die, past *asu*, *asu*, carry, past *asu*, *asu*, come, past *asu*, *asu*, go, past *asu*; *asu*, say, past *asu*, *asu*, take, past *asu*, *asu*, ask, hear, past *asu*.

D Causative Verb—formed by adding *asu*, thus, *asu* *asu*, I cause to do, *asu* *asu*, I caused to do.

E Potential Verb—Only used impersonally with the agent in the Dative, the Instrumental, or the Instrumental formed from the Genitive. Thus, *asu* *asu*, *asu* *asu*, or *asu* *asu*, *asu* (or *asu*), he may, he can strike. In a similar way *asu* or *asu* is added to the verb in order to denote what is necessary, the agent being put in the Instrumental. Thus, *asu* *asu* *asu*, I must go.

F Negative Verb—Present, *asu* *asu*, I did not sleep, Imperfect, *asu* *asu*, I was not sleeping; Past, *asu* *asu* *asu* or *asu* *asu*, I did not sleep, Futuro, *asu* *asu*, I shall not sleep, etc.

Of the specimens which follow the two first ones have been received from Sawantwadi. They represent the language spoken by the higher classes of settlers from Goa. The language of the lower classes is stated to differ but slightly. The third specimen has been taken down from the mouth of a Native Christian in North Kanara. A list of *Standard Words and Phrases* will be found below on pp 394 and ff. It has been received from Kanara and is independent of the specimens



[No 40]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI.

KONKANI DIALECT

(STATE SAWANTWADI)

## SPECIMEN I.

अेका मनश्याक दोन चेडे आसले । आनि तांतलो धाकटो बापायक म्हणों लागलो, पाय माका येवो तो संसाराचो वांटो माका दी । मागीर ताणें तांकां आपलो संसार वांटून दिलो । मागीर थोड्याच दिसां भितर धाकट्या चेड्यान सगळें अेकठांय केलें, आनि पैशिल्या मुलखाक गेलो, आनि थेंसर जाय तमो रावोन आपलें सगळें हांगडायलें । ताचे कडलें सगळें सरल्या उपरांत त्या मुलखांत व्हड दुकळ पडलो आनि तो जिगजिगलो । मागीर तो गेलो आनि त्या गांवच्या अेका गेर रावलो आनि ताणें ताका धुकरां चरोंक शेतांत धाडलो । आनि धुकरां खातात तो कुंडो आपणाक मेळत की कितें अशें ताका जालें । आनि कोण ताका दि-ना । आनि जेन्नां ताचे दोळे उगडले तेन्नां तो म्हणोंक लागलो, मज्या पायचे कितले चाकर खावन जेवन आहात, आनि हांव भुकेन मरतां । हांव उठान आनि मज्या पाय-लागीं वचान आनि ताका म्हणान, पाय हांव देवार आनि तुज्या मुखार चुकलों, आनि फुडें तुजो पुत म्हणोंक फाव-ना । तुज्या चाकरातलो अेक माका कर । आनि तो उठलो आनि बापाय-कडे आयलो । पुण तो पैस आसतनांच ताच्या बापायन ताका पळेलो, आनि ताका काकूत आयली आनि तो धांवलो आनि ताणें ताच्या गळ्याक मिटी मारली आनि ताचो मुको घेतलो । आनि पुत ताका म्हणों लागलो, पाय हांव देवार आनि तुज्या मुखार चुकलों, आनि ह्या उपरांत तुजो पुत म्हणोंक फाव-ना । पुण बापुय आपल्या चाकरांक म्हणोंक लागलो, अेक वरें आगलें हाडा आनि तें हाका घाला, आनि हाच्या हातात मुदी घाला, आनि पायांत व्हाणो घाला । आनि आमी जेव्या आनि खुशाल जाव्या । कित्या तर हो मजो पुत मेल्लो तो परतो जिवो जालो, तो सांडल्लो आनि मेळ्लो । आनि ते खुशाल जाले ॥

आतां ताचो व्हडलो चेडो शेतांत गेल्लो । आनि तो येवूंक लागलो आनि घराचे लागीं पावलो तेन्नां ताणें व्हाजप आनि गाणें आयकलें । आनि

ताणें अेका चाकराक आपयलो, आनि विचारलें हें कितें । आनि ताणें ताका म्हळें, तुजो भाव आयला आनि तो परतो आपणाक मेळलो म्हण तुज्या बापायन जेवण दिलां । आनि ताका राग आयलो आनि तो घरात वचना । म्हण ताचो बापुय भायर आयलो आनि ताका विनवूंक लागलो । आनि तो बापायक म्हणों लागलो, पळे इतलीं वसों हांव तुजी चाकरी करतां आनि केन्नाच हांवें तुजें उतर मोडलें ना । इतलें आसोन मज्या दृष्टां बरोबर खोशी करूंक तुवें माका अेक बोकड पर्यानि दिलें ना । पुण हो तुजो पुत जाणें तुज्या संसाराची कसविणीं बरोबर रावोन वाट लायली तो येवूंच्या आदीं ताचे पासून तुवें जेवण दिलें । आनि तो ताका म्हणों लागलो, पुता तूं सदां मजे बरोबर आहाय, आनि मजें आहा तें सगळें तुजेंच आहा । आमीं खुशाल जावूंक फावा, कित्या तर हो तुजो भाव मेळलो आनि परतो जिवो जालो, तो साडललो आनि मेळलो ॥

[No 40]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

KÖNKANĪ DIALECT

(STATE SAWANTWADI)

## SPECIMEN III.

## TRANSLITERATION AND TRANSLATION.

Ekā manśyāk dōn chede ās'le Āni tānt'lo dhāk'to bāpā'y'k mhanō  
*One to-man two sons were And them-among the-younger to-father to-say*  
 lāg'lo, 'pāy, mā-kā yevo to sāsarā-tso vānto mā-kā di' Māgī  
*began, 'father, me-to may-come that fortune-of share me-to give' Then*  
 tānē tã-kā āp'lo sāsar vāntūn dilo Māgīr thodyā-ts disā  
*him-by them-to his property having-divided was-given Then few-only days*  
 bhitar dhāk'tyā chedyān sag'lē ek-ṭhāy kelē, āni paśilyā mul'khāk  
*within younger son-by all together was-made, and far to-country*  
 gelo, āni thaī-sai dzāy taso rāvon āp'lē sag'lē hog'dāy'lē  
*he-went, and there it-chanced thus having-lived his all was-spent*  
 Tā-chē kad'lē sag'lē sar'lyā-up'rānt tyā mul'khānt vhad dukaḷ pad'lo,  
*His near-being all was-spent-after that country-in great famine fell,*  
 āni to jig'jig'lo Māgī to gelo āni tyā gāv-ohyā ekā gēr rāv'lo,  
*and he was-poor Then he went and that village-of one-man's at-house stayed,*  
 āni tā-nē tā-kā dhuk'rā tsaraūk śetānt dhād'lo Āni dhuk'rā khātāt  
*and him-by him-as-for some to-feed fields-in he-was-sent And pigs eat*  
 to kuṇḍo āp'nāk melat kī kitē, aśē tā-kā dzālē Āni kon  
*that husk to-himself will-be-got or what, thus him-to became And anyone*  
 tā-kā di-nā Āni jennā tā-che doḷe ugad'le tennā to mhanōk  
*him-to would-not-give And when his eyes opened then he to-say*  
 lāg'lo, 'majyā pāy-che kit'le tsākaī khāv'n jēv'n āhāt,  
*began, 'my father-of how-many servants having-eaten having-dined are,*  
 āni hāv bhukēn mar'tā Hāv uthān, āni majyā pāy-lāgī vatsān,  
*and I with-hunger die I will-arise, and my father-to will go,*  
 āni tā-kā mhanān, "pāv, hāv Devāi āni tujyā mukhār tsuk'lō  
*and him-to will-say, "father, I to-God and thy in-face sinned,*  
 āni phudē tudzo put mhanōk phāva-nā Tujyā tsāk'rānt'lo ek mā-kā  
*and hereafter thy son to-say am-fit-not Thy servants-among one me*  
 kar'' Āni to uth'lo āni bāpāy-kadē āy'lo Puṇ to pais ās'tanā-ts  
*make'' And he arose and father-to came But he far being-only*

tā-čyā bāpāy'n tā-kā pajelo, āni tā-kā kākūt āy'li, āni to dhāv'lo  
*his by-father him-to he-was-seen, and him-to pity came, and he ran*  
 āni tā-nē tā-čyā galyāk mti mār'li, āni tā-tso muko ghet'lo  
*and him-by his on-neck embracing was-struck, and his kiss was-taken*  
 Āni put tā-kā mhanō lāg'lo, 'pāy, hāv Devāi āni tujyā mukāi  
*And the-son him-to to-say began, 'father, I to-God and thy in face*  
 tsuk'lō, āni hyā-up'rānt tudzo put mhanōk phāva-nā' Pun bāpuy  
*smned, and hence-for-ward thy son to-say deserve-not.' But the-father*  
 āp'lyā tsāk'rāk mhanōk lāg'lo, 'ek barē āng'lē hādā āni tē hā-kā  
*his to-servants to-say began, 'one good robe bring and that him-to*  
 ghālā, āni hā-čyā hātānt mudī ghālā āni pāyānt vhanō ghālā, āni āni  
*put, and his hand-on ring put and feet-on shoes put, and we*  
 jēvyā āni khuśāl dzāvyā, kityā, tar ho madzo put mel'lo, to par'to  
*let-us-feast and merry let-us-be, why, then this my son was-dead, he again*  
 jivo dzālo, to sād'lalo, āni mel'lo' Āni to khuśāl dzāle.  
*alive became, he was-lost, and was-found' And they merry became*

Ātā tā-tso vhad'lo chedo śetānt gel'lo Āni to yēv'k lāg'lo,  
*Now his elder son in-the-fields had-gone And he to-come began,*  
 āni gharā-čē lāg' pāv'lo, tennā tā-nē vhadzap āni gānō āy'k'lē  
*and house-of near reached, then him-by music and singing was-heard*  
 Āni tā-nē ekā tsāk'rāk āpay'lo, āni vtsār'lē, 'hē kitē' Āni  
*And him-by one to-servant was-called, and it-was-asked, 'this what?' And*  
 tā-nē tā-kā mhaļē, 'tu-dzo bhāv āy'li āni to par'to āp'nāk  
*him-by him-to it-was-said, 'thy brother has-come and he again to-him*  
 mel'lo, mhan tujyā bāpāy'n jevan dilā' Āni tā-kā rāg  
*was-got, therefore thy by-father feast has-been-given' And him-to anger*  
 āy'lo, āni to gharānt vatsa-nā, mhan tā-tso bāpuy bhāy'r  
*came, and he house-into would-not-go, therefore his father outside*  
 āy'lo āni tā-kā vīnā'k lāg'lo Āni to bāpāy'k mhanō lāg'lo, 'paļe, it'lī  
*came and him to-entreat began And he to-father to-say began, 'see, so-many*  
 varsā hāv tujī tsāk'rī kar'tā, āni kennā-ts hāvē tujē utar mōd'lē nā.  
*years I thy service do, and at-any-time-even by-me thy word was-broken not*  
 It'lē āson majyā ishtā barōbar khōśī karūk tuvē mā-kā ek  
*So-much having-been my friends with merriment to-make by-thee me-to one*  
 bokad paryān dilē nā Pun ho tudzo put dzā-nē tujyā sāsārā-ohī kas'binī  
*had even was-given not But this thy son whom-by thy property-of harlots*  
 barōbai rāvon vāt lāy'li, to yēv'čyā ādī, tā-čē pāsūn tuvē  
*with having-lived waste was-caused, he coming-of before, him for by-thee*  
 jevan dilē' Āni to tā-kā mhanō lāg'lo, 'putā, tū sadā majē-barōbar  
*feast was-given' And he him-to to-say began, 'son, thou always me-with*

## KONKANI

āhāy, āni majē āhā, tē sag'lē tujē-ts āhā Āmī khusāl dzāvũk phāvā,  
*art, and mine is, that all thine-only is By-us mery to-become is-fit,*  
 kityā tar ho tudzo bhāv mel'lo, āni par'to jivo dzālo, to sând'lalo  
*why then this thy brother was-dead, and again alive became, he was-lost*  
 āni mel'lo,  
*and was-found*

[No. 41.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

KŌNKANĪ DIALECT.

(STATE SAWANTWADI)

## SPECIMEN II

देडशें वसाँ जातीत आमचे पूर्वज गोंयथान आयल्यार। ते हांगासर येऊंक पावो गोंयच्या परास हांगा तांकां काम धंदो बरो मेळा। त्या-वेळा वाडी भोंसल्यांचे राज आसले, आनि ते राजा तांकां बरे भाशेन चलैत। तातले जायते जण बरे कसबी आसले, आनि थोडे येपारी आसले। येपारी आसले ते गोंयथान तुप आनि घाण्यांचे ताजे तेल हाडीत, आनि वाडीथान पानाचो गोंयां व्हरत। ते समय वाडीथान गोंयां वचोंक बरे मारग नसले म्हण म्हाल हाडचो व्हरचो तो सगळो बैलां वैल्यान व्हरत। वाटेर चोरांची भिरांत आसताली त्या-पासून दुडू हाडचे व्हरचे जाल्यार तेलाच्या दबड्यांनीं घालून तेल म्हण व्हरत। वाडींत बरीं बरीं घरां आनि बांदकामां आहात। तीं सगळीं तांचे आनि तांचे ससतीचे हातचीं। आजून पर्यान वाडीच्या किरिस्तांवां-भितर जायते बरे गवंडी आहात। वाडी किरिस्तांवांची वस्ती चडली तेन्नां गोंयच्या विस्पान (भिसमान) हांगा एक पाद्री धाडलो। वाडीच्या राजान द्रयज बांदूंक ताका जागो दिलो। आनि किरिस्तांवांची समुत बरी चलोक लागली। इकू इकू वाडी अेका विगारान जायना म्हण एक कुर धाडलो। आतां वाडीच्या राज्यांत पांच हजारों वैर किरिस्तांव आहात। तांचे भितर बामण, चारोडे आनि सुदिर अशे-वरग आहात, आनि तांच्यो भासोय वेगवेगळ्यो आहात, पुण त्यो चड वेगळ्यो नांत। आनि अेकाची भास समजोंक दुसऱ्याक कठीन पडना। गोंयच्या लोकांचे भाशेंत फिरगीं उत्रां जायतीं मिसळल्यांत, तशींच वाडीच्या किरिस्तांवांचे भाशेंत मराठी उत्रां मिसळल्यांत, पुण तितलीं नांत। आनि कांय थोडीं फिरंगी उत्रां मिसळल्यांत पाद्रीं-वरवीं। कित्या तर वाडीक पाद्री येतात ते सगळे गोंयचे आनि तांची भास गोंयची फिरंगी उत्रां मिसळलेली। पुण ते जायत तितले करून शेरमांवांत फिरंगी उत्रां घाली-नांत। ते जाणत कीं हांगाचे लोक फिरंगी शिकनांत तेन्ना तांकां फिरंगी उत्रां समजोचीं नांत ॥

[ No. 41 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHI

KŌNKANĪ DIALECT

(STATE SAWANTWADI.)

## SPECIMEN II

## TRANSLITERATION AND TRANSLATION

Ded-śṣ                      varṣā    dzātīt    ām-che    pūrvadz    Gōy-thān    āy'lyār  
*One-and-a-half-hundred years may-be our ancestors Goa-from coming-on*  
 'Te hāngāsai    yēūk    pāvo,    Gōy-chyā    parās    hāngā    tã-kã    kām-dhando  
*They hither to-come reason, Goa-of than here them-to work-and-business*  
 baro    melā    Tyā-velā    Vādi    Bhōslyā-chē    iādz    ās'lē,    āni    te    rādzā  
*better was-got That-time at-Vadi the-Bhonslas-of sway was, and those kings*  
 tã-hã    barē    bhāśēn    tsalant                      Tānt'le    dzāy'te    dzan    bare    kas'bi    ās'le,    āni  
*them-to-good way-in used-to-treat Them-among many men good artists were, and*  
 thode    yepāi    ās'le.    Yepāi    ās'le    te    Gōyā-thān    tup    āni    ghānyā-chē    tājē    tel  
*a-few traders were Traders were they Goa-from ghee and pressed fresh oil*  
 hādīt,    āni    Vādi-thān    pānātso    Gōyā    vharat                      Tē    samāy    Vādi-thān  
*used-to-bring, and Vadi-from tobacco to-Goa used-to-take That at-time Vadi-from*  
 Gōyā    vatsōk    bare    mārāg    nas'le,    mhan                      mhāl    hād'tso    vhar'tso  
*to-Goa to-go good roads not-were, therefore merchandise to-be-brought to-be-taken*  
 to    sag'lo    bailā    vailyān                      vharat                      Vātēr    tsorā-chi    bhurānt    ās'tāli,  
*that all ozen on they-used-to-bring On-the-road thieves-of fear was,*  
 tyā-pāsūn    dudū    hād'che    vhar'chē    dzālyār    telā-chyā    dab'dyā-nī    ghālūn  
*therefore money to-be-brought to-be-taken on-becoming oil-of boxes-in having-put*  
 tel    mhan                      vharat                      Vādint    barī    barī    gharā    āni    bānd'kāmā    āhāt,    tī  
*oil having-said they-brought In-Vadi good good houses and buildings are, they*  
 sag'ī    tã-chē    āni    tã-chē    sās'ti-chē    hāt-chī    Ādzūn-paryān    Vādi-chyā    Kīrstāvā-  
*all then and then descendants' hand-of Now-till Vadi-of Christians-*  
 bhutai    dzāy'te    bare    gav'ndi    āhāt    Vādi    Kīrstāvā-ohi    vasti    tsad'li,    tennā  
*among many good masons are At-Vadi Christians-of population increased, then*  
 Gōy-chyā    bispān (or bhusmān)    hāngā    ēk    pādri    dhād'lo    Vādi-chyā    rūjān    igradz  
*Goa-of by-bishop here one priest was-sent Vadi-of by-king church*  
 bāndūk    tā-ka    dzāgo    dilo                      Āni    Kīrstāvā-ohi    samut    bari    tsalōk    lāg'li  
*to-build him-to site was-given And Christians-of religion well to-prosper began*  
 Halū-halū    Vādi    ekā    vīgārān                      dzāy-nā,                      mhan    ēk    kur  
*By-and-by at-Vadi one by-vicar it-could-not-be-managed, therefore one curate*

dhād'lo Atā Vādi-chyā rājyānt pānts hadzārā var Kiristāv āhāt  
*was-sent Now Vadi-of in-the-kingdom five thousand above Christians are*  
 Tā-chē bhitar bāman, tsārode, āni sudir ase varag āhāt, āni tā-chyō  
*Them-of among Brāhmans, Kshatriyas, and Sūdras such castes are, and then*  
 bhāsō-y vēg-vēg'lyō āhāt, pun tyō tsad vēg'lyō nānt Āni ekā-chi bhās  
*languages-also different are, but they very different are-not And one-of language*  
 sam'dzōk dus'ryāk kathin pada-nā Gōy-chyā lokā-ohē bhāsēnt Phurangī  
*to-understand for-another difficult falls-not Goa-of people-of in-language Portuguese*  
 utrā dzār'tī misal'lvānt, tasī-ts Vādi-chyā Kiristāvā-chē bhāsēnt Marāthi  
*words many have-been-mixed, thus Vadi-of Christians-of in-language Marāthi*  
 utrā misal'lyānt, pun tatlī nānt Āni kñy thodī Phurangī  
*words have-been-mixed, but so-many they-are-not And some few Portuguese*  
 utrā misal'lyānt pādri-var'vī Kityā, tar Vādik pādri yetāt te sag'le  
*words have-been-mixed priests-through Why, then to-Vadi priests come they all*  
 Gōy-che, āni tā-chi bhās Gōy-chi Phurangī utrā misal'leli Pun to  
*Goa-of, and their language Goa-of Portuguese words-(with) is-mixed But they*  
 dzāy't tatlē karūn śeīmāvānt Phurangī utrā ghāli-nānt Te  
*may-be-possible so-much having-done sermons-in Portuguese words put-not They*  
 dzānat kī hāngā-che lōk Phurangī śika-nāt, tennā tā-kā Phurangī utrā  
*know that here-of people Portuguese learn-not, then them-to Portuguese words*  
 sam'dzō-chī nānt  
*intelligible are-not*

### FREE TRANSLATION OF THE FOREGOING

One hundred and fifty years may have passed since our ancestors came from Goa. The reason why they came was that they found better opportunities for work and business here than at Goa. At that time the Rhonslas held sway at Vadi, and those rulers treated them kindly. There were many good artists among them, and also some few traders. The traders used to bring ghee and freshly pressed oil from Goa, and took tobacco from Vadi to Goa. At that time there were no good roads between Vadi and Goa. Therefore all merchandise which should be brought and carried had to be put on oxen. On the road there was fear of robbers, therefore if there was money to be carried, it was done by putting it in tins of oil and pretending that it was oil. The good houses and buildings in Vadi are all (works) of their and their descendants' hands. Up to this time there are many good masons among the Christians of Vadi. At Vadi the Christian population increased. Then one priest was sent out here by the bishop of Goa. A site was given him by the king of Vadi to build a church on, and the Christian religion began to prosper. By and by one Vicar was not enough for Vadi, therefore a curate was sent out. At present there are over 5,000 Christians in the kingdom of Vadi, among them there are such divisions as Brāhmans, Kshatriyas, and Sūdras, and their languages are also different, but they are not very different, and it is not difficult for one to understand the language of another. In the language of Goa many Portuguese words are mingled, and



in the language of the Christians of Vadi Maiāthī words are mixed, but they are not so many. Through the influence of the priests, some few Portuguese words have also been adopted, owing to the fact that the priests who come to Vadi are all from Goa and their language is Goanese, which is mixed with Portuguese words. But as far as possible they avoid using Portuguese words in their sermons. They know that the people here do not learn Portuguese, and that Portuguese words will not be intelligible to them.

[ No. 42 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KÖNKANI DIALECT

(DISTRICT KANARA.)

## SPECIMEN III.

Yekā munśāk dog pūt āsulle Āni tāntlyā dhākṭya putān āplyā  
*One to-man two sons were And them-among the-younger by-son his*  
 bāpāi-kade mhuļē, 'bāpāi, mojoyā vāntyāk pōd-chi āst mā-kā dī' Āni  
*father-to it-was-said, 'father, my to-share falling estate me-to give' And*  
 tā-nē tū-ohō modē āpli āst vīnthi Āni tī-chō uprānt dzānte dis votsōk  
*him-by them between his estate was-divided And that-of after many days to-go*  
 nānt, titlyānt dhākṭyā putān sagḷi āst yokde kōrn pōisilyā  
*were-not, that-much-in the-younger by-son all estate together having-made far*  
 gāvāk gelo, āni thāi āpli āst pād jinyēn ibādḷi Āni tā-nē sagḷi  
*to-country went, and there his estate bad by-living was-wasted And him-by all*  
 āst khārohita-ts, tyū gāvānt yēk hōdḷō dukōḷ pōdḷō, āni to garjovōnt  
*estate on spending-only that in-country one big famine fell, and he wanting*  
 dzālo Āni to votsōn tyā gāv-chyā -yokī gāvākār-kade kāmāk rāḷo  
*became And he having-gone that town-of one townsman-to to-work remained*  
 Āni tā-nē āple dukoi tsarāḷk āplyā gādvānt tā-kā dhādḷo Āni  
*And him-by his some to-feed his in-fields him-as-for he-was-sent And*  
 dukrā-nī khāū-tso kundo khāvu āplē pot khuśālāyēn bhorto  
*some-by to-be-eaten husks having-eaten his-own belly gladly filling*  
 āsullo, pun kōne-ī tā-kā divḷk nā Āni to āplē gnyānā-chēi  
*would-have-been, but by-anyone him-to to-give not And he his sense-on*  
 yeta-ts mhuṇālo kī, 'mojoyā bāpāi-gēr kitle modzure-ohō  
*on-coming-only said that, 'my father's-in-house how-many live-of*  
 tsākar dzāi titlē khāvu jōvn sāṇḷo kār-sūikhō āsāt,  
*servants wanting so-much having-eaten having-consumed saving to-make-like are,*  
 āni hāū bhukēn moitā Hāū uton mojoyā bāpāi-gēr vetā  
*and I by-hunger die I having-risen my father's-to-house (will-)go*  
 āni mhuṇtā, "bāpāi, hāvē Devā-chēi āni tujyī mukāi tsūk  
*and say, "father, by-me God-against and thy in-face fault*  
 kelī, āni hyā-mukāi hāū tudzo pūt mhuṇ ghoḷk phāvo nā  
*has-been-done, and hence-forward I thy son having-said to-take worthy (am-)not*  
 Mā-kā tujyā modzure-chē tsākrā-varī kārī " " Āni to uton āplyā  
*Me thy live-of servants-like make " " And he having-arisen his*

bāpāi-lāgī āilo Pun to bōv pois āstānā-ts tā-chyā bāpāin tā-kā polōvn  
*father-to came But he very far on-being-only his by-father him having-seen*  
 tā-chi birmōt chintūn dhāvūn gelo āni tā-chē mārēr pōdn tā-kā  
*him-of pity having-felt having-run went and his on-neck having-fallen him-to*  
 ume dīle Āni to pūt tā-kā mhuṇālo, 'bāpāi, hāvē Devā-chēr āni  
*kisses were-given And that son him-to said, 'father, by-me God-to and*  
 tujyā dolyā mukār tsūk kelā, āni hyā-mukār hāū tudzo pūt mhoṇ gheūk  
*thy eyes before fault is-made, and henceforward I thy son having-said to-take*  
 [phāvo nā' Pun tyā bāpāin āplyā tsākrāk sānglē, 'uttim āngostor  
*worthy (am-)not' But that by-father his to-servants it-was-said, 'best robe*  
 bhāir hādā āni tē tā-kā ghālā, āni tā-chyā hātāk yēk mudī ghālā, āni  
*out bring and that him-to put-on, and his to-hand one ring put, and*  
 tā-chyā pāyāk moche ghālā, āni āmī khāvn khuśālāi karyā, kityāk  
*his feet-on shoes put, and we having-eaten merriment let-us-do, why*  
 mholjār, ho modzo pūt mello, ātā to portūn jivōnt dzālā, to sāndullo, āni  
*on-saying, this my son was-dead, now he again alive has-become, he was-lost, and*  
 to mellā' Āni te khuśālāi korūk lāgle  
*he has-been-found' And they merriment to-do began.*

Ātā tā-tso hōdlo pūt gādyānt āsullo Āni to yēvn gharā-lāgī  
*Now his big son in-the-field was And he having-come house-near*  
 pāvto-ts tā nē vādzāp āni nāts ākalē Āni tā-nē yekā tsākrāk  
*on-reaching-only him-by music and dancing was-heard And him-by one to-servant*  
 āpōvn itsārlē, 'hā-tso art kītē?' Āni tā-nē tā-kā dzāp  
*having-called it-was-asked, 'this-of meaning what?' And him-by him-to answer*  
 dīlī, 'tudzo bhāv ālā, āni tujyā bāpāin yēk jevān dīlē, kityāk  
*was-given, 'thy brother has-come, and thy by-father one dinner is-given, why*  
 mholjār, to tā-kā boryā bolākin mellā' Āni to rāgār dzālo,  
*on-saying, he him-to good in-health has-been-found' And he in-anger became,*  
 āni bhitar votsa nā dzālo Dekūn tā-tso bāpu bhāir āilo āni porātūk lāglo  
*and inside go-not became Therefore his father out came and to-entreat began.*  
 Āni tānē dzāp divn āplyā bāpāi-lāgī mhuļē, 'polai hyā sabār  
*And by-him answer having-given his father-to it-was-said, 'see these many*  
 varsā thāvn hāū tujī tsākri kartā, āni hāvē tujē utār kāi modūk nā, āni  
*years from I thy service do, and by-me thy word ever to-break not, and*  
 tari tuvē mā-kā yēk bokde-chē pil dekunī kāi dīūk nā, hāvē mojjā  
*still by-thee me-to one she-goat-of young-one even ever to give not, by-me my*  
 ishtā sāngātā khuśālāi korūk Pun dzā-nē tujī āst chediā sāngātā  
*friends with merriment for making But whom-by thy estate harlots with*  
 ibādī, to tudzo pūt ālyā-phārāts tuvē tā-chyā khātīr yēk jevān  
*was-wasted, that thy son coming-directly by-thee his for-sake one feast*  
 dīlē' Āni tā-nē tā-kā mhuļē, 'putā, tū sadā mojjā sāngātā āsāi,  
*was-given' And him-by him-to it-was-said, 'son, thou always me with art,*

āni mo<sup>y</sup>ā-lāgī āsā, tē saglē tujē, āni .āmī khuśālāi kar-ohi āni  
*and me-with is, that all thine, and by-us merriment should-be-made and*  
 santōs pāv-tso somā dzāvn āsā, kityāk mholyāi, ho tudzo bhāv  
*pleasure should-be-felt proper having-become is, why on-saying, this thy brother*  
 mello, ātā to portūn jivōnt dzālā, to sāndullo, āni to mellā'  
*was-dead, now he again alive has-become, he had-been-lost, and he has-been-found'*

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The preceding specimens represent what might be called Standard Kōnkanī, the language of North Kanara, Goa, and Sawantwadi. The specimens received from Bombay Town and Island agree in all essential points. The same is the case with the language spoken in Malwan and Vengurla in the southern corner of Ratnagiri. The dialect spoken in the South-West of Belgaum, which is sometimes called Gōmāntakī and Bārdēskari, shows a strong tendency to drop the Anunāsika. Thus, *tsolok*, for *tsalūk*, to go, *āv*, for *hāv*, I. The aspirates usually lose their aspiration, though they are often preserved in writing, thus, *vodik*, for *adhik*, more, *var* for *har*, yes. *D* and *l* seem to be interchangeable as is also sometimes the case in Kanarese, thus, *tsod* and *tsol*, for *tsad*, much, *dukod* and *dukol*, famine. The occasional softening of hard consonants is also due to the same influence, thus, *yēk*, *yōk*, and *yēg* one, *nesog* for *nesūk*, to put on, etc. The final *y* in verbal forms is usually dropped, thus, *āhā* and *āsā*, thou art. On the other hand, *y* is substituted for *t* in the second and third persons plural of the present tense, thus, *vetāy*, you, they, go. In other respects the various Kōnkanī dialects of Belgaum only differ from the Standard form in unimportant matters, and there will be no difficulty in understanding the short specimen which follows. It has been received as illustrating the language spoken by the Bārdēskars, one of the four divisions of the Śēnvīs or Gaud Brāhmins.

[ No. 43 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARATHI

KŌNKANĪ (BĀRDESKARĪ) DIALECT

(DISTRICT BELGAUM.)

Ek	Ārāb	manuśyā-tso	godyā-tso	mōg	Ek	Ārāb	monīs		
One	Arab	man-of	horse of	love	One	Arab	man		
tsol	garīb	āsulo	Tvā-chē	hadēn	kāñ-ts	ēg	nesog	ōū	pāng <sup>a</sup> rok
very	poor	was	Hum-of	with	any-even	one	to-dress	and	to-wear
nāsulo	Pon	yōk	dzoboi	boro	godo	tyā-chyā	kade	āsulo	
was-not	But	one	very	good	horse	him-of	with	was	
To	godo	vik <sup>to</sup>	geñ-chyāk	ēk	poisolo	monīs	soditālō	Pon	tyā-kā
That	horse	buying	to-take	one	of-a-far-country	man	was-seeking	But	him-to
godo	vik-chī	bikkul	poili	khośi	nāsuli	Māgīr	āpon	tsol	
the	horse	to-sell	at-all	at-first	willingness	was-not	Afterwards	himself	very
garīb	āsā	mon	vikūk	kabūl	dzhālo,	ānik	āp <sup>lo</sup>	mogā-tso	
poor	is	saying	to-sell	willing	he-became,	and	his-own	love of	
godo	geūn	gelo	tyā	manuśyā-kade	Tyādnā	tē	manuśyān		
horse	having-taken	he-went	that	man to	Then	that	by-man		
tsol	khuśēn	tyā-kā	rupōy	medzon	dile	Te	rupōy	ātāt	
very	willingly	him-to	rupees	having-counted	were given	Those	rupees	in the-hand	
geūn	rupayāk	ānik	āp <sup>lyā</sup>	godyāk	podoit	rāilo,			
having	taken	at-the	rupees	and	his-own	at-the-horse	looking	he-remained,	
āni	monok	lāg <sup>lo</sup> ,	‘arē	āñ	tu-kā	dus <sup>ryā</sup> -chyā	ātāt	detā,	te
and	to-say	began,	‘O	I	thee-to	others’	in-the-hand	give,	they
tu-kā	bānd <sup>tole</sup>	āni	kōñ-dzānā	tu-kā	māñit,	āśe	dagd	ditalē	
thee-to	will tie	and	who-knows	thee to	he-will beat,	in this way	trouble	they-will-give	
Tē	pāsot	tū	tsol	āp <sup>lyā</sup>	gārā	Mājhi	bur <sup>ge</sup> -bālā	tu-kā	
That	on-account of	thou	go	our-own	to-house	My	children	thee-to	
pojon	khuśāl	dzāt <sup>li</sup> ’	Āśe	monon	te	rupaye	donīr		
having-seen	pleased	will become	‘So	saying	those	rupees	on-the-ground		
mārūn	godo	geūn	phatiskon	gelo	Dzālē-dzālyāi	te			
having-thrown	horse	having-taken	immediately	he-went	But	those			
rupōv	mārōn	vāiche	kām	dzabōr	osē	korūk-nā	Poilē		
rupees	having-thrown	the above	business	good	thus	he did-not-do	At-first		
div-chyāk	kobūl	dzhālo,	ānik	māgīr	nvāgai	dzālo	Āśe		
to-give (sell)	willing	he-became,	and	afterwards	promise-breaker	became	So		
korūn	tyā ne	poilo	kobūl	dzālo	āni	māgīr			
having-done	him by	at-first	willing	became	and	afterwards			

nṡāgār	dzālo	Aśe	dzātā,	poile	konoyī	rost	lobūl-koron
<i>promise-breaker</i>	<i>he-became</i>	<i>So</i>	<i>becomes,</i>	<i>at-first</i>	<i>whatever</i>	<i>thing</i>	<i>having-agreed</i>
ām	māgīr	nṡāgāi	dzāle	man'che	he	vāit	kām ase
<i>and</i>	<i>afterwards</i>	<i>refused</i>	<i>became</i>	<i>to-say</i>	<i>this</i>	<i>bad</i>	<i>work (is) so</i>
sam'dzo-che.							
<i>it-should-be-considered</i>							

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## FREE TRANSLATION OF THE FOREGOING

### HOW AN ARAB LOVED HIS HORSE

Once upon a time there was a very poor Arab. He did not possess anything to wear, but had a very good horse. Now it happened that a man came from a far country in order to buy his horse. At first he was not at all willing to sell it. Afterwards, however, he agreed to sell it because he was so very poor. He took his beloved horse to the other man, who willingly paid the price for it. The Arab took the rupees in his hand, looked at them and afterwards at his horse, and said. 'I am now going to give thee up to others, they will bind thee, and, who knows, if they will not beat thee and thus torment thee. Well, go home, then. My children will be glad to see thee.' With such words he threw the rupees on the ground, took the horse, and went straight off. But it was not right of him to do so after having taken the money. First he agreed to sell the horse, and afterwards he broke his word. And thus it should be considered wrong to break your word when you have once agreed upon a thing, whatever it may be.

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The Kōnkanī dialect spoken by the Sarasvat Brāhman̄s of Karwar presents several peculiarities of its own, and it will, therefore, be illustrated by means of a separate specimen.

The Sarasvat Brāhman̄s, who belong to the Śānvis or Gaud Brāhman̄s, like other Brāhman̄s of the Konkan, assert that they were originally brought from Trihōtra by Parasurāma. Trihōtra they wrongly identify with the modern Tirhut. This tradition is found in the Sahyādrikhanda of the Skandapurāna. They assert that they first settled in Goa, from which place they fled after the Portuguese conquest. They are now found in large numbers in towns and villages in Karwar and Ankola on the coast, and inland in Halṡal, Supa, and Sirsi.

They are said to speak very fast, and with a singing tone, and their language is rich in tatsamas, but comparatively free from Kanarese and Portuguese loanwords.

The most characteristic feature of their dialect is the fact that, generally speaking, no word ends in a consonant. Thus, we find *pūtu* instead of *pūt*, son, *dōni* instead of *dōn*, two. Exceptions to this rule are only apparent, thus, *dog dzāna pūta*, two persons sons. Here *dog-dzāna* forms a compound, and this fact accounts for the termination of *dog*.

The short final vowels are unaccented. This is shown by the fact that *i*, *ū*, *ē*, and *ō* in the preceding syllable are not shortened. Thus, *ēhu ghodo*, a horse, but genitive *ekā ghodyā-gelē*.

The short final vowels seem to be the old Prākṛit terminations Compare *ēku pūtu*, Māhārāshṭrī Prākṛit *ekko puttō*, a son, *ēhi dhuva*, Māhārāshṭrī *ekhi dhuvā*, a daughter, *pūta*, Māhārāshṭrī *puttā*, sons, *dōni*, Māhārāshṭrī *donni*, two It is probable that their preservation is due to the influence of Kanarese

Long final vowels are often shortened, thus, *āssa*, I am, *āssa*, thou art, *di*, give, *sagli āsti*, all (his) estate

*E* and *o* have the same sounds as in Standard Kōŋkanī, and the vowel system is, in all essentials, the same in both forms of speech

The Anunāsika seems to be rather strongly pronounced Final vowels are frequently nasalised, thus, *ānĩ*, and, *āmmĩ*, we, *hāṭṭā*, I, *kānũ*, ear

Consonants are often doubled between vowels, thus, *mākkā*, to me, *tānnē*, by him, *āssa*, is, *bhittari*, inside

Hard consonants are sometimes softened after vowels, as is also the case in Dravidian languages Thus, *mākkā māṛṭida*, they will beat me, I shall be beaten, *tajjē*, Standard *tā-chē*, his

**Nouns.**—Weak bases end in vowels Masculine nouns end in *u* in the Nominative singular, and in *a* in the plural, feminine bases in *a* and *i*, plural *o* and *i*, neuter bases in *a*, plural *ā*, thus, *pūtu*, a son, *pūta*, sons *dhuva*, a daughter, *dhuvu*, daughters *pāthi*, a back, *pāthi*, backs *chittala*, a deer, *chittalā*, deer The instrumental and case of the agent ends in *nē*, the genitive in *gelē* and *chē*, the locative in *āntũ*, thus, *bāpsu-nē*, by the father, *rādṭṭā-nē*, with ropes, *dhuvē-chē nāvā*, the daughter's name, *ma-gelyā bāpsu-gelyā tsākrā-paikhĩ*, among my father's servants, *gātāntũ*, in the village In other points the declension of nouns agrees with Standard Kōŋkanī

**Pronouns.**—*Hāṭṭā*, I, *hāvō*, by me, *majjē* and *ma-gelē*, my, *āmmĩ*, we, and so on. 'Who' is *kōpũ*, and 'what' is *ittē*

**Verbs**—The second person singular has the same form as the third person, and the third person plural is also used for the first and second persons Thus, *vattā*, I go, *vattā*, thou goest, he goes, *vattāti*, we, you, or they, go The first person singular of the second future ends in *nā*, thus, *āssanā*, I shall be, *mārinā*, I shall strike

The second person imperative ends in *a* in the first, and in *i* in the second conjugation, thus, *vaṭṭa*, go, *baṭṭa*, sit, *laṭṭi*, make, *māṛi*, strike

'I should strike' is *hāvō māṛ-lāḍṭa*

The verbal noun in *chē* is used in the oblique form as an infinitive, thus, *mhon-chā* (i.e. *mhon-chyā*) *lāglo*, he began to say An infinitive of purpose is often formed by adding the suffix *ṣi*, thus, *davar-ṣi*, in order to keep, *kari-ṣi*, in order to make

The conjunctive participle ends in *ūnu* or *nu*, the final *u* being often nasalised, thus, *kōrnu*, having done, *vāḍūnu*, having divided, *vaṭṭunũ*, having gone

In most characteristics, however, the dialect of Karwar is simply Standard Kōŋkanī, as will appear from a perusal of the version of the Parable of the Prodigal Son which follows The alphabet used is Kanarese A list of Standard Words and Phrases will be found below on pp 394 and ff

[No 44.]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARATHI

KONKANI DIALECT

(SARASWATĪ BRĀHMANS OF KARWAR)

ಎಕಾ ಗೃಹಸ್ಥಕ ದೊಗ್-ಜಾಣ ಪೂತ ಆಲಿಲೆ | ತಾತುಲೆ ಪೈಕಿಂ ಸಾನು ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಣು ಕಡೆ  
 ವೊಣ್ಣ್ಯಾ ಲಾಗೊ, ಆನ್ನಾಂ, ಮಗೇಲ್ಯಾ ವಾಂಟ್ಯಾಕ ಯೆಂವ್ಚಿ ತಿತಿ ಆಸ್ತಿ ಮಣ್ಣಾ ದಿ | ಆನಿಂ ತಾನ್ನೆಂ  
 ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ ತಾಂಕಾಂ ವಾಂಟೂನು ದಿಲಿ | ಆನಿಂ ಫೊಡೇಚೆ ದಿವ್ಯಾಸಿಂ ಸಾಸಂಪೂತು ಆಪ್ಣಾಗೆಲಿ ಆಸ್ತಿ  
 ಸರ್ವ ಯೆಕ್ಡೆ ಕೊರನುಂ ಧೂರ್ ಏಕ್ ಗಾವಾಂಕ ವೆಚುಗೆಲೊ ಆನಿಂ ಫೈಂ ವಾಇಟ್ ಚಾಲಿನೆಂ ಆಪ್ಣಾಗೆಲೊ  
 ಪೈಸೊ ಸರ್ವ ವಾಇಟ್ ಕೆಲೊ | ಆನಿಂ ಸರ್ವ ಬರ್ಚನಾ ಫುಡೆ ತ್ಯಾ ಗಾವಾಂತುಂ ಹೋಡ್ ದುಪ್ಪಾಳು  
 ಪಳ್ಯೊ ಆನಿಂ ತಾಕ್ಚಾ ಗರಜ್ ಪಳ್ಯ | ಆನಿಂ ತೊ ತ್ಯಾ ಗಾಂವ್ಚ್ಯಾ ಏಕ್ ಗೃಹಸ್ಥಕಡೆ ಕಾಮಾಕ್ ರಾಬೊ |  
 ಆನಿಂ ತಾನ್ನೆಂ ತಾಕ್ಚಾ ಆಪ್ಣಾಗೆಲ್ಯಾ ಗಾದ್ಯಾಂತುಂ ಹುಕ್ರಾಂಕ ಚರಾಂಚ್ಯಾಕ್ ಧಾಳ್ಳೊ | ಆನಿಂ ತೊ ತ್ಯಾ  
 ಹುಕ್ರಾಂನಿಂ ಬಾಂವೊತ್ತೆನೊ ಕುಂಡೊ ಬಾಪ್ಣುಂ ಬುರಾಲೆನೊ ಆಪ್ಣಾಗೆಲೆಂ ಪೊಟೆ ಭೋರ್ನುಂ ಫುತೊಲಿಲೊ |  
 ಜಾಲ್ಯಾರಿ ತಾಕ್ಚಾ ಕೊಣೆಂ ದೀನಂ | ಆನಿಂ ತಾಕ್ಚಾ ಬುದ್ಧಿ ಯೇನಾಪುಡೆ ತೊ ವೊಣು ಲಾಗೊ,  
 ಮಗೇಲ್ಯಾ ಬಾಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಪೈಕಿಂ ಕಿತ್ತೇಕಾಂಕ ಬಾಂವೊತ್ತೆಂ ಬಾಪ್ಣು ದರ್ವಿ ಆಸ್ಲೆ ಆನಿಂ ಹಾಂವಂ  
 ಭುಕ್ತೆನೊ ಮರ್ತಾಂ | ಹಾಂವಂ ಉಟಾವ್ಣು ಆನ್ನಾಕಡೆ ವೆಚುನುಂ ಆನ್ನಾಂ ಹಾಂವಂ ದೆವಾಲಾಗ್ಲಿಂ ಆನಿಂ  
 ತುಜಲಾಗ್ಲಿಂ ಪಾಪ ಕೆಲ್ಯಾಂ ಆನಿಂ ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ ಘೆಂವ್ಚ್ಯಾಕ್ ಹಾಂವಂ ಘಾವ್ಣಾಂ |  
 ನಾಕ್ಚಾ ತುಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಮ್ಹಣ್ ಕೊರನುಂ ದರ್ವಿ ವೊಣುಂ ವೊಣತಾಂ | ಆನಿಂ ತೊ ಉಟಾವ್ಣುಂ  
 ಆಪ್ಣಾಗೆಲ್ಯಾ ಬಾಪ್ಣುನೊ ಆಲಿಲೆಕಡೆ ವೆಚುಗೆಲೊ | ಜಾಲ್ಯಾರಿ ತಾನ್ನೆಂ ಸೊಬಾರ್ ಧೂರ್ ಆಸ್ತನಾಂ ತಾಗೆಲ್ಯಾ  
 ಬಾಪ್ಣುನೊ ತಾಕ್ಚಾ ಪಳ್ಯೆಲೊ, ಆನಿಂ ತಾಕ್ಚಾ ಕಾಕುಳಾ ಯೇವ್ಣು ತೊ ಧಾಂವೊ, ಆನಿಂ ತಾಕ್ಚಾ  
 ಪೊಟ್ಟೊಳ್ಳುಂ ಉಮ್ಮೊ ದಿಲಿ | ತಾವಳ ಪೂತು ತಾಜಲಾಗ್ಲಿಂ ವೊಣಾಲೊ ಆನ್ನಾಂ ಹಾಂವಂ ದೆವಾಲಾಗ್ಲಿಂ ಆನಿಂ  
 ತುಜಲಾಗ್ಲಿಂ ಪಾಪ ಕೆಲ್ಯಾಂ, ಹ್ಯಾಮುಖಾರಿ ತುಗೆಲೊ ಪೂತು ವೊಣ್ ಘೆಂವ್ಚ್ಯಾಕ್ ಹಾಂವಂ ಘಾವ್ಣಾಂ |  
 ಜಾಲ್ಯಾರಿ ತ್ಯಾ ಬಾಪ್ಣುನೊ ಆಪ್ಣಾಗೆಲ್ಯಾ ಚಾಕ್ರಾಂಕ ಸಾಂಗೊಂ ಕೀ ಬರೀಚೆ ಏಕಿ ಆಂಗಿ ಹಾಣ್ಣುಂ ತಾಕ್ಚಾ  
 ಘಾಲ್ಯಾ | ಆನಿಂ ತಾಗೆಲ್ಯಾ ಹಾತ್ತ್ಯಾಕ್ ಏಕಿ ಮುದ್ದಿ, ಆನಿಂ ಪಾಯ್ಕಾಕ್ ಜೊತ್ತಂ ಘಾಲ್ಯಾ | ಆನಿಂ ಆಮ್ಚಿಂ  
 ಪಾವ್ಣ್-ಜೇವ್ಣುಂ ಬುಕಾಲ್ ಕೊರ್ಯಾಂ | ಇತ್ಯಾ ಮ್ಹಳ್ಯಾರಿ ಹೊ ಮಗೇಲೊ ಪೂತು ವೊರ್ನ-ಗಲ್ಲೆಲೊ,  
 ಆನಿಂ ಪರ್ತೂನುಂ ಜಿವಂತ್ ಜಾಲೊ, ತೊ ನಾಜಾವ್ಣುಂ ಗೆಲ್ಲೆಲೊ, ಮೆಳ್ಳಾ | ಆನಿಂ ತಾನ್ನಿಂ ಬುಕಾಲ್  
 ಕೊರ್ಚ್ಯಾಕ್ ಸುರು ಕೆಲ್ಲೊ ||

ತಾಗೆಲೊ ಹೋಡ್ ಪೂತು ಗಾದ್ಯಾಂತುಂ ಆಲಿಲೊ | ತಾನ್ನೆಂ ಯೇವ್ಣು ಘರಾಲಾಗ್ಲಿಂ ಪಾವ್ಣಾಪುಡೆ ನಾಂಚು  
 ಆನಿಂ ಗಾಯನಂ ತಾನ್ನೆಂ ಆಯ್ಕಿಲೆಂ | ಆನಿಂ ತಾನ್ನೆಂ ಚಾಕ್ರಾಂ ಪೈಕಿಂ ಎಕ್ಚ್ಯಾಕ್ ಆಪ್ಣೋವ್ಣುಂ ಹಾಣ್ಣೊ  
 ಆರ್ಥ ಇತ್ತೆಂ ಮುಣುಂ ವಿಚಾರ್ಲೆಂ | ತಾನ್ನೆಂ ತಾಕ್ಚಾ ಸಾಂಗೊಂ ಕೀ ತುಗೆಲೊ ಭಾವು ಆಯ್ಲಾ, ಆನಿಂ  
 ತಾನ್ನೆಂ ಸುರಕ್ಷಿತ ಪಾವಿಲ್ಲೆಮಿತಿಂ ತುಗೆಲ್ಯಾ ಬಾಪ್ಣುನೊ ಏಕ ಜಿವಣಂ ಕೆಲ್ಯಾಂ | ತಾಕ್ಚಾ ತಾವಳ ಕೊರಪು  
 ಯೇವ್ಣುಂ ತೊ ಭಿತ್ತರಿ ವೆಚ್ಚೆನಾಜಾಲೊ | ತ್ಯಾಖತಿರ ತಾಗೆಲ್ಯಾ ಬಾಪ್ಣುನೊ ಭೈರ ಯೇವ್ಣುಂ, ತಾಕ್ಚಾ  
 ಸಮಜ್ಯೆಕಿ ಕೊರನುಂ ಸಾಂಗೊಂ | ತಾನ್ನೆಂ ಬಾಪ್ಣುಕ್ ಅಶಿ ಉತ್ತರ ದಿಲ್ಲೆಂ ಕೀ ಹೆಂ ಪಳೆ ಹೀಂ ಇತಿಂ  
 ವರ್ಸಾಂ ಹಾಂವಂ ತುಗೆಲಿ ಚಾಕ್ರಿ ಕರ್ತಾಂ, ಆನಿಂ ತುಗೆಲೆಂ ಉತ್ತರ ಕೆದ್ನಾಯಿಂ ಮೊಣ್ಣೆಂ, ಜಾಲೆತಕ್ಯೆಂ



ತುವೆಂ ಮೊಕ್ಕಾ ಮುಗಲ್ಯಾ ಮಿತ್ರಾಂಸಾಂಗಾತಿ ಋಕಾಲ್ ಕರೀತಿ ಏಕ್ ಬಕ್ರಾಪೀಲ ಸುದ್ದಾಂ ದೀನೆಂ | ಜಾ-  
ಲ್ಯಾರಿ ತುಗಲಿ ಭೂಯಿಂಭಾಟ ಚಡಿಯಾಂ ಸಹವಾಸಾಂನಿಂ ಪಾವ್ತು ಕಾಳ್ಜೆಲ್ ತಸ್ಲಾ ಹ್ಯಾ ತುಗಲ್ಯಾ ಪುತ್ರಾಂನಿಂ  
ಆಯಿಲ್ಯಾಕ್ಷಣಂ ತಾಜ್‌ಪತಿರ ತುವೆಂ ಹೊಡ ಜೆವಣಂ ಕೆಲೆಂ | ಆನಿಂ ತೊ ತಾಜ್‌ಲಾಗ್ಗಿಂ ಮ್ಹಣಾಲೊ  
ಕೀ ಪುತಾ ತೂಂ ಕೆದ್ನಾಯಿಂ ಮಜ್ಜೆ ಲಾಗ್ಗೀಚಿ ಆಸ್ಲೆ ಆನಿಂ ಮುಗಲೆಂ ಸರ್ವ ತುಗಲೆಂಚಿ ಜಾವ್ನ್-ಆಸ್ಲೆ |  
ಹೊ ತುಗಲೊ ಭಾವು ಮೆಲೆಲೊ, ತೊ ಆತ್ತಂ ಪರ್ತೊನುಂ ಜಿವಂತ್ ಜಾಲ್ಲಾ | ಆನಿಂ ತೊ ನಾಜಾಲೆಲೊ  
ಆತ್ತಂ ಮೆಳ್ಳಾ ಮ್ಹಣುಂ ಆಮ್ಚೆಂ ಋಕಾಲ್ ಕೋರ್ನುಂ ಆನಂದ್‌ಪಾಂವ್ಚೆಂ ಯೋಗ್ಯ ಆಸ್ಲೆ ||

## TRANSLITERATION AND TRANSLATION

Ekā grihastāka dog-dzāna pūta āsille Tāntule-paṭkī sānu  
*One householder-to two persons sons were Them-from-among the-younger*  
 āpnā-gelyā bāpsu-kade mhon-chyā lāglo, 'ānnā, ma-gelyā vāntyāka yēv-ohi tith  
*his father-to to-say began, 'father, my to-share coming so great*  
 āsti mākḥā dī' Ānī tānnē āpnā-geli āsti tã-kã vāntūnu dī  
*estate me-to give' And him-by his estate them-to having-divided was-given.*  
 Ānī thodī-chi divsā-nī sām-pūtu āpnā-geli āsti sarva yokde kōrnū  
*And few only days in the-younger-son his estate all together having-made*  
 dhūr-ēk gāvāka vatsū-gelo, ānī thaī vāt chālī-nē āpnā-gelo paiso sarva  
*far-one to-country went, and there bad conduct-by his money all*  
 vāt-kello Ānī saiva khartsanā-phude tyā gāvāntū hōd dushkālū paḷlo, ānī  
*bad-was-made And all spending-after that in-country great famine fell, and*  
 tikkā garad paḷli Ānī to tyā gāv-chyā ēk grihastā-kade kāmāk rāblo  
*him-to want fell And he that country-of one gentleman-with for-service remained*  
 Ānī tinnē tākkā āpnā-gelyā gādyāntū dukrāka tsarañ-chyāka dhāllo Ānī to  
*And him-by him-as to his in-field swine for-feeding he-was-sent And he*  
 tyī dukrā-nī khāv-tso taslo kundo khāvnū khusāle-nē āpnā-gelē poṭa  
*those swine-by to-be-eaten such hush having-eaten gladness-with his-own belly*  
 bhōrnu ghetlo-sillo Dzālyārī tākkā koneī dī-nē Ānī  
*having-filled would-have-been-taken But him-to by-anyone it-was-not-given And*  
 tākkā buddhi yēnā-phude to mhonu lāglo, 'ma-gelyā bāpsu gelyā tsākrā-paṭkī  
*him-to sense coming-after he to-say began, 'my father-of servants-among*  
 kutekākā khāv-chē khāvnu davar-śi āssa, ānī hāvā bhukke-nē matā  
*to-how-many to be-eaten having-eaten for-keeping is, and I hunger-with die*  
 Hāvī utivnu innā-kade vatsunū, "ānnā, hāvē Devā-lāggī ānī tudz-lāggī  
*I having-risen father-to having-gone, "father, by-me God-to and thee-to*  
 pīpa kelvā, ānī hyā-mukhārī tu-gelo pūtu mhōn-ghēv-chyāka hāvā  
*am has-been-committed, and henceforicard thy son having said-to-take I*  
 phāvnī Mākḥā tu-gelyī tsākrā-mhanke kōrnu davarī," mhunū  
*am earthy not Me thy servants-like having-made keep," having-said*  
 mhanūī' Ānī to utāvnū āpnā-gelyā bāpsu-nē āsille-kade vatsū-gelo  
*I-will-say' And he having-risen his father-by being-to went*  
 Dzālyārī tinnē sobar dhūr āstanā tī-gelyā bāpsu-nē tākkā paḷailo, ānī tākkā  
*But him by very far being his father-by as-for-him he-was-seen, and him-to*

kākaṭṭā yēvnu to dhāvlo, ānī tākhā poṭṭōṇū umma dīh.  
*ptly having-come he ran, and him having-embraced kiss was-given*  
 Tā-vaḷi pūtu tādz-lāggī mhanālo, 'ānnā, hāvē Devā-lāggī ānī tudz-lāggī pāpa  
*At-that-time the-son him-to said, 'father, by-me God-to and thee-to sin*  
 kellyā, hyā-mukhāri tu-gelo pūtu mhōn-ghēv-chyāka hāvē phāv-nā'  
*has-been-committed, henceforward thy son to-be-called I am-worthy-not'*  
 Dzālyāri tyā bāpsu-nē āpnā-gelyā tsākṛāka sānglē hi, 'barī-chi ēki āngi  
*But that father-by his servants to it-was-said that, 'good-indeed one robe*  
 hānnū tākhā ghālyā, ānī tā-gelyā hāttāka ēki muddi, ānī pāyāka dzottē  
*having-brought him-to put; and his hand-on one ring, and foot-on shoe*  
 ghālyā, ānī āmmī khāvn-jēvnu khusāl koryā, ityā  
*put, and we having-eaten having-feasted merriment let-us-make, why*  
 mhalvāri, ho ma-gelo pūtu mōrn gellelo, ānī partūnū jivant dzāllā,  
*on-saying, this my son having-died had-gone, and again alive has-become,*  
 to nā-dzāvnū gellelo, mellā' Ānī tānnī khusāl kor-chyāka  
*he having-been-lost had gone, has-been-found' And them-by merriment to make*  
 suru kello  
*beginning was-made*

Tā-gelo hōd pūtu gādyāntū āṣillo Tānnē yēvnu gharā-lāggī  
*His big son in-fields was Him-by having-come house-near*  
 pāvnā-phude nātsu ānī gāyanā tānnē āykilē Ānī tānnē tsākṛā-pakī  
*reaching-after dancing and music him-by was-heard And him-by servants-among*  
 chlyāka āppōvnū, 'hādzdzo arthu itlē?' mhunū vitsārlē Tānnē  
*one-to having-called, 'this-of meaning what?' having-said it-was-asked Him-by*  
 tākhā sānglē hī, 'tu-gelo bhāvu āylā, ānī tānnē surakshita pāville-mitī  
*him-to it-was-said that, 'thy brother has-come, and him-by safe reaching-for*  
 tu-gelyā bāpsu-nē ēka jevanā kellyā' Tākhā tā-vaḷi kōpu yēvnū to  
*thy father-by one feast has-been-made' Him-to then anger having-come he*  
 bhittari vatṭsa-nā-dzālo Tyā-khatira tā-gelyā bāpsu-nē bhaira yēvnū tākhā  
*inside would-not-go Therefore his father-by out having-come him-to*  
 samdzai śi kōrnū sānglē Tānnē bāpsūka aśśi uttara dillē kī, 'hē  
*to-persuade for it-was-told Him-by father-to thus reply was-given that, 'this*  
 pale, hī itlī varsā hāvē tu-geli tsākri kartā, ānī tu-gelē uttara kednāyī  
*see, these so-many years I thy service do, and thy word ever*  
 mon-nē, dzālle-tarkai tuvē mākkā ma-gelyā mutrā sāngātī khusāl kari-śi  
*was-broken-not, still by-thee me-to my friends with merriment making-for*  
 ēka bakryā-pila suddā di-nē Dzālyāri tu-geli bhūyī-bhāta chediya  
*one kid even was-not-given But thy land-and-garden prostitutes'*  
 sahavāsā-nē khāvnu-kāḷḷel-taslyā hyā tu-gelyā puttā-nē āyilyā-kshanā  
*company in having-eaten-squandered-such this thy son-by coming-moment-at*

tādz-khatira tuvē hoda jevanā kellō'    Ānī to tādz-lāggī mhanalo kī, 'putā,  
*him-for by-thee big feast is-made.* And he him-to said that, 'son,  
 tū kednāyī majje-lāggī-ohi āssa, ānī ma-gelō sarva tu-gelē-ohi dzāvn  
*thou always me-near-only art, and mine all thine-indeed having-become*  
 āssa Ho tu-gelo bhāvu mellelo, to āttā partūnū jivant dzāllā, ānī to  
*is This thy brother had-died, he now again alive has-become, and he*  
 nā-dzāllelo, āttā mellā, mhunū āmmī khusāl kōrnū ānand  
*was-lost, now has-been-found, therefore by-us meiriment having-made gladness*  
 pāv-ohē yōgya āssa'  
*should-be-felt proper is'*

## KUDĀLĪ

It has already been remarked that the dialects spoken in Sawantwadi and Ratnagiri gradually approach the dialects of the Central Konkan, which again, in their form the connecting link between Kōnkanī and the Konkan Standard of Marāthī made

Standard Kōnkanī is spoken in the south-west corner of Sawantwadi and, save scattered settlements of the Talukas of Vengurla and Malwan in Ratnagiri, the principal language of Sawantwadi and of the southern part of Ratnagiri is also a pallo, ānī subdialect. It is usually called Kudālī, a name derived from the Kudālī fella, and wadi. In Ratnagiri it is sometimes also called Mālvani.

The Kudālī dialect is spoken from the Santarda River, which falls in the north at Terekhol, in the south, to Deogad, Kankoli, and Phonda Ghat in the south-eastern and western boundaries are the Sahyadri Hills and the Arabian Sea. Ānī to Kudālī is also spoken in Bombay Town and Island by settlers from Sawantwadi. And he Ratnagiri. The following numbers have been returned for this Survey —

Sawantwadi	183,600	belly
Ratnagiri	302,000	Ānī
Bombay Town and Island	90,000	And
TOTAL	575,600	paikī

The chief points in which Kudālī differs from Standard Kōnkanī are as follows:

The long and short *e* and *o* are not clearly distinguished. The short forms are found in considerable number in Sawantwadi. Thus, *te-kā*, to him, *kelō*, done, *hotō*, was, etc. Both *ē* and *ō* are, however, usually long, just as is the case in Standard Marāthī.

*Ā* or *ā* is used for Standard Marāthī *ē*, not only in cases where it is so used in Standard Kōnkanī, but also elsewhere. Thus, *varsā*, years, *dukā*, pigs, *tā saglā*, that all.

There is a strong tendency to drop the Anunāsika, a tendency which is also found in the Kōnkanī of Belgaum and in the dialects of the Central Konkan. Thus, *tyētullō* for *tyātullō*, from among them, *tenī* and *tenī*, by him (honorific plural).

The cerebral *n* is correctly used in Sawantwadi, but it is freely replaced by *n* in Ratnagiri and Bombay, thus, *pānī* and *pānī*, water, *kōn* and *kōn*, who? The dental *n* is also substituted for Standard Marāthī *l* in *nhān*, small.

*V* is often dropped before *i* and *ī*; thus *vīs* and *īs*, twenty, *itṣāṇā*, to ask It is sometimes also dropped in the conjunctive participle in *vi* or *ū*, thus, *mhanān*, having said, *uṭhān*, having risen It is replaced by *y* in *ṭhēy*, keep (Ratnagiri), for which the Sawantwadi texts give *thēv*

The inflection of nouns agrees with Standard Kōṅkaṇī The word *bāpūs*, father, however, differs in the oblique form which is *bāpās* or *bāpāśi*, thus, *bāpās-ṭṣō* or *bāpāśi-ṭṣō*, of a father

The pronoun of the first person singular takes the form *mī* or *myā* as in Standard Marāṭhī while Kōṅkaṇī has *hāv* *Āpan* is used as the corresponding plural including the person addressed

The pronoun *tō*, that, forms its dative and corresponding forms from the base *tē* or *tyā*, thus, *te-kā*, *tē-kā* and *tyā-kā*, to him The other demonstrative and relative pronouns are inflected in the same way

'What?' is *kāy* as in Standard Marāṭhī The form *kitē* seems, however, also to be used, for we find *kityāk*, why?

The verb substantive forms its present tense as follows — *mī āsāy*, *tū āsay*, or *āsas*, *tō āsā*, *āmī āsāv*, *tumī āsāt*, *tē āsat* In the second person singular we also find *has* or *āhas*, and in the third *hā* or *āhā*, and the other persons can certainly be formed in a corresponding way The past tense is 1 *hōtāy*, 2 *hōtay*, 3 *hōtō*, plural, 1 *hōtāv*, 2 *hōtyāt*, 3 *hōtē*

Other intransitive verbs are conjugated by means of the same suffixes Thus, *āmī ḍātāv*, we go, *tumī gēlyāt*, you went In the future the form in *ān* is in common use, thus, *mhanān*, I shall say, *mēlāt*, it will be got But also *yētalō*, he will come The habitual past seems to be used as in Standard Marāṭhī, thus, *ḍāy-nā*, he would not go

The past tense of transitive verbs agrees with Standard Kōṅkaṇī The corresponding perfect seems to be used in the same sense Only a few forms occur The second person singular ends in *lay* or *las*, the third person singular in *lyān*, the first person plural in *lāv*, the second person plural in *lyāt*, and the third person plural in *lyānī*, thus, *tū mār<sup>l</sup>lay*, or *mār<sup>l</sup>las*, thou struckest, *tēnī mār<sup>l</sup>lyān*, he struck, *āmī mār<sup>l</sup>lāv*, we struck, *tumī mār<sup>l</sup>lyāt*, you struck, *tē-nī mār<sup>l</sup>lyānī*, they struck, *tū tū kōnā-kad<sup>s</sup>sūn vak<sup>t</sup>ā ghēt<sup>l</sup>lay*, or *ghēl<sup>l</sup>las*, thou that whom-from buying tookest? from whom did you buy that? *tyē-nā tyē-chyā gaḷyāk mātī mār<sup>l</sup>lyān ān tyē-ṭṣō mukō ghēt<sup>l</sup>lyān*, him-by his neck-on embracing was-struck and his kiss was-taken, he fell on his neck and kissed him In *tū jēvān kēla has*, thou hast made a feast, *kēla has* is the uncontracted form of *kēlas* The future is formed as in Standard Marāṭhī, thus, *mī māi in*, I shall strike In the second person singular we find *mār<sup>s</sup>it* and *mār<sup>s</sup>īl*

In other respects the specimens which follow will be found to agree with Standard Kōṅkaṇī The first specimen, which has been received from Sawantwadi, represents the language of the higher classes The lower classes are stated to use the same form of speech, with but slight differences in pronunciation and inflection Of the second specimen only the beginning has been given in transliteration and translation without the corresponding passage in the vernacular character It comes from Ratnagiri

[No 45]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHI

KŌNKANĪ (KUDĀLĪ) DIALECT

(STĀL SAWANTWADI)

## SPECIMEN I.

अेका माणसाक दोन भील होते । तेतुरलो न्हानगो वापाशीक म्हणूक लागलो बाबा, माका येतलो तो जिंदगेचो वाँटो माका दी । मगे तेणी तेंकाँ आपली जिदगी वाटून दिली । मगे पुस्कळ दीस जाँवचे आदींच न्हानग्या भिलान सगळाँ एकठंय केलाँ, आणि दूर देशाक जाँवक गेलो आणि थेंसर मौज मारून होताँ ताँ सगळाँ घालयलाँ । तेचे कडलाँ सगळाँ सरल्यार थेंसर एक थोर दुकळ पडलो, आणि तेका कठीण दीस आयले । मगे तो थेंसरल्या अेका गिरेस्ता-थें जावन रवलो । तेणीं तेका आपलीं डुकराँ चरँवक आपल्या शेतांत घाडलो । आणि तेका दिसूंक लागलाँ डुकराँ खातत तो कुंडो माका मेळात तर वरो । पण तो सुद्दाँ कोण तेका देयना । मगे तो भानार येवन म्हणूक लागलो, माज्या बापासचे कितकी तरी गडी खावन जेवन आसत आणि मी उपासाँनीं मरतें । मी उठान आणि बापाशी-हार जायन आणि तेका म्हणान, बाबा मी देवा-कडे आणि तुजे-कडे चुकलंय, आणि तुजो भील म्हणूक फावानें । तूं माका तुजो एक गडी म्हणून तुजे-कडे ठेव । आणि तो मगे उठलो आणि वापाशी-हार आयलो । तो दूर आसतानाँच बापाशीन तेका वगलो, आणि तेका तेची काकळूत आयली । धाँव मारून तेणीं तेच्या गळ्याक मिठी मारली आणि तेची मुका घेतली । भिलान तेका म्हटलाँ, बाबा, मी देवा-कडे आणि तुजे-कडे चुकलें, मी तुजो भील म्हणूक फावान । पण बापाशीन गड्याँक म्हटलाँ, एक बरोसो आंगरखो हाडा आणि हेका घाला आणि हेच्या हातांत एक आंगठी आणि पायांत जुतीं घाला । आणि जेवन खावन आनंद करूँया, माजो भील मेललो तो फिरून जितो जालो, तो सांडललो पण परत गावलो । मगे तेणीं आनंद केलो ॥

तेचो थोरलो भील शेतांत गेललो । तो घरा-हार येता तर तेका गाणा नाचणा आयकूंक येवँक लागलाँ । तेणी अेका गड्याक साद घातलो आणि कायरे च्याँ म्हणून विचारलाँ । तेणी तेका म्हटलाँ तुजो भाव आयलोसा, तो खुशाल घराक

आयलो म्हणून तुज्या वापाशीन ह्या जेवाण केलोसा । तेका राग आयलो आणि तो घरांत जायना । तेचो वापूस भायर आयलो आणि तेका वावापुता करूंक लागलो । तेणी वापाशीक म्हटलो, वग, इतकीं वसां मी तुजी चाकरी करतें, तुज्या शब्दा भायर कर्दीं गेलें नाय । पण तूं माका केंच माज्या द्रष्टा वांगडा मजा मारूंक एक वकऱ्याचो पोर सुद्दा दिलय नाय । पण जेणी तुजी जिनगी रांडां बरोबर वाटेक लायली तो तुजो भील घरांत येवंचे आदींच तेचेसाठीं तूं जेवाण करतय । वापाशीन सागलां, भिला, तूं सदीं माजे बरोबर आसय, माजां आसा तां सगळां तुजांच । आमी आनंद करूंचो ह्याच खरा । कित्या म्हणशीत तर, हो तुजो भाव मेल्लो तो जितो जालो, तो नाय जाल्लो तो गावलो ॥

[No 45]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀṬHĪ

KŌNKANĪ (KUDĀLĪ) DIALECT

(STATE SAWANTWADI)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Ekā mām'sāk dōn jhīl hōtē Tētur<sup>lō</sup> nhān'gō bāpāsīk mhanūk lāg<sup>lō</sup>,  
*One to-man two sons were Of-them the-younger to-the father to say began,*  
 'bābā, mā-kā yētalō tō jund'gē-tsō vātō mā-kā dī.' Magē tē-nī  
*'father, me-to will-come that the-property-of share me to give' Then him-by*  
 tē-kā āp<sup>lī</sup> jund'gī vātūn dīlī Magē puskal dīs dḡāy-chē  
*them-to his own property having divided was-given Then many days passing*  
 ādī-ts nhān'gyā jhulān sag<sup>lā</sup> ēk-thāy kelā, ānī dūn deśāk  
*before even the-younger son-by all in-one-place was-made, and far to-country*  
 dḡāy<sup>k</sup> gēlō ānī thaīsaī maudz mārūn hotā-tā sag<sup>lā</sup> ghālay<sup>lā</sup>.  
*to-go went and there merry-making having-done (whatever-)was-that all was-spent*  
 Tē chē-kad<sup>lā</sup> sag<sup>lā</sup> sarīyār thaīsaī ēk thōī dukal pad<sup>lō</sup>, ānī te-kā  
*Him-with all was-spent-after there one great famine befell, and him-to*  
 kathin dīs āy<sup>lō</sup> Magē tō thaīsarīyā ekā gnēstā-thaī dḡāy<sup>n</sup>  
*hard days came Then he of-that-place one householder's-house-in having-gone*  
 rav<sup>lō</sup> Tē-nī te-kā āp<sup>lī</sup> duk<sup>rā</sup> charāv<sup>k</sup> āp<sup>lī</sup> yā śetāt dhād<sup>lō</sup>  
*dwelt Him-by him-as-for his-own swine to-graze his-own in-the-fields he-was-sent*  
 ānī te-kā dīsūk lāg<sup>lā</sup> duk<sup>rā</sup> khātāt tō kundō mā-kā melāt tai  
*And him-to to appear began the-swine are-eating that hushs me-to will-come then*  
 barō Pan tō suddā kōn te kā dēy-nā Magē tō bhānā yēv<sup>n</sup>  
*good But that even anyone him-to would-not-give Then he to-senses having-come*  
 mhanūk lāg<sup>lō</sup>, 'māgyā bāpās-chē kit<sup>kē</sup>-tarī gadī khāv<sup>n</sup> jēv<sup>n</sup> āsat ānī mī  
*to say began, 'my father of how-many servants eating dining are and I*  
 upīśā-nī mar<sup>tā</sup>, mī uthān ānī bāpāsī-hān dḡāy<sup>n</sup> ānī te-kā mhanān  
*hunger-with am-dying, I will rise and (my)-father-to will-go and him-to will-say*  
 "bībā, mī Dovā-kadē ānī tujē-kadē tsuk<sup>lā</sup>y, ānī tudzō jhīl mhanūk  
*"father, I God towards and thee towards have-eried, and thy son to-be called*  
 phāvā nāī, tū mā-kā tudzō ēk gadī mhanūn tujē-kadē thēv'" Ānī tō magē uth<sup>lō</sup>  
*am-not-fit, thou me-to thy one servant saying thee-with keep'" And he then arose*  
 ānī bāpāsī-hār āy<sup>lō</sup> 'Tō dūr ās<sup>tānā</sup>-ts bāpā-sīn te-kā bag<sup>lō</sup>, ānī  
*and father-to came He far while-he was-even the-father-by him-to was-seen, and*  
 te-kī tē-chī kāk<sup>lūt</sup> āy<sup>lī</sup> Dhāv-mārūn tē-nī te-chyā galyāk  
*him-to him of pity came Running-having-struck him-by his on-the-neck*



mithī mār'li, āni tē-chī mukā ghēt'li Jhulān te-kā mhat'lā,  
*embracing was-struck, and him-of kiss was-taken The-son-by him-to it-was-said,*  
 'bābā, mī Devā-kadē āpi tujē-kadē tsuk'lāi, mī tudzō jhīl mhanūk  
*'father, I God-towards and thee-towards have-erred, I thy son to-be-called*  
 phāvā-naī' Pan bāpā-sin gadyāk mhat'lā, 'ēk barōsō āṅ'rakhō hādā āni  
*am-not-fit' But the-father-by servants to it-was said, 'one good coat bring and*  
 he-kā ghālā, āni he-chyā hātāt ēk āṅ'thī āni pāyāt dzutī ghālā, āni  
*him-to put-on, and his in-the-hand one ring and on-the-feet shoes put, and*  
 jēv'n khāv'n ānand karū-yā, mādzō jhīl mēl'lō, tō phirūn jitō  
*by-dining by eating merriment let-us-make, my son was-dead, he again alive*  
 dzālō, tō sānd'lālō, pan parat gāv'lō' Magē tē-nī ānand kēlō  
*became, he was-lost, but again is-got' Then them-by merriment was-made.*

Tē-tsō thōr'lō jhīl śētāt gēl'lō Tō gharā-hār yetā, tar te kā  
*His elder son in-the-fields was gone He house-towards comes, then him-to*  
 gānā nāts'nā āy'kūh yēv'k lāg'lā Tē-nī ekā gadyāk sād ghāt'lō āpi,  
*singing dancing to hear to come began. Him-by one servant-to a-call was-put and,*  
 'kāy-rē hyā' mhanūn vīohār'lā Tē-nī te-kā mhat'lā, 'tudzō bhāv  
*'what-O (is-)this?' saying it-was-asked. Him-by him to it-was-said, 'thy brother*  
 āy'lō-sā, tō khusāl gharāk āy'lō, mhanūn tujyā bāpā-sin hyā jēvān kēlā-sā'  
*come-is, he safe house-to came, therefore thy father-by this feast made-is'*  
 'Tē kā rāg āy'lō āni tō gharāt dzāy-nā Tē-tsō bāpūs bhāy'r  
*Him-to anger came and he into-the-house would not-go His father out*  
 āy'lō āni te-kā babā-putā karū lāg'lō Tē-nī bāpā-sik mhat'lā,  
*came and him-to entreating, to-do began Him-by (his-)father-to it was-said,*  
 'bag, it'kī varsā mī tujī tsāk'ri kartāi, tujyā śabdā-bhāy'r kadī  
*'see, so-many years I thy service have-been doing, thy word-out-of ever*  
 gēlāī nāy, pan tū mā-kā kāi-ts mājyā ishtā-vang'dā majā  
*have gone not, but by-thee me to ever even my friends with merriment*  
 mārūk ēk bak'ryā-tsā por suddā dilay nāy, pan jē-nī  
*for-making one goat-of young-one even was given not, but whom-by*  
 tujī ju'gī lāndā-barobar vātēk-lāy'li tō tudzō jhīl gharāt yēv chē  
*thy property harlots-with was-wasted that thy son into the-house coming*  
 ādī-ts tē-chēsāthī tū jēvān kar'tay' Bāpāsin sāṅg'lā, 'jhulā,  
*before-even him-for thou a-feast art-making' The-father-by it-was told, 'son,*  
 tū sadī mājē-barōbar āsay, mādzā āsā tā sag'lā tudzā-ts Āmī  
*thou always me-with art, mine is that all thine-veryly By-us*  
 ānand karū-tsō hyā-ts kharā, kityā mhan'sit, tar hō tudzō  
*merriment should-be-made this-only proper, why if-thou-wilt-say, then this thy*  
 bhāv mēl'lō, tō jitō dzālō, tō nāy-dzāl'lō, tō gāv'lō'  
*brother was-dead, he alive became, he was-lost, he is-found'*

[No 46]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀṬHĪ

KŌNKANĪ (KUDĀLĪ) DIALECT

(DISTRICT RATNAGIRI)

## SPECIMEN II.

Kōnā yēkā mān'sāk dōg-dzan jhīl hutē. Āni tyētullō dhāk'lō  
*Some one man-to two-persons sons were. And them-in from the-younger*  
 bāpāsīk unāg'lō, 'bābū, dzō jund'gyč-tsō vātō mā-kā yčū-tsō to dī'  
*the-father-to said, 'father, what property-of share me-to (is)-to-come that give'*  
 Magē tyē-nā tyē-kā jund'gī vātūn dīlī Magē thōdyā disū-nī  
*Then him-by them-to property having-divided was given Then few days-in*  
 dhāk'lō jhīl sag'lā ghēvn lāmb-ohyā mul'kāt gēlō, ān'kī thāy-sai rītibhagar  
*the younger son all having-taken far to-country went, and there riotously*  
 tsalān āp'lō paisō kharatsūn tāk'lō Magō tyē-nā sag'lā kharats'lyār tyā  
*living his money having-spent was-thrown Then him-by all spent-after that*  
 mul'kāt mōthō dukaḥ pad'lō Tyēd'vā tyē-kā paisō myēlā-nīsō dzīlō  
*in-country great famine arose Then him-to money was-got-not-such became*  
 Tēvā tō tyā mul'kātlyā yēkā guristā-lāgī dzāvn rav'lō Tyē-nā tyē-kā  
*Then he that country-in-of one householder-near having-gone stayed Him-by him*  
 duk'rā tsarāūk āp'lyā sētāt dhād'lyān Tyēd'vā duk'rā dzō kundō khūy't tyā  
*swine to-tend his in-field it-was-sent Then swine what hush ate that*  
 kundyān āp'lā pōt bharū-tsā asā tyē-kā dis'lā Āni tyē-kā kōnī  
*with-hush his belly should-be-filled thus him-to it-seemed And him-to (by-)anybody*  
 kāyyēk dīlyān nāy  
*anything was-given not*

## DĀLDĪ

The Dāldis or Nawāits are a caste of Muhammadan fishermen They claim an Arab descent, but speak a broken Kōnkanī They are found in the Madras Presidency, in Kanara, Ratnagiri, Janjira, and Bombay Town and Island The figures returned for the Linguistic Survey are as follows —

Bombay Town and Island	2,000
Janjira	11,500
Ratnagiri	2,000
Kanara	3,000
TOTAL	23,500

To this total must be added the Nawāits of the Madras Presidency, for the number of whom no estimates are available

In Ratnagiri the Dīldis are chiefly found in the Ratnagiri sub-division, and in Karwar they occur in Karwar, but mainly in Bhatkul.

The dialect spoken by the Dīldis is not the same over all the territory in which they are found, but differs and approaches the various local dialects of their neighbours.

Many of the Dīldis are said to be able to talk and understand Hindōstānī. This latter language has, however, had little influence on their dialect. Several Hindōstānī loanwords have been adopted, and some phonetical features are probably due to the influence of that form of speech. Thus, the change of the cerebral *ḍ* to *ḷ*, and, in Ratnagiri and Janjira, the substituting of *r* for *d* between vowels. Compare instances such as *ḍoḍo*, eye, *ḡḡoro*, horse. These peculiarities are, however, also shared by the Marāṭhī of the Konkan.

Of the Konkanī dialects, Dīldi most closely agrees with Kudāḷī. It has the same form for *I*, and the same third person singular of the past tense of transitive verbs ending in *a*, thus, *ṭe-na ḷollan*, him by it-was said, he said.

A peculiarity of the dialect is the use of the form *ker* in addition to *kar*, do, thus, *ker chā*, to do, *kerlī*, done. The latter form shows that the past tense of this verb differs from Konkanī.

Characteristic are also the many forms of nouns ending in *a*, thus, *putūs*, son, *bhāṭa*, brother, *dāṭusa*, daughter, *bapa lā* and *bapā-lās*, to a father, *putā chīs rāhām*, going with the son, etc.

In most respects, however, Dīldi will be found to agree with Konkanī and with the dialects surrounding the speakers. Thus, long and short *e* and *o* are distinguished in Karwar, but apparently not in Ratnagiri and Janjira. The Anunāsika is often dropped or replaced by *a*, and so forth. On the whole, there will be no difficulty in understanding the two specimens which follow. The first is a version of the Parable of the Prodigal Son received from Karwar. It has been printed in Kanarese characters. The second specimen is a folk tale from Janjira, and is printed in Devanagari. Each is accompanied by transliteration and translation.

[No 47.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

KONKANI (DĀLDĪ BROKEN) DIALECT

(KARWAR, DISTRICT KANARA)

## SPECIMEN I.

ಎಕಾ ಮಾನ್ಸಾಲಾ ದೊಗ್ ಜಾಣ್ ಪುತೂಸ ಹೊತೆ | ತೆಂತೂಸಿ ಲಾನ್ಹಾ ಪುತಾಶೀನ್ ಬಾಪಾಲಾ  
 ಸಾಂಗ್ಲಾನ್—ಬಾಪಾ ಮಾಜ್ಯಾ ವಾಂಟ್ಯಾ ಕಾಯ್ ಯೇತೆ ತಂ ಮಲಾ ದೇ | ಆನಿಂ ತೆನಾ ಆಪ್ಲಿ ಜಮೀನ್  
 ತ್ಯಾಂಲಾ ವಾಂಟೂನ್ ದಿಲಿ | ಧೊಡ್ಯಾ ದಿಶಿಂ ನ್ಹಾನ್ಹೊ ಪುತೂಸ ಸಗಟ್ ಯೆಂಕ್ಚೆ ಕರೂನ್ ಘೇವ್ನ್  
 ದೂರ್‌ಗಾವಾಂತ್ ಗೆಲೊ | ಫೈಂ ಆಪ್ಲಿ ಸಗ್ಳಿ ಜಮೀನ್ ಖೆರೂನ್—ಖಾವ್ನ್ ಪಾಡ್—ಕರೂನ್ ಟಾಂಕ್ಲಾನ್ |  
 ತೆನಾ ಸಗಟ್ ಖರಚ್—ಕರೂನ್ ಜೈಲಾ ತೆದ್ವಾಂ ತ್ಯಾ ಗಾವಾಂತ್ ಭಾರಿ ವೊಟೊ ಬರ್ಗಾಲ್ ಪೊಡ್ಲೊ  
 ತೆದ್ವಾಂ ತ್ಯಾ ಗರಜ್ ಲಾಗಿ | ಆನಿಂ ತೋ ಜಾವ್ನ್ ತ್ಯಾ ಗಾಂವ್ಚೊ ಎಕಾ ಗಾಂವ್‌ಕಾರಾ ಲಾಗಟ್ ಚಾಕ್ರಿಲಾ  
 ರಾವ್ಲೊ | ತೆದ್ವಾಂ ತ್ಯಾ ಗಾಂವ್ಕಾರಾನ್ ತ್ಯಾ ಆಪ್ಲೊ ಗಾದ್ಯಾಂತ್ ಆಪ್ಲಿಂ ಡುಕ್ರಾಂ ಚರಾಂವ್ಲಾ ಧಾಡ್ಲಾನ್ |  
 ತೆದ್ವಾಂ ತ್ಯಾ ಡುಕ್ರಾನ್ ಖಾಂವ್ಲೊ ಕುಂಡೊ ತ್ಯಾ ಗಾವ್ಲೊ ಹೋತೊ ತರ್ ತೋ ಖುಶಾಲೀನ್  
 ಖಾತೊಹೋತೊ, ಜಾಲ್ಯಾರ್ ತೆಲಾ ಕೋಣ್ ಕಾಯ್ ದೇಇನಾಂ | ತೆದ್ವಾಂ ತ್ಯಾ ಆಕ್ಚಲ್ ಯೇವ್ನ್  
 ತೋ ಬೊಲಲಾ ಲಾಗೊ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ ಚಾಕ್ರಿಚ್ಯಾ ಮಾನ್ಸಾಲಾ ಖಾವ್ನ್—ಜೇವ್ನ್ ತೇ  
 ಆಪ್ಲೊ ಹಾತಾಂತ್ ಧೈತಾತ್ ಮಿಾಂ ಹಿತಿಂ ಭುಕ್ತಿಂ ಮರ್ತಾಂ | ಮಿಾಂ ಉಟೂನ್ ಮಾಜ್ಯಾ ಬಾಪಾ ಘರಾಂ  
 ಜಾವ್ನ್, ಐಸೊ ಬೊಲ್ತಾಂ, ಬಾಪಾ, ಮಿಾಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ಲುಂ | ಆತಾಂ  
 ಹೆಚ್ಚೊಪೂಡ್ಯಾಂ ಮಿಾಂ ತುಜೊ ಪುತೂಸ ಬೊಲೂನ್ ಬೊಲಲಾ ಹೋಯ್—ನಾಂ | ತುಜ್ಯಾ ಚಾಕ್ರಾಂ  
 ಸಾಂಗಾತಿ ಮಲಾ ಚಾಕರ್ ಕರೂನ್ ರೇವ್ | ತೆದ್ವಾಂ ತೋ ಉಟೂನ್ ಬಾಪಾ ಲಾಗಟ್ ಗೆಲೊ | ಬಾಪಾನ್  
 ಪುತಾಲಾಸ್ ದೂರ್ ಆಸ್ತಾನಾಂ ಬಗೈಲಾನ್ | ತೆದ್ವಾಂ ಬಾಪಾಲಾಸ್ ಕಾಕ್ರಾದ್ ಆಯ್ಲಿ | ತೋ ಧಾವ್ನ್  
 ಜಾವ್ನ್ ತೆಲಾ ಯೆಂಗ್ ಮಾರೂನ್ ಧರ್ಲಾನ್ ಆನಿಂ ಬೊಲಂಚಿ ಘೆತಾನ್ | ತೆದ್ವಾಂ ಪುತಾಶೀನ್ ತ್ಯಾಚ್ಯಾ  
 ಲಾಗಟ್ ಬೊಲ್ಲಾನ್, ಬಾಪಾ ಮಿಾಂ ಖುದಾ ನಾ ತುಜ್ಯಾ ಸಾವ್ಲೊ ಪಾಪ್ ಕೆರ್ಲುಂ | ಮಿಾಂ ತುಜೊ  
 ಪುತೂಸ ಬೊಲೂನ್ ಬೊಲಲಾ ಹೋಯ್ ನಾಂ | ತೆದ್ವಾಂ ಬಾಪಾಶೀನ್ ಆಪ್ಲೊ ಚಾಕ್ರಾಲಾ  
 ಸಾಂಗ್ಲಾನ್, ಏಕ್ ಚೊಕೋಟ್ ಆಂಗ್ರೀಕಾ ಹಾಡೂನ್ ತ್ಯಾಚ್ಯಾ ಆಂಗಾಂತ್ ಘಾಲಾ, ಆನಿಂ ಏಕ್ ಮುಡಿ  
 ತ್ಯಾಚ್ಯಾ ಬೊಟಾಂತ್ ಆನಿಂ ತ್ಯಾಚ್ಯಾ ಪಾಯಾಕ್ ವಾನ್ಲೊ ಘಾಲಾ ಆನಿಂ ಆಮಿಂ ಖಾವ್ನ್—ಜೇವ್ನ್ ಖುಶಾಲೀನ್  
 ರೇವೊಲಾ | ಕಿತ್ಯಾ ಬೊಲ್ಲ್ಯಾರ್ ಮಾಜೊ ಪುತೂಸ ಮೊಲೊ ಹೋತೊ ಜಿತೊ ಹೋವ್ನ್ ಆಯ್ಲೊ |  
 ತೋ ನಾಂ ಜೈಲೊ ಹೋತೊ, ತೋ ಗಾವ್ಲೊ | ತೆದ್ವಾಂ ತೇ ಖುಶಾಲ್ ಕೆರೂಲಾ ಲಾಗ್ ||

ತೆದ್ವಾಂ ತೆಚೊ ಮೊಲೊ ಪುತೂಸ ಗಾದ್ಯಾಂತ್ ಹೋತೊ | ತೋ ಗಾದ್ಯಾಂತ್ಲೊ ಘರಾ ಲಾಗಿಂ  
 ಯೆತಾಂ ವರಿ, ಗಾಂವ್ಚೊ ಆನಿಂ ನಾಚೂಂಚೊ ಐಕ್ಲಾನ್ | ತೆದ್ವಾಂ ತೆನಾ ಎಕಾ ಚಾಕ್ರಾಲಾ ಆಪೈಲಾನ್ ಆನಿಂ  
 ಇಚಾರ್ಲಾನ್, ಹಿತಿಂ ಕಾಯ್ ಹೊತೇಂಕೆ | ತೆದ್ವಾಂ ತೆನಾ ತೆಲಾ ಬೊಲ್ಲಾನ್, ತುಜೊ ಭಾವೂಸ್ ಆಯ್ಲೊ  
 ಆನಿಂ ತುಜ್ಯಾ ಬಾಪಾಶೀನ್ ಏಕ್ ಜೆವಣ್ ದೆಲಾನ್ ಕಿತ್ಯಾ ಖಾತಿರ್ ಬೊಲ್ಲ್ಯಾರ್ ತೋ ಚೊಕೋಟ್  
 ಸೋವ್ನ್ ಆಯ್ಲೊ | ತೆದ್ವಾಂ ತೆಕಾ ರಾಗ್ ಆಯ್ಲೊ ಘರಾಂತ್ ಜಾಯ್ಜಾಯ್ಲೊ | ತೆದ್ವಾಂ ಬಾಪಾಸ್ ಭೈರ್  
 ಆಯ್ಲೊ ತೆಕಾ ಸಮ್‌ಜಾಂವ್ಕ್ ಲಾಗೊ | ತೆದ್ವಾಂ ತೆನಾಂ ಬಾಪಾಲಾಸ್ ಸಾಂಗ್ಲಾನ್, ಹೀ ಬಗಿ ಎತ್ತೆ ವರ್ಸಾಂ

ವಿಗಂ ರುಜಿ ಬಾಕ್ರಿ ಇತಾಂ ರುಜಿ ಬಾರ್ ಇದಾಂ ಮೊಳ್ಳಿ ನಾಡಂ| ರೇ ಬಿ ಆಪ್ಲ್ಯಾ ದೋಸ್ತಾಂ  
 ಸಾಂಗಾತಿಂ ಮುಖಾರ್ ಕರಗಲಾ ಪಿಶ್ ಜಿತ್ಯಾಂ ಪೋರ ಪನ್ ಆಪ್ಲ್ಯಾ ಏಲೋಸ್ ನಾಡಂ| ಜಾಲ್ಯಾರ್  
 ಮುಜಿ ಜವಿನ್ ಆಪಾಪ್ತಾಂ, ಸಾಂಗಾತಿಂ ರೇವೂನ್ ಜಾವ್ನ್ ಇಚ್ಛೆಲ್ಯಾ ಪುತಾಲಾಸ್ ಆಪ್ಲ್ಯಾ ಬರೋಬರ್  
 ನಾಚಾ, ಮಾರಿರ್ ವಗಂ ಮೊರಾಂ ಜಿವನ್ ಏಲೋಸ್| ರೆದಾಂ ರೆನಾಂ ರೆಲಾ ಸಾಂಗ್ಲಾನ್ ರೂಂ  
 ಇದಾಂವೇ ಮೊಟಾ, ಲಾಗಟ್ ಆಸಸ್, ಮೊಜಿ ಲಾಗ್ಲಿಂ ಇದಾಂ ಆರೆ ರಂ ರುಜಂಚ್| ಆಮಿಂ ಖುಶಾಫಿ  
 ಕರಗಲಾ ಆಮಿಂ ಮುಖಾರ್ ರವೂನ್ ಮೊಳೋಟ್ ಆರೆ| ಕೆತ್ಯಾಲ್ಯಾ ಜೊಲ್ಲ್ಯಾರ್ ಮೋ ರುಜೊ ಭಾವೂಸ್  
 ಮೊಳ್ಳಿ ಜೋರಾ, ಜಿವನ್ ಆಮಿಂ, ಮೋ ನಾಡಂ ಮೈಲೊ ಆತಾಂ ಗಾವ್ಲೊ |

{ No. 47.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI.

KONKANĪ (DĀLDĪ BROKEN) DIALECT.

(KARWAR, DISTRICT KANARA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Ekā mānsā-lā dog-dzān putūs hote. Tentūsi lhānsā putāśin  
*A-certain man-to two-persons sons were Of-them the-younger son-by*  
 bāpā-lā sānglān, 'bāpā, mājyā vāntyā-lā kāy yēte tã ma-lā dē' Ānī  
*the-father-to it-was-said, 'father, my share-to what comes that me-to give' And*  
 te-nā āpli dzamin tyā-lā vāntūn dili Thodyā dīśī nhānsō  
*him-by his-own land them-to having-divided was-given. A-few in-days the-younger*  
 putūs sagat yenkte karūn ghēvn dūr gāvānt gelo Thāī āpli  
*son all together having-made having-taken distant into-country went There his-own*  
 saglī dzamin kherūn-khāvn pād-karūn tāk'lān. Te-nā sagat kharach  
*whole land having-eaten-away bad-making was-thrown Him-by all expenditure*  
 karūn dzālā tedvā tyā gāvānt bhāri moto bargāl podlo. Tedvā tyā-lā  
*having-made became then that into-country very great famine fell Then him-to*  
 garadz lāg'li Ānī tō dzāvn tvā gāv-chyā ekā gāv-kārā lāgat tsākri-lā  
*want was-felt And he having-gone that country-of one citizen near in-service*  
 rāvlo Tedvā tyā gāv-kārān tyā-lā āplyā gādyānt āplī dukrā tsarāūv-lā  
*remained Then that citizen-by him-to his-own into-field his-own sown to-graze*  
 dhādlan Tedvā tyā dukrān khāv-tso kupdo tyā-lā gāvto hōto tar tō  
*it-was sent. Then those swine-by eating-of husks him-to if-obtained had-been then he*  
 khuśālēn khāto hōto, dzālyār te-lā kōn kāy dēi-nāī. Tedvā  
*gladness-with would-have-eaten, but him-to anyone anything would-not-give. Then*  
 tyā-lā akkal yēvn tō bolū-lā lāglo, 'mājyā bāpā-gharā tsākri-chyā mānsā-lā  
*him-to sense having-come he to-speak began, 'my father's-house-in service-of men-to*  
 khāvn jēvn tē āplyā hātānt thātāt, mī hīti bhukkē martā  
*having-eaten having-fed they their-own in-hands keep, I here hunger-by am-dying.*  
 Mī utūn mājyā bāpā-gharā dzāvn aiso bolā, "bāpā, mī Khudā  
*I having-arisen my of-father-to-house having-gone thus speak, "father, by-me God*  
 nā tu-jyā sāmko pāp kerlū, ātā he-chyā-phudyā mī tudzo putūs bolūn bolū-lā  
*and thee-of before sin is-done, now henceforward I thy son speaking to-speak*  
 hōy-nāī, tu-jyā tsākri-sāngātī ma-lā tsākar karūn thēv" Tedvā tō  
*am-not-fit; thy servants-with me-to a-servant having-made keep." Then he*  
 utūn bāpā lāgat gelo Bāpān putā-lās dūr āstā-nā bagailān,  
*having-arisen father near went. By-the-father the-son-to distant being it-was-seen;*

tedvã bāpa-lās kākṛūd āyh. Tō dhāvn dzāvn te-lā yeng  
 then the-father-to compassion came. He running having-gone him-to embracing  
 mārūn dharlān ānī bōñchi ghetlān Tedvã putā-sin tyā-chyā lāgat  
 having-struck it-was-held and kiss was-taken. Then the-son-by him-of near  
 bollān, 'bāpā, mī Khudā nā tujyā sāmko pāp kerlū, mī tudzo putūs bolūn  
 it-was-said, 'father, by-me God and thee-of before sin is-done, I thy son saying  
 bolū-lā hōy-nāī' Tedvã bāpā-sin āplyā tsākrā-lā sānglān, 'ēk tsokōt  
 to-say am-not-fit' Then the-father-by his-own servants-to it-was-said, 'one good  
 āngrōkā hādūn tyā-chyā āngānt ghālā, ānī ēk mudī tyā-chyā botānt, ānī  
 a-coat having-brought him-of in-body put, and one ring him-of in-finger, and  
 tyā-chyā pāyāk vānnē ghālā Ānī āmī khāvn jēvn khusālīn  
 him-of to-feet shoes put And we having-eaten having-dined gladness-with  
 rēvū-lā, kityā bollyār, mādzo putūs mēlo hōto, jito hōvn āylo,  
 let-us-live, why if-you-ask, my son dead was, alive having-become has-come;  
 tō nāī-dzailo hōto, tō gāvlo' Tedvã tē khusālki kerū-lā lāgle  
 he lost was, he is-found' Then they merriment to-do began  
 Tedvã te-tso mōto putūs gādyānt hōto Tō gādyāntu-sī gharā-lāggī yetā-varī  
 Then his elder son in-the-field was He the-field-in-from house-near coming-on  
 gāv-tsā ānī nātsū-tsā aklān Tedvã te-nā ekā tsākrā-lā āpailān ānī  
 singing and dancing was-heard Then him-by one servant-to it-was-called and  
 ichārlān, 'hittī kāy hotē-se?' Tedvã te-nā te-lā bollān, 'tudzō bhāvūs  
 asked, 'here what is going-on?' Then him-by him-to it-was-said, 'thy brother  
 āylo-se ānī tujyā bāpā-sin ēk jevan delān, kityā-khātīr bollyār, tō tsokōt  
 has-come and thy father-by one dinner is-given, what-for if-you-ask, he good  
 hōvn āylo' Tedvã te-kā rāg āylo, gharānt dzāy-nā-dzāylo Tedvã bāpūs  
 being came' Then him-to anger came, in-the-house would-not-go Then the-father  
 bhar āylo, te-kā samjāv-kā lāg'lo. Tedvã te-nā bāpā-lās sānglān, 'hī bagī,  
 out came, him-to to-persuade began Then him-by the-father-to it-was-said, 'this see,  
 etle varsā mī tujī tsākrī kartā, tujī bāt kedvã molleh nāī Tē-bī āplyā  
 so-many years I thy service am-doing, thy word ever was-broken not Still my-own  
 dōstā-sāngātī khusālki kerū-lā ēk bakryā-tsā pōr pan āplyā-lā dilōs nāī.  
 friends-with merriment to-do one goat-of young-one even my-own-self-to gapest not.  
 But thy land harlots with having-lived having-eaten that-wasted the-son-to  
 āylyā barōbar tyā chyā khātīr tū mothā jevan dilōs' Tedvã te-nā te-lā  
 coming with him-of sake-for thee-by a-great dinner is-given' Then him-by him-to  
 sānglān, 'tū kedvā-bī mājyā-lāgat āsas, māje-lāggī kāy āse tā tudzā-ts  
 it-was-said, 'thou at-all-times my-near art, me-with what is that thine only  
 Āmī khusālī kerū-tsā ānī khusīn ravū-tsā tsokōt āse Kityā-lā bollyār, hō  
 By-us merriment to-be-made and gladly to-live good is For-what if-you-say, this  
 tudzō bhāvūs mello hōto, jivān āylo, tō nāī-dzailo, ātā gāv'lo  
 thy brother dead was, alive came, he was-lost, now is-found'

[No. 48]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

KŌNKANĪ (DĀLDĪ BROKEN) DIALECT

(STATE JANJIRA)

## SPECIMEN II.

## A FOLK-TALE.

एक फकीर-साईं होते । त्याचे चार सोकरे होते । त्याची बायको आपल्या घोवाला बोलते, तुमी घरांत बैसून हेल्याँव धंदो रोजगार नाय । तवाँ ही लेकरा खातील पितील काय । तवाँ तो बायकोला बोलते, विवी आजचे दीस सवुर करा आनि सवा चार रोटी मला भुजून द्या, म्हनजे मी धंद्याला जान । आता बायकोनी सुबोची आपल्या घोवाला चार रोटी भुजून दिलान । त्यो रोव्यो तो घो घेउन जंगलच्या तरफ रवाना भैलो । तो मुव्या कोकस्थानांत गेलो । त्याला दिसा बारा वाजल्याच्या घुमाराला एक बाव नजर पडली । त्या बावी-वर बैठून सोवनच्यो चार रोव्यो सोडून बावीच्या चार कोना-वर ठेवलान, आनि बोलवे लागलो, एककूँ खाँव की दोकु खाँव । आवच्यांत त्या बावितला शेखनागाची धू होती । तवाँ बापानी धुवेला बोलवे लागलो की, बावी-वर एक फकीर भुका येउन बेठल्लेो हाय, त्याला काई खावेला ये । धू बोलव्या लागली आपल्या जवळ खावेला देवेला काय नाय । तवाँ बाप बोल्लो, आपली हांडी हाय, ती वरती घेउन जा, आनि त्या हांडीच्या खलती लुवान जाल, म्हनजे त्या हांडीत काय तरी शिजून तयार होईल । ताँ त्याला खावे देस । त्या-परमान धू वरती येउन बापाने सांगितल्या परमान करून फकिराला खाव्या घातलान, आनि ती हांडी बी फकिराच्या हवार्ली केलान । फकिराने ती हांडी घेउन थनशी चालतो भैलो । तो वाट चालता चालता एका खापरी चोराच्या गावात गेलो । रात भैली होती, आनि त्या गावाचे सगळे लोक चोरीला गेले होते । म्हगून एकाच्या ओटी-वर त्यान आपला विस्तार लावलान । चोराची बायको घरात होती । त्या बायकोनी त्या फकिराच्या सोवनची हांडी बगलान । तिच्या दिलाला लागलॉ की, ही हांडी मुटी गुनवान हाय । आवच्यात तिचो घो चोरी करून गेलो । ती आपल्या घोवाला सांगते, ह्या फकिरा जवळ एक हांडी हाय, ती मोटी



गुनवान हाय । म्हनून फकीर निजल्या-वर आपल्या घरानची एक हांडी न्हा  
 आनि फकिराची हांडी हाय ती आपल्या घरातला हना । त्या-पस्माने-तेच्या  
 घोवान केलान । बायकोनी ती हांडी चुली-वर ठेविल्या बरोबर त्यात आखनो  
 विरियानी शिजली । ती दोघा घो बायलानी बैठून खाल्ये । तिन-वरती बायको  
 आपल्या घोवाला बोलव्या लागली, तुमला आताँ चोरी करव्या जान्याची काय  
 जरूर नाय । आपल्याला आताँ पोट भर खाव्याला मिळाय ॥

[No. 48.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

KONKANI (DĀLDĪ BROKEN) DIALECT.

(STATE JANJIRA)

## SPECIMEN II.

## A FOLK-TALE.

## TRANSLITERATION AND TRANSLATION.

Ēk phakīr-sāi hōtē Tvā-chē ohār sōk'rē hōtē Tyī-ohī bāy'kō āp'lyā ghōvā-lā  
 One faqir was Him-of four sons were His wife her husband-to  
 bōl'tē, 'tūmī gharānt bāsūn rhēlyāv, dhandō rōdz'gār nāy  
 says, 'you in-the-house having-sat have-remained, occupation employment is-not  
 Tavā hī lēk'rā khētil pītil kāy?' 'Tavā tō bāy'kō-lā bōl'tē, 'bibī  
 Then these children shall-eat shall-drink what?' Then he wife-to says, 'wife  
 ādz-ohē dis sabur karā, ānī sabā ohāi rōtī ma-lā bhudzūn dyā,  
 to-day-of day patience make, and to-morrow four cakes me-to having-baked give,  
 mhan'jē mī dhandyā-lā dzān' Ātā bāy'kō-nī subō-chī āp'lyā  
 then I work-on shall-go' Now the-wife-by early-morning-of her-own  
 ghōvā-lā chār rōtī bhudzūn dūlān 'Tyō rōtyō tō ghō  
 husband-to four cakes having-baked were-given Those cakes that husband  
 ghēūn dzangal-ohyā taraph ravānā-dzhailō Tō mutyā kōkashthānānt  
 having-taken a-jungle-of in-the-direction started-off He great in-a-forest  
 gēlō Tyā-lā disā bārā vadz'nyā-ohyā shumārā-lā ēk bāv nadz'tra pad'li  
 went Him-to by-day twelve striking-of about-at one well in-sight fell  
 Tyā bāvī-var baithūn sōban-ohyō chār rōtyō sōdūn bāvī-ohyā ohār  
 That well-on having-sat accompanying four cakes having-taken-out the-well-of four  
 kōnā-vai thēv'lān, ānī bōl'vē lāg'lō, 'ēk-kū khāy kī dō-ku khāy'  
 corners-on were-put, and to-speak he-began, 'one-to I-should-eat or two-to I-should-eat'  
 Āv'ryānt tyā bāvint'lā sēkh-nāgā-chī dhū hōtī 'Tavā  
 In-the-meanwhile that well-in-from a-cobra-snake-of daughter there-was Then  
 bāpā-nī dhuvē-lā bōl'vē lāg'lō kī, 'bāvī-vai ēk phakīr bhukā  
 the-father-by the-daughter-to to-speak was-begun that, 'the-well-upon one dervish hungry  
 yēūn bēth'lēlō hāy, tyā-lā kāi khāvē-lā dyē' Dhū bōl'vyā  
 having-come sat is, him-to something to-eat give' The-daughter to-speak  
 lāg'li, 'āp'lyā-dzaval khāvē-lā dēvē-lā kāy nāy' Tavā bāp bōl'lō,  
 began, 'of-us-near to-eat to-give anything is-not' Then the-father said,

'āp'li hāndī hāy, ti var ti ghēūn dzā, ānī tyā hāndī-ohyā khal'ti lubūn  
*'our-own pot is, that up having-taken go, and that pot-of under incense*  
 dzil, mhanjē tyī hīndit kāy tarī sīdzūn tayāi hōil Tā tyā-lā  
*burn, then that in-pot something at-least having-cooked ready will-be That him-to*  
 khāvō dēs' Tyī-par'mān dhū vai'ti yēūn bāpā-nē  
*to-eat give' That-according-to the-daughter up having-come the-father-by*  
 sāngit'ly i-par'mān karūn phakirā-lā khāvyā ghīt'lān, ānī ti hāndī bī  
*told-icay-in having-done the-faqr-to to-eat it-was-put, and that pot also*  
 phakirā-chyī hav'it' kēlān Phakirā-nō ti hāndī ghōūn than-śī  
*the-faqr-of in-charge was-made The-faqr-by that pot having-taken there-from*  
 tsil'tō-dzhadō Tō vit tsil'ti tsil'ti ēkī khāp'ri-tsōrī-ohyā gīvāt gēlō  
*icent-icay He the way walking walking one house-breaker-of in-village went.*  
 Rāt dzhūli-hōti, ānī tyā gīvī chō sag'lo lōk tsōrī-lā gēlō hōtē Mhagūn  
*Night become-had, and that village-of all people theft-for gone were Therefore*  
 ckā-chyī ōti-var tyī-na āp'lā bistir lāv'lān Tsōiā-chī bāy'kō  
*one-of ceindah-on him-by his bedding was-kept The thief-of the-wife*  
 gharit hotī Tyī bīy'ko-nī tyī phakirā-ohyā sōban-ohī hāndī bag'lān  
*in-the-house was That wife-by that faqr-of with-of the-pot was-seen.*  
 Ti-chyī dilā-lā lig'lā kī, hī hāndī muṭī gun'vān hāy.  
*Her mind-to it-occurred that, this pot great possessing-merit is*  
 Āv'ryāt ti-tsō ghō tsōrī karūn aīlō Ti āp'lyā ghōvā-lā  
*In-the-meantime her husband theft having-made came She her-own husband-to*  
 sāngit', 'hī phakirī-dzaval ēk hāndī hāy, ti mōṭi gun'vān hāy.  
*tells, 'this faqr-near one pot is, that great possessing-merit is*  
 Mhanūn phakir mīdz'lyi-var āp'lyā gharān-chī ck hīndī nhyā ānī  
*Therefore the-faqr having-slept-after our-own in-house-of one pot you-take and*  
 phakirī-chī hāndī bīy, ti ip'lyā gharat-lā hanā' Tyū-par'mānē tē-ohyā  
*the-faqr-of the-pot is, that our-own in-the-house-to you-bring' That-like her*  
 ghōv'in kēlān Bāy'kō-nī ti hāndī tsulī-var thōvilyā-barōbar  
*husband-by it was-done The-wife-by that pot the-heart-on was-kept-immediately-after*  
 tvāt ākhani-biriyānī sīdz'li Ti dōghā ghō-bāy'lā-nī baiṭhūn  
*in-that best-dishes were cooked That both the-husband-and-wife-by having-sat*  
 khālyō Tin-var'ti bāy'kō āp'lyā ghōvā-lā bōl'vyā lāg'lī, 'tum-lā ātā  
*was-eaten That-on the-wife her-own husband-to to-speak began, 'you to now*  
 tsōrī kar'vyā dzānyū-ohī kāy dzarūr nāy Āp'lyā-lā ātā pōṭ-bhar khāvyā-lā  
*theft to-make going-of any necessity is-not Us to, now belly-full eat-to*  
 millay'  
*is-got'*

## FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a Musalmān mendicant. He had four sons. His wife said to him, 'you are sitting idle at home and do no work. What shall these children eat?' He then said to her, 'wife, wait for to-day and give me four roast cakes to-morrow morning, so that I may go in search of some employment.' Accordingly the wife gave her husband four roast cakes early the next morning, and the husband took them and set out in the direction of a forest. After having entered a thick jungle, at about noon he chanced to see a well. He sat down by the side of the well, and taking out his four cakes placed them at its four corners, one at each, and said, 'shall I eat one or two?' At that moment a serpent in the well said to his daughter, 'daughter, there is a hungry faqīr sitting by the side of the well. Give him something to eat.' The daughter replied that there was nothing in the house which she could offer him to eat. Thereupon the father said, 'take this our cooking pot up there and burn some incense underneath it. Something will then be cooked in the pot which you should offer him to eat.' The daughter accordingly ascended and did as her father had ordered. She put the food before the faqīr, and also presented him with the pot. The faqīr walked away from the place with the pot. While journeying he happened to come to a village inhabited by thieves. It was night and all the thieves of the village had gone out on business, and therefore the faqīr made his lodging in the veranda of one of their houses. The wife of the thief, who was at home, perceived the faqīr's pot, and it struck her that it must possess some special merit. In the meanwhile her husband came home from his thieving excursion. The wife said to her husband, 'this faqīr has a pot which is endowed with some special merit. When therefore the faqīr goes to bed, take one pot from our house and exchange it for the one which he possesses.' Her husband acted upon her instructions. The wife then placed the pot on the fire and in a moment she saw elaborate dishes cooked up in it, to which the husband and wife helped themselves. Then the wife said to her husband, 'there is no more need for going a-thieving, we have now enough to live upon.'

## CHITPĀVANĪ.

The Chitpāvans or Konkanasths are the chief Konkan Brāhmins. Their headquarters are Parshuram Hill, near Chiplun, in Ratnagiri. They are found all over Ratnagiri, in Bombay Town and Island, and in Sawantwadi. In the latter district they are chiefly found in the towns of Vadi, Kudal, and Banda, in some villages near the Sahyadris, and in the Ajgaon sub-division, but are not numerous. Estimates of the number of speakers of the Chitpāvanī dialect are only available for Bombay and Ratnagiri. They are as follows —

Bombay Town and Island	4,000
Ratnagiri . . . . .	85,000
	<hr/>
Total	89,000
	<hr/>

The Chitpāvans understand and speak Standard Marāṭhī, which language they use in their dealings with outsiders, only introducing a more marked pronunciation of the

nasal sound Then home tongue is, however, closely related to Kōnkanī, and forms a connecting link between that form of speech and the dialects of the Central Konkan.

*Ā* is used for *ē* in the same cases as in Kudāḷi, thus, *duk<sup>h</sup>rā*, swine, *dzā madzhā sē tū sag<sup>h</sup>lā tudzhā sē*, what mine is that all thine is.

*Ē* and *ō* are apparently always long. Thus, *ghōdē*, horses.

The inflection of **Nouns** in many points agrees with Standard Marāthī The oblique form of strong feminine bases ends in *i*, thus, *mul<sup>g</sup>i-tsā*, of a daughter The dative ends in *lā*, thus, *mān<sup>s</sup>ā-lā*, to a man, etc

**Pronouns.**—*Mē*, I, by me, *mā-lā*, to me, *tēnīn*, by him, *kīā*, what? Other forms mainly agree with Kōnkanī

**Verbs**—The verb substantive is *sa-nā*, to be Present tense, *sō*, I am, *sas*, thou art, *sē*, he is, *sō*, we are, *sā*, you are, *sat*, they are The regular present *mē satā* seems to be used as a habitual present, 'I usually am', thus, *tū mājhē-dzaval rōdz satas*, thou art always with me The past tense is regularly formed, thus, *tū salōs*, thou wast

The finite verb forms its present from the participle in *tsō*, thus, *mē mār<sup>s</sup>tsā*, I strike This participle has no longer a passive meaning The future participle passive ends in *vā*, corresponding to Standard Marāthī *vē*, thus, *mē mār<sup>s</sup>vā*, by-me a-striking-should be done, I should strike

The past tense of intransitive verbs agrees with Kōnkanī in the singular and with Standard Marāthī in the plural. The second person singular, however, ends in *s* and not in *y* as in Kōnkanī, thus, *gēlō*, I went, *gēlōs*, thou wentest, *gēlō*, he went, plural, *gēlō*, *gēlā*, *gēlē*

The past tense of transitive verbs ends in *s* in the second person singular, in *n* in the third person singular, and in *t* in the second person plural Thus, *tū mā-lā bak<sup>r</sup>ō dīlōs*, by-thee me-to a-goat was given, *bāpān mīhī mār<sup>s</sup>līn ānī tē-tsō mukō ghēt<sup>s</sup>lōn*, the-father-by embracing was-struck and his kiss was-taken, the father embraced him and kissed him

The past tense is sometimes formed without the suffix *lō*, thus, *mē tē-chē mul<sup>g</sup>gē-lā pushkal tsābūh māy<sup>r</sup>rē*, I have beaten his son with many stripes

The perfect, future, and habitual past are formed as in Standard Marāthī Thus, *mē pātak kēlā sē*, by-me sin made is, I have sinned, *mē mhanēn*, I will say, *dzāy-nā*, he would not go, *khāy<sup>t</sup>*, they usually ate

The imperative of *dē-nā*, to give, is *dē* or *dēs* Other imperatives are regular, thus, *ghē*, take, *yā*, go ye

The verbal noun in *nā*, corresponding to Standard Marāthī *nē*, is common, thus, *mār<sup>s</sup>nā*, to strike, *khānā*, to eat The usual oblique base of the verbal noun ends in *vē*, corresponding to Standard Marāthī *vyā*, thus, *ghēvē-chī yōgyatā*, fitness to take

The conjunctive participle ends in *unī* or *nī*, thus, *mār<sup>s</sup>unī* and *mār<sup>s</sup>nī*, having struck, *dzā<sup>s</sup>nī*, having gone

The vocabulary differs to some extent from that of Standard Marāthī. Thus, we find *bōdyō*, a son, *chēd*, a daughter, *tsōkhōf*, good, *tēd<sup>s</sup>lā*, then, *kīā*, what? etc A short list of such words has been printed in the *Gazetteer of the Bombay Presidency*, Vol X, Bombay 1880, pp 111 and f.

It is hoped that the preceding remarks are sufficient to remove every difficulty in reading the version of the Parable of the Prodigal Son in Chitpāvani which follows. A list of Standard Words and Phrases will be found below on pp 394 and ff

[No 49]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ

CHITPĀVANĪ DIALECT

(DISTRICT RAJNAGIRI)

एका माणसाला दोन बोड्ये सले। ते-पैकीं धाकटो आपले वापाला म्हणालो वावा, जो जिनग्याचो वांटो माला येचे तो दे। मग तेणीन तेला आपली जिनगी वांटून दिलीन। मग थोडे दिवसान धाकटो मुलगो सगळी जिनगी गोला-करनी दूर देशांत गेलो आणि त्याहॉ उधळेपणान वागुनी आपली जिनगी उडयलीन। मग तेणीन सगळ्ळां खर्चुनी टाकले-वर ते देशांत मोठो दुकळ पडलो। ते-मुळ्ळां तेला गरज लागूं लागली। तेडला ते देशांतले एका गृहस्था-जवळ जावनी रेहेलो। तेणीन तेला आपले शेतात डुकरां चारवेला धाडलेन। तेडला डुकरां जीं सालां खातसत ते-वर तेणीन आपलें पोटा आनदान भरलान असतान। पण कोणी सुड्ढां तेला कांहीं दिलान नाहीं। मग जेडला तो शुद्धी-वर आलो तेडला तो म्हणालो माझे वापाचे कितीतरी चाकरानला खावनी पुरे इतकी भाकरी से, आणि मे भुकान उपाशीं मरचां। मे उठुनी वावा-हारीं जावनी तेला म्हणेन, वावा मे देवाचे घरा तुम्हे देखत अन्याय केलोसे। आणि हेचे उपर मे तुम्हो मुलगो म्हणुनी घेवेलो योग्य नाहीं। माला आपले एका पायकाळ्या प्रमाण ठेय। मग तो उठुनी आपले वापा-हारीं आलो। पण तो लांव सतांच तेचे वापान तेला वधितलान आणि तेला दया आली आणि धांवनी तेचे गळेलो मिठी मारलीन आणि तेचो मुको घेतलेन। मुलगो तेला म्हणालो, वावा, मे देवाचे घरा व तुम्हे डोळ्ळां देखत पातक केलां से व मे हेचे उपर तुम्हो मुलगो म्हणवेलो योग्य नाहीं। पण वापूश चाकरानला म्हणालो चागलो आगरखो सेल तो आणणी हेचे आंगांत घाला, तेचे हातांत आंगठी व पायात जोडा घाला। मग आम्ही जेवनी-खावनी गोड करूंया। कारण हो माझो मुलगो मेलो सलो तो फिरुनी जिवंत से, तो साडलो सलो तो सांपडलो से। असां म्हणणी ते आनद करूं लागले ॥

ते वेळा तेचो वडील मुलगो शेतात सलो। तो जेडला येवनी घरा जवळ पोंचलो तेडला तेणीन गाणा व नाचना आयक्येलान। आणि तेणीन आपले चाकरां

पैकीं एकाला हाक मरलीन व विचारलान हें कितां चाललां से । तेडला तो तेला म्हणालो । तुम्हो भाऊश आलो से व तुम्हो बापसान मेजवानी केलीन से । कारण तेला तो सुखरूप मिळालो से । तेडला तो रागावनी आंत जायना । म्हणणी तेचो बापूश वाहेर येवनी तेची विनवणी करूँ लागलो । पण तेणीन आपले बापसाला उत्तर दिलान कीं, वध आज इतकी वर्षीं मे तुम्ही चाकरी करचाँ व कडूही तुम्ही आज्ञा मोडली नाही । तरी मे माझे मित्राँ बरोबर आनंदान वागवाँ असे हेतून एकादाँ करडूँ देखील तू माला दिलाँस नाही । पण जेणीन तुम्हो पैसो राडाँचे संगतीन खावनी फडशो पाडलोन से तो हो तुम्हो बोड्यो आलो तोंच तू तेचेसाठी एक मेजवानी दिलीस । तेचे-वर तो तेला म्हणालो मुलगा तू माझे जवळ रोज सचस व माझे जवळ जाँ काँही से ताँ सगळ्ळाँ तुम्हाँ से । आपलेनला हर्ष व आनंद करवो हें चांगलाँ सलाँ । कारण हो तुम्हो भाऊश मेलो सलो तो फिसनी जगलो से व साडलो सलो तो साँपडलो से ॥

[ No. 49 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARĀTHI

CHITPĀVANĪ DIALECT

(DISTRICT RATNAGIRI)

## TRANSLITERATION AND TRANSLATION

Ēkā mān'sā-lā dōn bōdyē salē. Tē-paikī dhāk'tō āp'lē bāpā-lā  
*A-certain man to two sons were. Them-from-among the-younger his-own father-to*  
 mhanālō, 'bābā, dzō jin'gyā-tsō vāntō mā-lā yēohē tō dē' Mag tē-nin  
*said, 'father, what the-estate-of share me-to comes that give' Then him-by*  
 tē-lā āp'li jin'gī vāntūn dilin. Mag thōdē div'sān dhāk'tō  
*him-to his-own estate having-divided was-given Then few days-in the-younger*  
 mul'gō sag'li jin'gī gōlā-kar'nī dūr dēsānt gēlō, ānī tyāhā  
*son all estate together-having made distant into-a-country went, and there*  
 udh'lēpanān vāgunī āp'li jin'gī uday'līn Mag tē-nin  
*prodigal manner-by having behaved his-own estate was-squandered Then him-by*  
 sag'li khartsuni-tāk'lē-var tē dēsānt mōthō duka| pad'lō  
*all having squandered-away-after that into-country great famine fell*  
 Tē-mulā tē-lā garadz lāgū lāg'li Tēd'lā tē dēsānt'lē ēkā grīhasthā-  
*That-owing-to him-to want to-fall began. Then that country-in-of one householder-*  
 dzava| dzāv'nī iēhēlō Tē-nin tē-lā āp'lē sētānt duk'rā tsār'vē-lā  
*near having-gone he-lived Him-by him-as-for his-own in-the-field swine to-feed*  
 dhād'lōn Tēd'lā duk'rā jī sālā khāt sat tē-var tē-nin āp'lā pōt  
*he-was-sent Then swine what husks eating were that-upon him-by his-own belly*  
 ānandān bhar'lān as'tān Pan kōnī-suddhā tē-lā kāhī  
*gladness-with filled would-have-been - But (by-)anybody-even him-to anything*  
 dilān nāhī. Mag jēd'lā tō suddhī var ālō tēd'lā tō mhanālō, 'mājhē bāpā-chē  
*was-given not Then when he senses-on came then he said, 'my father-of*  
 kiti-tarī tsāk'ān-lā khāv'nī purē it'kī bhāk'ri sē, ānī mē bhukān  
*how-many servants-to having-eaten enough so-much bread is, and I hunger-by*  
 upāsī mar'tsā Mē uthunī bābā-hāī dzāv'nī tē-lā mhanēn,  
*of-starvation am-dying I having-arisen father-to having-gone him-to will-say,*  
 "bābā, mē Dēvā-chē gharā tujhē dēkhat anyāy kēlō-sē Ānī hē-chē-upai  
*"father, by-me God-of at-house thy in-sight fault committed-is And this of-after*  
 mē tudzhō mul'gō mhanunī ghēvē-lā yōgya nāhī Mā-lā āp'lē ēkā  
*I thy son having-said to-take fit am-not Me-to thy-own one*  
 pāy'kālyā-pramān thēy'' Mag tō uthunī āp'lē bāpā-hāī ālō Paṇ tō  
*servant-like keep'' Then he having-arisen his-own father-to came But he*



lāmb satṣ-ts tē chē bāpān tē-lā baghit'lān āni tē-lā dayā āli,  
*distant being-just his father-by him-to it-was-seen and him-to compassion came,*  
 āni dhāv'nī tē-chē galē-lā mīthī mār'līn, āni tē-tsō mukō ghēt'lōn Mul'gō  
*and having-run his neck-to embracing was-struck, and his kiss was-taken The son*  
 tē-lā mhaṇālō, 'bābā, mē Dēvā-chē gharā va tujhē dōlā-dēkhat pātak kēlā sē  
*him-to said, 'father, by-me God-of at-house and thy in-eye-sight sin made is*  
 Va mē hē-chē-upai tudzhō mul'gō mhan'vē-lā yōgva nāhī' Pan bāpūs tsāk'rān-lā  
*And I this-of-after thy son to-be-called fit am-not' But the-father the-servants-to*  
 mhaṇālō, 'tsāng'lō āngar'khō sēl tō ān'nī hē-chē āngānt ghālā,  
*said, 'good a-coat will-be that having-brought his in-body put,*  
 tē chē hātānt āng'thī va pāyānt dzōdā ghālā Mag āmhī jēv'nī-khāv'nī  
*his in-hand a-ring and in-feet shoes put Then we having-dined-having-eaten*  
 gōd karū-yā Kāraṇ hō mādzhō mul'gō mēlo salō, tō phuunī jīvant  
*merriment will-make Because this my son dead was, he again alive*  
 sē, tō sād'lō salō, tō sāpad'lō sē' Asā mhaṇ'nī tē ānand karū lāg'lō  
*is, he lost was, he found is' So having-said they joy to-make began*

Tē vēlā tē-tsō vadil mul'gō sētānt salō 'lō jēd'lā vēv'nī ghaṇā  
*That time-at his eldest son in-the-field was He when having-come the-house*  
 dzava! pōts'lō, tēd'lā tēnīn gānā va nāts'nā āy'kyēlān Āni tēnīn āp'lē  
*near arrived, then him-by singing and dancing was-heard And him-by his-own*  
 tsāk'rā-paikī ēkā-lā hāk mār'līn va vichār'lān, 'hē lītā tsāl'lā sē?'  
*servants-from-among one-to call was-struck and it-was-asked 'this what going-on is?'*  
 Tēd'lā tō tē-lā mhaṇālō, 'tudzhō bhāūs ālō sē, va tujhē bāp'sān mēj'vānī  
*Then he him-to said, 'thy brother come-is, and thy father-by a-feast*  
 kēlin sē, kāran tē-lā tō sukh'rūp mīlālō sē' Tēd'lā tō rāgāv'nī ānt  
*made is, because him-to he safe got is' Then he being-angry in*  
 dzāy'nā Mhan'nī tē-tsō bāpūs bāhēr yēv'nī tē-chī vinav'nī karū lāg'lō  
*would-not-go Therefore his father out having-comes his entreaty to-make began*  
 Pan tēnīn āp'lē bāp'sā-lā uttar dilān kī, 'bagh, ādz it'kē varshā mē  
*But him-by his-own father-to reply was-given that, 'look, to-day so-many years I*  
 tujhī tsāk'i kar'tsā va kai-hī tujhī ādnyā mōd'li nāhī Tarī mē mājhē  
*thy service do and ever thy command was-broken not Yet by-me my*  
 mitrā-barōbar ānandān vāg'vā asē hētūn ēkādā kar'dī  
*friends-with gladness-with it-should-be-behaved such object-with one had*  
 dēkhil tū mā-lā dilās nāhī Pan jēnīn tudzhō paisō rāndā-chē  
*even by-thee me-to was-given not But whom-by thy money harlots-of*  
 sang'tin khāv'nī phad'sō-pād'lōn sē tō hō tudzhō hōdyō ālō to-ts  
*in-company having-eaten squandered-away is that this thy son came just-then*  
 tū tē-chēsāthī ēk mēj'vānī dilis' 'Tē-chē-vai tō tē-lā mhaṇālō, 'mul'gyā  
*by-thee him-of-for one feast was-given' There-upon he him-to said, 'son*  
 tū mājhē-dzava! rōdz satgas, va mājhē-dzava! dzā-kāhī sē tsā sag'lā tudzhā sē  
*thou of-me-near always art-usually, and of-me near whatever is that all thine is*

Āp'lēn-lā harsha va ānand kar'vō hē tsāng-lā salā Kāran hō tudzhō  
*Us to delight and joy should-be-made this good was Because this thy*  
 bhāūs mēlō salō, tō phirunī dzag'lō sē, va sānd'lō salō, tō sāpad'lō sē.  
*brother dead was, he again alive is, and lost was, he found is'*

## MARĀTHĪ IN BERAR AND THE CENTRAL PROVINCES

Marāthī is the principal language of Berar and of the southern part of the Central Provinces. It has already been mentioned that the usual Dekhan form of the language is current in the western part of Buldana, and in some districts to the north of the Satpuras, which formerly belonged to the dominions of the Peshwas. The dialect spoken over the greater part of Berar and in the south of the Central Provinces is, however, slightly different. The limits within which it is spoken may be broadly defined as follows:

Beginning from the west this dialect covers the eastern part of Buldana, leaving the western border to Standard Marāthī. The frontier line thence goes northwards so far as the river Tapti, and then turns eastwards, including Ellchpur and the southern parts of Betul, Ohhindwara, and Seoni, with speakers all over the southern part of Balaghat. Thence the line turns southwards, including Bhandara and the north-western portion of Chanda, whence it turns back to Buldana including the greater part of Wun and Basim. The dialect is further spoken by scattered settlers in Raipur, Bilaspur, Nandgaon, Kawardha, and Bombay Town and Island.

The Marāthī of Berar is usually spoken of as Varhādī or Bērārī, and Nāgpuri is the traditional name of the dialect spoken in the Central Provinces. Both names have been retained, in deference to the traditional usage, though they in reality connote the same form of speech. Several smaller dialects of Marāthī have been returned from the districts under consideration. They will all be mentioned in the ensuing pages, and they will be shown to be simply local forms of the current Marāthī of Berar and the Central Provinces.

The so-called Varhādī, the Marāthī of Berar, has been returned from the following districts—

### A Spoken at home in—

Amraoti	541,623
Alola	465,600
Ellchpur	210,600
Buldana	140,500
Wun	311,500
Basim	331,650
<b>TOTAL</b>	<b>2,001,473</b>

### B Spoken abroad in—

Betul	75,000
Ohanda	4,550
Bombay Town and Island	3,000
<b>TOTAL</b>	<b>82,550</b>
<b>GRAND TOTAL</b>	<b>2,084,023</b>

The so-called Nāgpurī has been returned from the following districts —

A Spoken at home in—

Seoni	19,000
Chhindwara	54,950
Wardha	316,000
Nagpur	540,050
Chanda	285,000
Bhandara	190,675
Balaghat	98,700
Raipur	9,600
<b>TOTAL</b>	<b>1,813,975</b>

B Spoken abroad in—

Bilaspur	3,500
Nandgaon	1,000
Kawardha	1,000
Akola	1,000
<b>TOTAL</b>	<b>9,500</b>
<b>GRAND TOTAL</b>	<b>1,823,475</b>

It has been stated above that several minor dialects which were originally returned from Berar and the Central Provinces have proved to be local forms of the current Marāṭhī of the said districts They are the following —

Name of dialect	Where spoken	Number of speakers
Dhan'garī	Chhindwara	1,800
Dzharpi	Ellichpur	5,000
Gōvari	Chhindwara	2,000
"	Chanda	500
"	Bhandara	150
Kōshṭi	Akola	300
"	Ellichpur	500
"	Baldana	2,100
Kumbhāri	Akola	4,500
"	Chhindwara	?
Kunbāu	Chanda	110,150
Māhāri	Chhindwara	9,000
"	Chanda	10,000
Marhēṭi	Balaghat	?
Natakānī	Chanda	180
	<b>TOTAL</b>	<b>146,180</b>



*bhukē-na*, with hunger, *asal*, I shall be In some rustic dialects this short final *a* is occasionally dropped altogether, thus, *tyān*, by him, in the so-called Dhan'garī and Gōvārī of Chhindwara

*I* is often interchanged with *ē* and *ya*, thus, *dila*, *dēlla*, and *dyalla*, given. The *ē* in such words is probably short Compare *il*, *yēl*, and *vēl*, time

An initial *ē* is commonly pronounced as a *yē*, as is also the case in the Konkan, thus, *ēk* and *yēk*, one

The Anunāsika is very commonly dropped, or, occasionally, replaced by an *n*, thus, *karu*, to do, *tyā-mulē*, therefore, *dēvā-śin*, to God, *tun*, thou The same is, however, also the case in the Dekhan and in the Konkan

The cerebral *ḍ*, when preceded by a vowel, is pronounced as an *ṛ* in the so-called Māhārī of Chhindwara The same is probably also the case in the rustic dialects in other districts This conclusion is forced upon us by the fact that *ḍ* in such positions is very commonly confounded with *l* Thus, in the so-called Dzhārpī and Kōshtī of Elhohpur we find forms such as *ghōlā*, a horse, and in the dialect of the Kun'bis of Akola *ḍ* is substituted for *l* in words such as *ḍzavad*, near The cerebral *l*, which is always distinguished from the corresponding dental sound, is commonly pronounced as a very soft *r*, and even as a *y*, in which case it is sometimes almost inaudible Thus, *mālī*, *māi*, *māyī* and *māi*, a gardener All these facts can only be explained on the assumption that the cerebral *l* has a sound which is very near to that of a cerebral *r*, and that the cerebral *ḍ* after vowels assumes the same sound

The cerebral *n* is always changed to *ṇ*, though *n* is often retained in writing, thus, *kōn*, who, *pānī*, water It has sometimes been stated that quite the opposite change takes place in Nagpur, every dental *n* being pronounced as an *n* There are, however, no traces of any such peculiarity in the specimens received from the districts

*L* and *n* are continually interchanged in the future tense, thus, *mī mārin* and *māil*, I shall strike, *tō māran* and *māial*, he will strike

*V* is very indistinctly sounded before *i*, *ī*, and *ē*, and it is often dropped altogether Thus, *istō*, fire, *is*, twenty, *yēl*, time This fact accounts for occasional spellings such as *Vīśvan*, God

*Vh* occasionally becomes *bh*, thus, *nabhatē* and *navhatē*, it was not

**Nouns**—The substitution of *a* for *ē* in neuter bases, together with the tendency to shorten long final vowels, has caused the distinction between the masculine and neuter genders to be weakened Thus, the word *pōr'ga*, a child, is constantly used in the sense of 'son' *Mān'sa*, men, which is a neuter plural, is frequently combined with an adjective in the masculine gender, thus, *tsāng'lē mān'sa*, good men, and so on In the dialect of the Kun'bis of Akola and Chanda, of the Gōvārs of Chanda and Bhandara, in the Marhēti of Balaghat, the Marāthī dialect of Raipur, and so on, the masculine and neuter genders are constantly confounded

The neuter gender is thoroughly preserved only in Marāthī and Gujarātī, and it will therefore be seen that the dialect of Berar and the Central Provinces in this respect forms a link between those languages and the related forms of speech to the north and east

The plural is formed as in Standard Marāthī In the oblique form plural, however, *hi* or *i* is often added, thus, *bāpāhis*, to fathers, *mān'sāi-lē*, to men

The case suffixes are the same as in the Dekhan The dative, however, is formed by adding *lē* and not *lān* most of the rustic dialects such as the Kun'bi of Akola and

Buldana, the Kumbhāri of Akola and Ohhindwara, the Dhan'gari and Gōvāri of Ohhindwara and Chanda, and so on. Thus, *bāpā-lē*, to the father

**Pronouns**—The case of the agent of the personal pronoun of the second person is *tyā*, by thee, 'my' is *māhā*, and 'thy' is *tuhā*. The usual Dekhan forms, however, also occur, thus, *tuvā* and *tvā*, by thee, *māḍzha nāv*, my name. 'To me' is *maḍz*, *maḍz-lē*, and *ma-lē*.

The demonstrative pronoun *tō*, that, is, in most respects, inflected as in the Dekhan. The usual form of the nominative singular feminine is, however, *tē* as in Old Marāṭhi.

*Kāy*, what? has an ablative *lāvhun* or *kāhun*, why? *Kāmhun*, why? is a compound meaning 'what having said?'

**Verbs**—There is only one conjugation, thus, *mī mar'tō*, I die, *mī mār'tō*, I strike, *mī mhanīn*, I shall say, *mī karīn*, I shall do, *mī asal*, or *asīn*, I shall be, and so on.

The second person singular has usually the same form as the third person, thus, *tū āhē*, thou art, *tū gēlā*, thou wentest. Similarly the second person plural of the past tense coincides with the third person, thus, *tumhi gēlē*, you went, *tē gēlē*, they went. The ordinary Dekhan forms are, however, also used, thus, *tū āhēs*, thou art.

The verb substantive is, with the above exceptions, regular. In the first person singular of the present tense, however, we find *mī āhō* and *mī āhē*, I am. From the root *hō* is formed *mī vhay*, I am, etc. In the past tense *vha* is interchangeable with *hō*, thus, *tū hōtā* or *vhatā*, thou wast.

The present tense of finite verbs is often formed as in the Dekhan, thus, *mī kar'tō*, I do, *tū kar'tō(s)*, thou dost, *tē kar'tāt*, they do. Frequently, however, the second and third persons singular and the third person plural are formed in the same way as in the verb substantive, in which case the verb does not change for gender, thus, *tu rāh'tē(s)*, thou livest, *tō yētē*, he comes, *tō kar'tyē*, he does, *tē ḍzātēt*, they go. In Berar *a* is substituted for *ē* in the terminations of the second person singular and the third person plural, thus, *tū mār'ta*, thou strikest, *tē mār'tat*, they strike.

In the imperative we may note forms such as *ḍzāy*, go, *khāy*, eat (Berar), *pāhya*, see.

The habitual past is often used as an ordinary past. Thus, *tō mhanē*, he said. The first person singular ends in *ō* in the only instance which occurs in the materials available, thus, *mī mḍzō*, I used to sleep. Note forms such as *tō ḍzāyē-nā*, he would not go, *tō ḍyē-nā*, he would not give.

The past tense is formed as in the Dekhan, thus, *myā mār'ta*, I struck, *tyā mār'ta*, thou struckest. The third person singular of transitive verbs sometimes ends in *an*, thus, *dhād'tan*, sent. Such forms occur in the rustic dialects of Ellichpur, Ohhindwara, and Bhandara. The final *n* in such forms corresponds to *n* in the Konkan, where we find forms such as *sāngs'tlān*, it was said. It has perhaps developed from an Anunāsika. In the Central Provinces, however, it can also be due to the influence of Eastern Hindi.

The past tense of transitive verbs is used in the same way as in the Dekhan, the subject being put in the case of the agent, and the verb agreeing with the object in gender and number or being put in the neuter singular. In some rustic dialects in Ohhindwara, Bhandara, and Balaghat, however, the influence of the neighbouring dialects of Eastern Hindi has caused the passive and impersonal constructions to be frequently superseded by the active one, and we find forms such as *mī pāp kēlō*, I sinned.

In the future we must note forms such as *mī asāl*, I shall be, *tū mār'sin*, thou wilt strike, *tē mā'tin*, they will strike. The final *l* and *n* are interchangeable in such forms. In the dialect of the Kun'bis of Akola we find a form *tumhī mār'sān*, instead of *mār'āl*, you will strike. Note also forms such as *pāhād'ōs*, thou wilt see, which are properly a future imperative.

The verbal noun is formed as in the Dekhan. Thus, *tsārāyās*, in order to tend, *rākh'nyās*, in order to keep. Besides such forms there are, however, several others. The base alone seems to be used as a verbal noun, with oblique forms ending in *yā*, *ā*, and *āy*. Thus, *tsār'yā-lē*, in order to tend (Akola and Buldana), *tsār'āy-lē*, in order to tend (Akola, Basim, Betul, and Raipur), *kai'ā-lē*, in order to do (Ellichpur, Chanda, Chhindwara). Similarly we find forms such as *rākhāvā-lē*, corresponding to Standard Marāthī *rākhāv'yā-lā*, in order to tend (Ellichpur, Bhandara, and Balaghat).

In the conjunctive participle *sanyā* is often added, thus, *dhāūn-sanyā*, having run. From *mhan'na*, to say, an abbreviated form is *mhun*, having said, therefore. Forms such as *mhanōn*, having said, which occur in the Nāgpurī specimens from Wardha, are current in old Marāthī and in the Konkan.

The vocabulary contains some words which are not usual in the Dekhan. Thus, *bhē'na* for *mī'na*, to be got, *vāvar*, a field, *pō'yā*, a son, *phōt'ra*, husks, *tangī*, difficulty, *va*, and, and so forth.

On the whole, however, grammar and vocabulary are the same as in the form of Marāthī current in the Dekhan.

The district of Akola is situated in the very centre of Berar. The principal language of the whole district has been returned as Varhādī and closely agrees with the form of Marāthī described in the preceding pages.

There is a slight difference between the so-called Brāhmaṇī, which is spoken by the educated, and the so-called Kun'bi, the language of the bulk of the population. The estimated figures for the two dialects are as follows —

Brāhmaṇī	.	.	18,000
Kun'bi	.	.	443,600
		TOTAL	461,600

The total number of speakers in Akola has been estimated at 465,600, and there remain thus 4,000 regarding whom we are unable to tell to which of the two dialects they belong.

To this total must be added 1,000 individuals who have been returned as speaking Nāgpurī, and the weavers and potters who have been reported to speak separate dialects. See below on pp 291 and ff, 295 and ff.

The two specimens which follow illustrate the so-called Brāhmaṇī dialect. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness. The only points which need be noted are the use of the dative suffix *lā* and the frequency with which *ya* is substituted for *i* and *ē*, i.e. perhaps *e*. Thus, *mān'sā-lā*, to a man, *rāhyalā*, he lived, *tyāvahā*, then.



[ No 50 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

VARHADI (BRĀHMANI) DIALECT

(DISTRICT AKOLA)

## SPECIMEN I.

कोना एका मानसाला दोन लेक होते । त्याच्यातला एक लाहान आपल्या वापास म्हनाला, वावा जो जिदगीचा हिस्सा माझ्या वाव्यास येईल तो मला द्या । मग थोडक्या दिवसान लाहान पोरान सगळ जमा करून तो दूर मुलकाला गेला । आनि तेथ उधळेपनान राहून आपला सगळा पैसा खर्च करून टाकला । मग त्यान अवघ खरचल्या-वर त्या मुलकात मोठा काळ पडला (माहागी पडली) व त्याला अडचन पडू लागली । मग तो त्या देशातल्या एका मानसा-जवळ जावून राहिला । त्या-नंतर त्यान त्याला डुकर चारायला आपल्या वावरात धाडला । त्यांका डुकर जे टप्प खात व्हते त्याच्या-वर आपन आपल पोटा भराव अस त्यास वाटू लागला । आनी त्याला कोन काही दख्ख नाहीं । मग तो सुवीत येउन म्हने, माझ्या वापाच्या किती सालदाराडला पोटाभर भाकर भेटते (भेट्टे), आन मी उपाशी मरतो । मी उठून माझ्या वापा-कडे जाडल आनी त्याहिला म्हनल, वावा म्या देवाच्या कड्या-बाहेर व तुमच्या सामने पाप केले आहे । या-उपर तुमच पोरग म्हनल्यास मला लाज वाटते । तुमच्या एका सालदारा-वानी मज्हा ठेवा । मग तो उठून आपल्या वापा-जवळ गेला । तो दूर आहे इतक्यात त्याला पाहून त्याची त्याच्या वापाला कीव आली, आनी त्यान धावत जाऊन त्याच्या गळ्यात हात घातले व त्याचे मुके घेतले । मग ते पोरग त्याला म्हनू लागला, वावा, देवाच्या कड्या-बाहेर व तुमच्या सामने म्या पाप केले । आनि या-उपर तुमच पोरग म्हनल्याची मला लाज वाटते । पन वापान आपल्या कामदाराडला सांगितल, चागल (चोखोट) पावळून आनून त्याच्या आगा-वर घाला आनी त्याच्या वोट्यात मुदी व पायात जोडा घाला । मग आपन खाऊन पिऊन चयन करू । का-म्हून म्हनाल तर हा माहा पोरगा मेला व्हता त जिता भाला आन हारपला व्हता त सापडला । त्यांका ते चडून करू लागले ॥

त्या वेळीं त्याचा मोठा मुलगा वावरात व्हता । मग तो घरा-जवळ आल्या-वर त्यान वानंची व नाच ऐकला । त्यांका कामदारातल्या एकाला

वलावून त्यान इचारले (पुसले) हे काय व्हय । त्यान त्याला सांगितल, तुहा भाज आला आहे, आन तो तुच्या वापाला खुशाल भेटला, म्हून त्यान मोठी पंगत केली आहे । त्येन्हा तो राग भरून आत जाये-ना । म्हनून त्याचा वाप वाहेर येऊन त्यास समजाऊ लागला । पन त्यान वापाला म्हटल, पाझ, मी इतकी वर्स तुमची चाकरी करतो, आन तुमची मर्जी म्या कडी-ही वलाडली नाहीं । तरी म्या आपल्या गड्याइ-वरोवर मजा करावी म्हनून मला कडी शेळीच पिलू-ही देल्ल नाहीं । आनी ज्यान तुमचा पयसा कचनी-वरावर खराव केला तो तुमचा पोरगा आला तेन्हा तुन्ही त्याच्यासाठी मोठी पंगत देल्ली । तेन्हा त्यान त्याला म्हटल, पोरा, तू सगळा ईळ माच्या-जवळ आहे । आनी माही सगळी जिनगी तुहीच आहे । हा तुहा भाज मेला व्हता त जिता झाला आन हारपला व्हता त सापडला । म्हनून आनद व चडून करावी हे वर व्हत ॥

## INDO-ARYAN FAMILY.

VARHĀDĪ (BRĀHMANĪ) DIALECT

MARĀTHĪ

SOUTHERN GROUP.

(DISTRICT AKOLA)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Kūnā ēkā mām'sā-lā dōn lēk hōtē Tyā-chyāt'lā ēk lāhān  
 Certain one man-to two sons were Them from-among one younger  
 āp'lyā bāpās mhanālā, 'bābā, dzō jund'gī-tsā hissā māhyā vātyās  
 his-own to-father said, 'father, what property-of share my to-share  
 rēil tō ma-lā dyā ' Mag thōd'kyā div'sā-na lāhān pōrā-na  
 will-come that me-to give ' Then a-few days-after the-younger son by  
 sag'la dzamā karūn tō dūr mul'kā-lā gēlā Ānī tētha  
 all together having-made he a-distant country to went And there  
 udh'lēp'rnā-na rāhūn āp'lā sag'la paisā kharts-karūn tāk'lā  
 extravagance-by having lived his-own all money having-spent was-thrown  
 Mag tyā-na av'gha kharats'lyā var tyā mul'kāt mōthā kāl pad'lā  
 Then him by whole having-spent-on that in-country mighty famine fell  
 (māhāgī pad'lī), va tyā-lā' ad'tsan padū lāg'li Mag tō tyā  
 (dearness fell), and him-to difficulty to-fall began Then he that  
 dēsāt'lyā ēkā mām'sā-dzaval dzāvūn rāhyalā Tyā-nantai tyā-na tyā-lā  
 country-in-of one man-near having-gone lived That-after him-by him-to  
 dukar tsārāy-lā āp'lyā vāv'rāt dhād'la Tyāv'hā dukan jē tapra  
 some to-feed his-own into-field it-was-sent Then the-some what husks  
 khāt vhatē tyā-chyā-var āpan āp'ln pōt bharāva asa tyās  
 eating were that-of-upon by-himself his-own belly should-be-filled so to-him  
 vātū lāg'ln Ānī tyā-lā kōna kahī dyalla nāhī Mag tō  
 to-appear began And him-to by-anyone anything was-given not Then he  
 suddhīt rēūn mhanē, 'māhyā bāpā-chyā kiti sāl'dārār-lā Mī  
 into-senses having come said, 'my father-of how-many servants-to I  
 pōt-bhar bhākar bhēt'tē (bhēt'tē), ān mī upāsī martō  
 belly-full bread is-obtained, and I hungry die  
 uthūn māhyā bāpā-kadē dzāl, ānī tyā-hi-lā mhanal, "bābā,  
 having-arisen my father-to will-go, and him-to will-say, "father,  
 myā Dēvā-chyā kahyā-bāhēr va tum-chyā sām'nē pāp kēla āhē Yā-upar  
 by-me God-of order-against and you-of before sin made is This-after  
 2 a

tum-tsa pōi'ga mhan'nyās ma-lā lād̥z vāt'tē Tum-chyā ēkā sāl'dārā-vānī  
 you son to-be-called me-to shame seems Your one servant-like  
 mallā thēvā " Mag tō uthūn āp'lyā bāpā-dzaval gēlā Tō  
 me-to keep " Then he having-arisen his-own father-near went He  
 dūr āhē it'kyāt tyā-lā pāhūn -tyā-chī tyā-chyā bāpā-lā kīv  
 distant is in-the-meantime him-to having-seen him-of his father-to pity  
 āli, ānī tyā-na dhāvat dzāūn tyā-chyā galyāt hāt ghāt'lē,  
 came, and him-by running having-gone him-of on-the-neck hands were-put,  
 va tyā-chē mukē ghēt'lē Mag tē pōr'ga tyā-lā mhanū lāg'la, 'bābā,  
 and him-of kisses were-taken Then that son him-to to-say began, 'father,  
 Dēvā-chyā kahyā-bāhēi va tum-chyā sām'nē myā pāp kēla Ānī  
 God's order-against and you-of before by-me sin was-made And  
 yā-upar tum-tsa pōr'ga mhan'nyā-chī ma-lā lād̥z vāt'tē' Pan  
 this-after you son being-called-of me-to shame appears' But  
 bāpā-na āp'lyā kām'dāiāi-lā sāngt'la, 'tsāng'la (tsōkhōt) pāngh'rūn  
 the-father-by his-own servants-to it-was-told, 'good (good) cloth  
 ānūn tyā-chyā āngā-var ghālī, ānī tyā-chyā bōtāt mudī va  
 having-brought him-of body-upon put, and him-of on-finger a-ring and  
 pāyāt dzōdā ghālā Mag āpan khāūn piūn chay'n kaiū  
 on-feet a-shoe put Then we having-eaten having-drunk merriment shall-make  
 "Kā-mhun?" mhanāl tar, hā mähā pōr'gā mēlā vhatā, ta jītā dzhālā,  
 "Why?" if-you-say then, this my son dead was, he alive became,  
 ān hārap'lā vhatā, ta sāpad'lā' Tyāv'hā tē chāin karū lāg'lē  
 and lost was, he is-found' Then they merriment to-make began  
 Tyā vēljī tyā-tsā mōthā mul'gā vav'rāt vhatā Mag tō gharā-dzaval  
 That at-time his eldest son in-field was Then he house-near  
 ālyā-var tyā-na vād̥zanti va nāts aik'lā Tyāv'hā kām'dārāt'lyā  
 having-come-upon him-by music and dance was-heard Then the-servants-in-from  
 ēkā-lā balāvūn tyā-na ichār'lē (pus'lē), 'hē kāy vhay?' Tyā-na  
 one-to having-called him-by it-was-asked (it-was-asked), 'this what is?' Him-by  
 tyā-lā sāngt'la, 'tuhā bhāū ālā āhē, ān tō tuhā bāpā-lā khuśāl  
 him-to was-told, 'thy brother come is, and he thy father-to safe-and-sound  
 bhēt'lā, mhūn tyā-na mōthī pangat kēli āhē' Tvāv'hā tō rāg-  
 was-met, therefore him-by great a-feast made is' Then he anger-with  
 bharūn āt dzāyē-nā Mhanūn tyā-tsā bāp bāhēr vēūn tyās  
 having-become-filled in would-not-go Therefore his father out having-come to-him  
 sam'dzāū lāg'la Pan tyā-na bāpā-lā mhat'la, 'pāhya, mī it'ki varsa  
 to-entreat began But him-by father-to it-was-said, 'see, I so-many years  
 tum-chī tsāk'rī kar'tō, ān tum-chī marji myā kaddhī-hī valānd'li  
 you service am-doing, and you will by-me ever-even was-transgressed  
 nāhī Tārī myā āp'lyā gadyāi-barōbar majī karāvi mhanūn ma-lā  
 not Yet by-me my-own friends-with mirth should-be-made having-said me-to

kadhī śēḷi-tsa pilū hi dēlla nāhī Ānī jyā-na tum-tsā  
*ever she-goat-of a-young-one-even was-given not And whom-by your*  
 pay'sā kañch'ni-barābar kharāb kēlā tō tum-tsā pōr'gā ālā, tēvhā  
*money harts-with waste was-made that your son came, then*  
 tumhī tyā-ohyāsāthī mōthī pangat dēlli' Tēvhā tyā-na tyā-lā  
*by-you him-of-for great a-feast was-given' Then him-by him-to*  
 mhat'la, 'pōrā, tū sag'lā īl māhyā-dzavaḷ āhē, ānī māhī sag'ḷi  
*it-was-said, 'son, thou whole time of-me-near at, and my whole*  
 jū'gī tuhī-ts āhē Hā tuhā bhāū mēlā vhatā, ta jūtā dzhālā, ān  
*property thine-alone is This thy brother dead was, he alive became, and*  
 hārap'lā vhatā, ta sāpad'lā. Mhanūn ānand va chañ karavī  
*lost was, he is-found Therefore joy and merriment should-be-made*  
 hē bara vhatā'  
*this good was'*

[ No 51 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP

MARĀTHI

VARHĀDĪ (BRĀHMANĪ) DIALECT

(DISTRICT AKOLA)

## SPECIMEN II.

## DEPOSITION OF A WITNESS

राम-जी वल्लद सोना-जी । जात माळी । उंबर वर्स पंचेचाळीस । वस्ती सोम-  
 ठान । प्रतिज्ञे-वर कळवितो की, आजमास (सुमार) पंधरा दिवस झाले असतील रोज  
 शुक्र-वारी रात्री मी व माही बायको आनी दोन पोर असे घरात निजलो असता दोन  
 प्रहर रात्रीचे सुमारास माझा बायकोन मला जाग केल, आन म्हणू लागली की, घरात  
 भाडे वाजत असून मानसाचा चाहाळ येते । तेव्हा उठा । त्या-वरून मी उठलो आनी  
 भीती-कडे पाहिले त मला भोक दिसल । त्या-वरून खास वाटल की, कोनी-तरी  
 घर फोडून आत शिरल आहे । घरात दिवा नव्हता । माझा आथरुना-खाले आक-  
 पेटी व्हाती, ती लगेच काढून पेटिवली । इतक्यात हाच आरोपी भीतीस पाडलेल्या  
 भोका-जवळ जाऊ लागला । त्याच्या-वर माही नजर गेल्या-बराबर म्या त्यास  
 पकडल । आनि त्याचा हात धरून त्यास म्हनालो की, अरे चोरा कोठ जात ।  
 त्या-वरून त्याची व माही भोंवाभोंवी बरीच झाली । मी घरातून कलमाई भेछा  
 केला । त्या-वरून घराचे शेजारी लोक सिताराम व इठोबा हे आले । इतक्यात  
 माझा बायकोन दिवा लावला आनी घरातली साखळी काढाडली । व सदरहू इसम  
 आत आले । मग मला भल्ल जोर आल । सदरहू आरोपी-जवळ घराच्या-जवळ  
 पाहिल त पाच खन निघाले । ते खन तीन रुपये किमतीचे आहेत । ते माहे  
 आहेत । माझा बायकोच्या गाठोड्यात व्हाते । ते गाठोड जात्या-जवळच्या उतरंडी-  
 जवळ व्हात । या-शिवाय दुसरा माल गेला नाही ॥

आम्ही तिघान त्याचे हात बांधले । आनी लगेच पाटला-कडे घेऊन गेलो ।  
 आनी झालेली हकीकत पाटलास सांगितली । त्या-वरून पाटलान चवकीदार  
 आनी माहार याहिच्या ताब्यात आरोपीला देछ । आनी प्रातःकाळी पोलीस  
 ठेसन वारसीटाकळी या-कडे पाठवल । आरोपी कोनत्या गावाचा आहे, त्याच  
 नाव काय, हे मला ठाऊक नाही । कारन तो आमच्या गावाचा नाही । दिवा

लावल्या-करता म्या आक-पेटीची काडी वडली इतक्यात आरोपी भोका-जवळ दिसला त्या-मुळे माझ्या-कडून दिवा लावता आला नाही। पाडलेल्या भोकातून मनुष्य अडचनीन जाऊ यऊ सकत। कोरटात असलेला खिळा ज्ञान भीतीस भोक पाडल तो मला भोका-जवळच्या न्हाणीत सापडला ॥

[No 51]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

VARHADI (BRAHMANI) DIALECT

(DISTRICT AKOLA)

## SPECIMEN II

## DEPOSITION OF A WITNESS

## TRANSLITERATION AND TRANSLATION

Bām-jī, vāllad Sōnā-jī, dzāt māli, umbar varā pañchēchālīs;  
*Bām-jī, son-of Sōnā-jī, caste māli (gardener) age years forty-five;*  
 vāṣṭi Sōm'thān Pratiḍnyē-var kalavātō ki, jlymās (sumār)  
*residence Som'than Sole affirmation-for Inform that, about (about,*  
 pañchtrā divas dzhālē aṣṭil, rōḷ Śukhar-vārī nātri mī va māhī  
*fifteen days become night-at, day on-Friday at-night I and my*  
 bāy'lo ānī dōn pāra aṣē gharāt mḍy'lo aṣṭā dōn prahar  
*wife and two children there in-the-house sleeping being two quarters*  
 nātri-chē sumārīs māhyā bāy'lo-na ma-lā dzāga lēla, ān mhanū  
*night-of at-about my wife-by we-to awaking was-made, and to say*  
 lāg'li ki, 'gharāt bhāndē vādzat aṣūn māntō-ṣā tsāhāl  
*she-began that 'in-the-house pots sounding having-been man-of none*  
 yētē. Tēvhā ūthā' Tyā-varūn mī ūth'lo ānī bhītī-kadē pāhilē,  
*comes. Therefore get-up' Thereupon I got-up and the-wall-towards it-was-seen.*  
 va ma-lā bhōk dā'la. Tyā-varūn khās vāt'la ki kōnī-tarī  
*the we-to a-hole appeared Thereupon certainly it-appeared that some-one*  
 ghar phōdūn āt sir'la āhē Gharāt divā navhātā Māhyā  
*house having-broken in entered is In-the-house lamp not-was My*  
 āt'ānā-khālē āk-pēṭi vhaṭi ti lagē-ṣ vādhūn pēv'li  
*bei-beneath a-match-loc was that at-once having-taken-out was-lighted.*  
 It'lyāt hā-ṣ ārōpi bhītīs pād'lēlyā bhōsā-dzavāl dzāū  
*In-the-moment this-very accused in-the-wall made hole-near to-go*  
 lēglā. Tyā-chyā-var māhī nalzar gēlyā-barābar myā tyās pakad'la.  
*began Hun-of-us my eight went-just-as-soon by, e to-him it-was-caught*  
 Ānī tyā-ṣā hāt dharūn tyās mhanālō ki, 'arē tsōrā, kōtha  
*And him-of hand having-held to-him I-said that, 'Ah thief, where*  
 dzāsa' Tyā-varūn tyā-chī va māhī dzhōmbā-dzhōmbi barī-ṣ dzhālī  
*doryou-go' That-upon him-of and my struggling considerable became.*  
 Mi gharātūn kal'mā-i bhallā kēlā Tyā-varūn gharā-chē  
*(By)-me house-in-from noise-also great was-made Thereupon the-house-of*



śēdzārī lōk Sitarām va Ithōbā hē ālē It'kyāt  
*neighbouring people Sitarām and Vithōbā these came In-the-meantime*  
 māhyā bāy'kō-na divā lāv'lā, ānī gharāt'li sāk'h'li kāhād'li  
*my wife-by lamp was-lighted, and house-in-from a-chain was-taken-out*  
 Va sadar'hū isam āt ālē Mag ma-lā bhalla dzōi āla Sadar'hū  
*And the-said persons in came Then me-to great force came The-said*  
 ārōpi dzaval gharā-chyā-dzaval pāhūla ta pāts khan mghālē Tē  
*accused-near the-house-of-near it-was-seen then five bodices were-found Those*  
 khan tin rupayē kim'ti-chē āhēt Tē mähē āhēt Māhyā bāy'kō-chyā  
*clothes three rupees worth-of are Those mine are My wife of*  
 gāthōdyāt vhatē Tē gathōda dzātyā-dzaval-chyā ut'randi-dzaval vhata  
*in-a-cloth-bundle were That bundle of-a-grinding-stone-near jar-pile-near was*  
 Yā śivāy dusrā māl gēlā nāhi  
*This besides other property went not*

Āmhi tighā-na tyā-chē hāt bāndh'lē Ānī lagē-ts Pāt'lā-kadē ghēūn  
*Us three-by his hands were-tied And at-once the-Patel-to having-taken*  
 gēlō Ānī dzhālēli hakikat Pāt'lās sāngit'li Tyā-varūn Pāt'lā-na  
*we-went And happened account to the-Patel was-told There-upon the-Patel-by*  
 tsav'kidār ānī mähār yāhi chyā tābyāt ārōpi-lā dēlla Ānī  
*the-Chaukidār and a-Mahar these of in-change the-accused-to was given And*  
 prātahkālī pōlis thēsan Bār'sitāk'li yā-kadē pāthav'la Ārōpi kōn'tyā  
*in-the-morning police station Barsi-Takli this-to was-sent The-accused what*  
 gāvā-tsā āhē, tyā-tsa nāv kāy, hē ma-lā thāūk nāhi Kāran tō ām-chyā  
*village of is, him-of name what, this me-to known is-not Because he us of*  
 gāvā-tsā nāhi Divā lāv'nyā-kar'tā mvā āk-pēti-chī kādī vahad'li,  
*village-of is not Lamp to light-in-order by-me match-box-of a-stick was-rubbed,*  
 it'kyāt ārōpi bhōkā-dzaval dis'lā, tyā-mulē māhyā-kadūn  
*in-the-meantime the-accused the-hole-near appeared, that-on-account-of me-by*  
 divā lāv'tā ālā nāhi Pād'lēlyā bhōkātūn manusy ad'tsanī-na dzāū  
*lamp to-light came not Boiled the-hole-through a-man difficulty-with to-go*  
 yāū sak'ta Kōr'tāt as'lēlā khulā jyā-na bhītis bhōk pād'la tō  
*to-come is able In-the-court been the spike which-by in-the-wall a-hole was-made that*  
 ma-lā bhōkā-dzaval-chyā nhānit sāpad'lā  
*me-to the-hole-of-near in-the-bath-room was-found*

### FREE TRANSLATION OF THE FOREGOING

(DEPOSITION OF) RĀM-JĪ, SON OF SŌNĀ-JĪ, OF THE MĀLĪ CASTE, AGED FORTY-FIVE, A RESIDENT OF SOMTHAN

I solemnly affirm that about a fortnight ago, on a Friday night, I and my wife and two children were sleeping in the house At midnight my wife roused me and said,

‘there is a rattling of pots in the house, and footsteps are heard, therefore got up’ Then I got up and on looking towards the wall I saw a hole in it. I then understood that some one must have broken into the house. There was no light in the house, but there was a match-box beneath my bed. I immediately got hold of it and lighted a match. Then this very accused began to move towards the hole made in the wall. As soon as I saw him, I caught hold of him and holding him by the hand said to him, ‘Ah, thief! where do you go?’ Whereupon there was a great struggle between him and me, and I cried out loudly from within the house. Thereupon my neighbours, Sītārām and Vithōbā, came. In the meantime my wife lighted a lamp and unchained the door from within, and the said neighbours stepped into the house. Then I felt more strength. On the accused being searched five pieces of bodice-cloth were found on him. They are worth three rupees. They are mine and were in the bundle belonging to my wife. The bundle was near the jar-pile by the grinding-mill. Nothing beside this is lost. We three bound the accused by his hands and immediately took him to the Patel and informed him of what had happened. Whereupon the Patel gave the accused in charge of a Chāukīdar and a Mahar and in the morning sent him to the police station at Barā-Takli. I do not know either the village the accused lives in or his name, for he does not belong to our village. I struck a match to light the lamp when I saw the accused at the hole, therefore I could not light the lamp. One can with difficulty go in and out of the hole made in the wall. The iron spike before the Court with which the wall was bored was found by me in the bath-room near the hole.

The dialect of the Kun'bis is, in all essentials, identical with that illustrated in the preceding specimens. The cerebral *l* is, however, pronounced as a *y*, thus, *kāy*, famine, *yīy*, time. *Ara* usually becomes *ō*, thus, *ḍzōy*, *ḍzōd*, and *ḍzavad*, near. The writing of *d* in the two last forms of this word is probably only an attempt at a correct orthography. The dative ends in *lē*, thus, *mān'sā-lē*, to a man. The masculine and neuter genders are sometimes confounded, thus, *jē hisā*, which part, *duk'a khāt vhatē*, the swine were eating. In all essential points, however, the so-called Kun'bi closely agrees with the usual Marāṭhī of Berar, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[ No 52 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

### MARĀTHĪ

VARHĀDĪ (KUN'BI) DIALECT

(DISTRICT AKOLA)

कोन्या एका मानसाले दोन पोर व्हते । त्यामधला एक लाहना वापाले म्हने, वावा, जे जिनगीचा हिंसा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून देला । मंग थोड्या दिसान लाहना पोर भाडून पैसा जमा करून लाम मुलकान गेला, अन तथी उधयेपनान राहून आपला पैसा गमावून देला । मंग त्यान अवघ खरचल्या-वर त्या मुलकात काय पडला । त्या-मुये तो खायाले मोताद झाला । तव्हा तो त्या मुलकातल्या एका मानसा-जोड जाऊन राहिला । त्यान तर त्याले डुकर चाच्यो आपल्या वावरात धाडल । तव्हा डुकर जे ठप्प खात व्हते त्याच्या-वर त्यान आपल पोटा भराव अस त्याले वाटल । आनि त्याले कोन काड देल नाही । मंग तो शुदी-वर येऊन म्हने । माझ्या वापाच्या किती साल-दाराले पोटा-भर भाकर भेटते, आनि मी उपासी मरतो । मी उठून माझ्या वापा-कड जाईल आखीन त्याले म्हनील, अरे वावा, म्या देवाच्या कड्या बाहीर व तुझ्या सामने पाप केल हाये, या-पुढे तुह पोरग म्हन्याले मले वर लागत नाही । तुझ्या एका सालदारा-वानी मले ठिव । मंग तो उठून आपल्या वापा-जोय गेला ॥

[No 52]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARĀTHI

VARHĀDĪ (KUN<sup>4</sup>BĪ) DIALECT

(DISTRICT AKOLA)

## TRANSLITERATION AND TRANSLATION.

Kōnyā ēkā mān'sā-lē dōn pōr vhatē Tyā-mandh'lā ēk lāhyanā bāpā-lē  
*Certain a man-to two sons were Them-among one younger father-to*  
 mhanē, 'bāvā, jē jin'gi-tsā hūsā ma-lē yōil tō dō' Mang tyā-na  
*said, 'father, which property-of share me-to will-come that give' Then him-by*  
 tyā-lē paisā vātūn dōlā Mang thōdyā disā-na lāhyanā pōr  
*him-to money having-divided was-given Then a-few days-in the-younger son*  
 dzhādūn paisā dzamā-karūn lām mul'kā-na gēlā, an tathī udh'yēpanā-na  
*altogether wealth having-collected far a-country-to went, and there riotousness-with*  
 rāhūn āp'lā paisā gamāvūn dēlā, mang tyā-na av'gha  
*having-lived his-own wealth having-wasted was-given, then him-by all*  
 kharats'lyā-var tyā mul'kāt kāy pad'lā, tyā-muyō tō khāyā-lē  
*having-been-spent-upon that into-country famine fell, therefore he to-eat*  
 mōtād dzhālā. Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzōd dzāūn rāhēlā  
*needy became Then he that country-in-of one man-near having-gone lived*  
 Tyā-na tar tyā-lē duk'ra tsāryā-lē āp'lyā vāv'rāt dhād'lā Tavhā duk'ra  
*Him-by then him-to some to-feed his-own into-field it was-sent Then some*  
 jē tapra khāt vhatē tyā-ohyā-var tyā-na āp'lā pōt bharāva asa  
*what husks eating were of-that-upon him-by his-own belly should-be-filled so*  
 tyā-lē vāt'la, ānī tyā-lē kōna kāi dēla nāhī Mang  
*him-to it-appeared, and him-to by-anyone anything was-given not Then*  
 tō sūdī-var yēūn mhanē, 'māhyā bāpā-ohyā kītī sāl'dārā-lē  
*he senses-on having-come said, 'my father-of how-many servants-to*  
 pōt-bhar bhāka bhēṭ'tē, ānī mī upāsī mar'tō Mī uṭhūn māhyā  
*belly-full bread is-obtained, and I hungry die I having-asen my*  
 bāpā-kadē dzāil ākhīn tyā-lē mhanil, "arē bāvā, myā Dēvā-ohyā kahyā  
*father-to will-go and him-to will-say, "O father, by-me God-of word*  
 bāhīr va tuhyā sām'nē pāp kēla hāyē, vā-pudhē tuha pōr'ga mhan'yā-lē  
*against and thee-of before sin done is, hereafter thy son to-be-called*  
 ma-lē hara lāgat nāhī, tuhyā ēkā sāl'dārā-vānī ma-lē ṭhiv'' Mang tō  
*me-to well appearing is-not, of-thee one servant-like me-to keep'' Then he*  
 uṭhūn āp'lyā bāpā-dzōy gēlā.  
*having-risen his-own father-new went.*

To the west of Akola lies the district of Buldana. It has already been mentioned that the western part of the district belongs to the Dekhan form of Marāthī. The language of the eastern part, on the other hand, is identical with that spoken in Akola. There is said to be a slight difference between the dialect spoken above the Ghats, called *Ghātā var-chī Varhādī*, in the south, and the *Ghātā khāl-chī Varhādī*, in the north. No materials are available to illustrate this difference, and it is probably of no importance.

The beginning of the Parable of the Prodigal Son which follows illustrates the language of the Kun'bis in Molkapur Taluka. The only peculiarity of the dialect is the pronunciation of the cerebral *ḷ* as *y* and the use of the dative suffix *lē*. Thus, *dōyā*, an eye, *bāpā-lē*, to a father. We may, in addition to this, note the tendency to substitute an *ō* for *ara* and *ari*, thus, *ḍoy* and *ḍavay*, near, *jīn'gī udōlī*, his property was squandered.

[No 53]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

### MARĀTHĪ

VARHĀDĪ (KUN'BI) DIALECT

(DISTRICT BULDANA.)

कोन्या एका मानसाले दोन लेक होते । त्यातुन लाह्यना बापाले म्हने की, आरे बाबा, माझ्या हिशाची जीनगानी मले दे । म्हण बापान आपली जीनगी दोघा मधी वाटुन देली । थोड्या दीसानी लाह्यना पोरगा आपली समदी जीनगी घेउन देशा-वर गेला । व तठी त्यान चैनी-मंधी समदी जीनगी उडोली । त्याचा समदा पैसा खर्च झाल्या-वर त्या देशा-मधी मोठा काय पडला । म्हण त्याले फार अडचन पडली । मग तो एका गीरस्ताचे घरी जाउन राहिला । त्या गीरस्ताने त्याले त्याचे वावरात डुकर राख्याले ठीवले । तठी त्या मानसाने डुकराने खाउन टाकिले कीड्या-वर खुशीन पोटा भरले असत । पण त्याले ते-ची कोन देले नाही । या-करता त्याचे डोये उघडले ॥

Kōnyā ēkā mān'sā-lē dōna lēka hōtē Tyātun lāhyana bāpā-lē  
*Certain a man-to two sons were Them-in-from the-younger the-father-to*  
 mhanē kī, 'ārē bābā, māhyā hīśā-chī jīn'gānī ma-lē dē' Mhun  
*said that, 'O father, my share-of property me-to give' Therefore*  
 bāpā-na āp'li jīn'gī dōghā-mandhī vātun dēli Thōḍyā  
*the-father-by his-own property both-among having-divided was-given A-few*  
 disā-nī lāhyana pōr'gū āp'li sam'dī jīn'gī ghēūn dēsā-var gēlā  
*days after the-younger son his-own all property having taken a-country-to went.*

Va tathī tyā-na ohamī-mandhī sam'dī jīn'gī udōlī Tyā-tsā sam'dā  
*And there him-by merr-y-making-in all property was-squandered His all*  
 paisā kharts dzhālyā-var tyā dēśā-mandhī mōthā kāy pad'lā Mhun  
*money spent having-become-on that country-into great famine fell Therefore*  
 tyā-lē phār ad'tsan pad'li Mang tō ēkā gīrastā-chē gharī dzāun  
*him-to great difficulty fell Then he one householder-of in-house having-gone*  
 iāhulā Tyā gīrastā-nē tyā-lē tyā-chē vāv'rāt dukkar iākhyā-lē thiv'la  
*lived That householder-by him-to his into-field swine to-keep it-was-placed.*  
 Tathī tyā mām'sā-nē duk'rā-na khāun tākēla kōndyā-var khuśi-na  
*There that man-by the-swine-by having-eaten thrown husks-upon gladness-with*  
 pōt bhar'la as'ta Pan tyā-lē tē bī kōna dēla nāhī  
*belly filled would-have-been But him-to that too by-anyone was-given not.*  
 Yā-kar'tā tyā-chē dōyē ughad'lē.  
*This-for his eyes opened*

Proceeding towards the east from Buldana we reach the district of Basim, the main language of which is Marāṭhī. The inhabitants maintain that their dialect is much purer than the so-called Varhādi. An inspection of the beginning of the Parable of the Prodigal Son which follows will, however, show that this is not the case, and that the dialect of Basim must be classed with the usual Marāṭhī of Berar. Compare forms such as *mī āhō*, I am, *mī mīhyī bāpī-kada dṣāil*, I will go to my father and so forth. The suffix of the dative, on the other hand, is *lā* as in the Dekhan.

[No 54]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ

#### VARHĀDĪ DIALECT

(DISTRICT BASIM)

कोनी एका मानसाला दोन पोर होते । त्यातल लहान पोरग वापाला म्हनाल वावा, मला जिनगीचा जो हिस्सा यायचा तो दे । मग त्यान त्यास जिनगी वाटून दिली । मग थोड्या दिसानी धाकट पोरग सर्व जिनगी जमा करून मुलखावर गेल । तेथ उधळमावद्या करून सर्व खर्ची उडून टाकली । सगळी जमा खर्चिल्या-वर त्या देशाँ-मधें मोठा दुकळ पडला । त्या-मुळ त्याला मोठी तंगी भाली । तेव्हा तो त्या देशाँतल्या एका मानसा-जवळ चाकरी राहिला । त्यान त्याला डुक्र चारायला वावराँत पाठवल । तेव्हा डुक्र जी ठरफल खाजन राहत ती ठरफल खाजन राहव आस त्याला वाटल । आनी त्याला कोन्ही काँहीं देल नाहीं । मग डोळे उघडल्या-वर त्यान म्हनल कीं, माझ्या वापाच्या घरीं रोजदारास भरपूर भाकर मिळते, मीं तर भुक्कन मरतोँ । मीं माझ्या वापा-कड उठून जाईल, आनी म्हनीन कीं वावा, मीं देवाच्या उलट आनी तुझ्या समोर पाप केल । आताँ-पसून तुह पोरग म्हनायला लायक नाहीं । मला एका रोजदारा-सारख ठेव ॥

[ No. 54 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

VARHĀDĪ DIALECT

(DISTRICT BASIM)

## TRANSLITERATION AND TRANSLATION

Kōnī ēkā mām'sā-lā dōn pōi hōtē Tyāt'la lahān pōr'ga  
*Certain one man-to two sons were Them-among the younger son*  
 bāpā-lā mhanāla, 'bābā, ma-lā jin'gī-tsā dzō hussā yāy-tsā tō dē'  
*father-to said, 'father, me-to property-of what share to-come that give'*  
 Mag tyā-na tyās jin'gī vātūn dēli Mag thōdyā disā-nī  
*Then him-by to-him property having-divided was-given Then a-few in-days*  
 dhāk'ta pōr'ga sarv jin'gī dzamā kaiūn mul'khā-var gōla Tētha  
*the-younger son all property together having-made a-country-to went There*  
 udhaḷ-māvandyā kaiūn sarv kharchī udūn tāk'li Sag'li  
*extravagance having made all provision having-squandered was-thrown All*  
 dzamā kharchiyā-var tyā dēśā-madhē mōthā dukaḷ pad'lā Tyā-muḷa tyā-lā  
*wealth being-spent-on that country-into great famine fell Therefore him-to*  
 mōthi tangi dzhāli Tēvhā tō tyā dēśāt'lyā ēkā mām'sā-dzavaḷ tsāk'ri  
*great difficulty became Then he that country-in-from one man-near in-service*  
 rāhīlā Tyā-na tyā-lā dukra tsāiāy-lā vāv'rāt pāthav'la Tēvhā dukra  
*lived Him-by him-to swine to-feed into-field it-was-sent Then the-swine*  
 jī ṭar'phala khāūn rāhat ti tar'phala khāūn rāh'va  
*which husks having-eaten lived that husks having-eaten it-should-be-lived*  
 āsa tyā-lā vāt'la Ānī tyā-lā kōnhi kāhī dēla nāhī  
*so him-to it-appeared And him-to by-anybody anything was-given not*  
 Mag dōlē ughad'lyā-var tyā-na mhan'la kī, 'māhyā bāpā-chyā  
*Then eyes having-been-opened-upon him-by it-was-said that 'my father-of*  
 gharī rōdz'dārās bhar-pūr bhākai ml'tē Mī tar bhuka-na mar'tō Mī  
*at-house to-servants sufficient bread is got I then hunger-with die I*  
 māhyā bāpā-kada uthūn dzāil, ānī mhanīn kī, "bābā, mī Dēvā-chyā  
*my father-to having-issen will-go, and will-say that, "father, by-me God-of*  
 ulat ānī tuhyā samōr pāp kēla Ātā-pasūn tuha pōr'ga mhanāy-lā  
*against and of-thee before sin is-made Now-from thy son to be-called*  
 lāyak nāhī Ma-lā ēkā rōdz'dārā-sār'kha ṭhēv''  
*worthy am-not Me-to one servant-like place''*



To the east of Basim lies the district of Wun. The principal language of the district is Varhādi. In the south it meets with Telugu and Gōndi, but these languages do not appear to have influenced the current Marāthi of the district, which closely agrees with the form which that language assumes all over Berar.

I am indebted to Captain W. Haig for an excellent version of the Parable of the Prodigal Son in the dialect of Wun. It is the only Berar specimen which can be referred to a well-known authority, and it has, therefore, been printed in full.

[No 55.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ.

VARHĀDĪ DIALECT

(DISTRICT WUN)

(Capt. W. Haig, 1896)

एका मानसास दोन पोर होते। त्यातल लहान पोरग वापास म्हने, बावा माझ्या हिश्याचा माल मला देजन ठाक। तेव्हां त्यान आपल्या जिनगीच्या दोघा पोरोंत वाटल्या केल्या। पुढ थोड्याच दिवसांत लहान्या पोरान आपली सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान चहूल बाजींत आपला सर्व पैसा उडवला। जेव्हां जवळची वाकी सर्व भाली, तेव्हां त्या देशांत मोठा दुकळ पडला। व त्याला खाया पियाची वान पडली। मग तो त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या जवळ राहिला। तेव्हां त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या येळी डुकर जी भुस खात होते ते भुस खाऊन पोटा भरल्यास तो राजी भाला। पन ते भुस ही त्यास कोनी देयेना। अस भाल तेव्हां मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं माझ्या बापाच्या घरी वहु सालकरी आहेत। त्याहीला पोटा-पेचा ज्यास्त भाकर मिळते, अन मी येथ भुकेन मरतो। तर मी आता उठून वापा-कडे जातो व त्यास म्हनतो। बावा, मी तुहा व देवाचा अपराधी आहे। या उपर मी तुहा पोरग व्हय अस म्हनाव हे बरोबर न व्हय। म्हनून तूं मला आपला सालकरी कर। अस बोलून तो उठला अन आपल्या वापा-कडे आला। पन तो दूर अतरा-वर होता तेव्हाच बापान त्यास पाहिल व त्याला कीव आली। म्हनून तो धावला व पोराच्या गळ्यास मिठी मारून त्यान त्याचा मुका घेतला। मग पोरग म्हने, बावा, मी देवाचा व तुहा अपराधी आहे। व तुहा पोरग म्हनवून घेत्यास मी आता लायक नाहीं। पन बापान आपल्या गळ्यास सांगितल कीं चांगले पाधुरन आनून यास द्या व याच्या बोटांत मदी घाला अन याच्या पायांत जोडा

घाला । आज आपन खाजन पिजन चगळ करूँ, काळुन कीं हें माह लेकळूँ मेल  
 कृत पन ते पुनः जित भाल । ते हरपल होत पन आज फिरन भेटल । मग ते चगळ  
 करूँ लागले ॥

त्या येकी त्याच मोठ पोरग वावरांत होत । ते-ही घरीं येजं लागल, तेव्हां त्यास  
 नाचन व गान ऐकूँ येजं लागल । तेव्हां त्यान एका गड्यास हाक मारुन पुसल,  
 काँ रे, आज हे काय व्हय । तेव्हां त्यान सांगितल कीं, तुहा भाज आला व तो खुशा-  
 लीन आला म्हनून तुहा वाप त्यास पाव्हनचार करत्ये । तेव्हां त्याची मर्जी विघडली,  
 मग तो घरांत काड्यास जाते । म्हनून त्याचा वाप वाहेर येजन त्याची खुशामत करूँ  
 लागला । तेव्हां ते पोरग म्हने, पाछ वावा इतके साल म्या तुही चाकरी केली  
 तुहा हुकूम म्या कधीं मोडला नाहीं । इतक असून माझ्या गड्या वरोवर मजा कर-  
 न्यास तुवा मज वकस्याचें पिलूँ ही कहीं देल नाहीं । पन रांडवार्जीत तुही सर्व जिनगी  
 बुडवून टाकनारा हा तुहा लेक आला तेव्हां तुवा त्यास पाव्हनचार केला । तेव्हां  
 त्यान त्यास म्हटल—पोरा तूँ अक्षयी माझ्या जवळ राहत व जे काय माझ्या जवळ आहे,  
 ते सर्व तुह आहे । हा तुहा मेलेला भाज पुनः उठला, भेटायचा नाहीं तो पुनः  
 भेटला, म्हनून आपनास कौतुक व्हाव व आपन आनंद कराव हे वेस आहे ॥

[No 55]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

VARHADI DIALECT

(DISTRICT WUN)

(Capt W Haig, 1896)

## TRANSLITERATION AND TRANSLATION

Ekā mān'sās dōn pōr hōtē Tyāt'la lahān pōr'ga bāpās  
*One to-a-man two sons were Them-among the-younger son to-the-father*  
 mhanē, 'bābā, māhyā hīsyā-tsā māl ma-lā dēūn ṭāk 'Tēvhā  
*said, 'father, my share-of property me-to having-given throw' Then*  
 tyā-na āp'lyā jūn'gī-chyā dōghā pōrāt vāt'nyā kālyā Pudha  
*him-by his-own the-property-of both between-sons divisions were-made Then*  
 thōdyā-ts dīr'sāt lahānyā pōrā-na āp'li sarv jūn'gī sāvad'li  
*a-few in-days the-younger son-by his-own all property was-gathered-together*  
 Mag tō dūr'yā mul'khāt phū'nyās gēlā Tētha tyā-na tsahūl-bājīt  
*Then he another into-country to-journey went There him-by in-riotous-living*  
 āp'lā sarv paisā udav'lā Jēvhā dzavaḷ-chī bāki sarv dzhālī,  
*his-own all money was-squandered When near-of remainder all became,*  
 tēvhā tyā dēsāt mōthā dukaḷ pad'lā, va tyā-la khāyā piyā-chī  
*then that into-country mighty famine fell, and him-to eating drinking-of*  
 vān pad'li Mag tō tyā mul'khātīl ēkā bhalyā mān'sā-chyā gharī  
*want fell Then he that country-in-being one noble man-of to-house*  
 dzāūn tyā-chyā-dzavaḷ rāhūlā Tēvhā tyā-na tyās āp'lyā vāv'rāt dukar  
*having-gone him-of-near lived Then him-by him his-own into-field the-swine*  
 rākh'nyās dhād'la Tyā yēli dukar jē bhus khāt hōtē tē  
*to-tend it-was-sent That at-time the-swine what chaff eating were that*  
 bhus khāūn pōt bhar'nyās tō rāji dzhālā Pan tē bhus hī  
*chaff having-eaten belly to-fill he willing became But that chaff even*  
 tyās kōnī dēyē-nā Asa dzhālā tēvhā mag tyā-chē dōlē ughad'lē  
*to-him anybody would-not-give Such became then after him-of eyes opened*  
 Mag tyā-na mhaṭ'la kī, 'māhyā bāpā-chyā ghari bahu sāl-karī  
*Then him-by it-was-said that, 'my father-of in-house many hired-servants*  
 āhēt Tyāhī-lā pōtā-pēkshā jyāst bhākar mūt'tē, an mī yetha bhukē-na  
*are Them-to belly-than more bread is-got, and I here hunger-with*  
 mar'tō, tar mī ātā uthūn bāpā-kadē dzātō, va tyās  
*die, then I now having-isen father-to go, and to-him*  
 mhan'tō, "bābā, mī tuhā va Dēvā-tsā ap'rādhi āhē, yā  
*I-say, "father, I thy and God-of offender am, this*

upar mī tuha pōr'ga vbaya asa mhanāva hē barōbar na  
 upon I thy son am so it-should-be-said this proper not  
 vhaya Mhanūn tū ma-lā āp'lā sāl-karī kar''' Asa  
 is Therefore you me-to thy-own hired-servant make''' Thus  
 bōlūn tō uth'lā, an āp'lyā bāpā-kadē ālā Pan tō dūr  
 having-spoken he arose, and his-own father-to came But he far  
 antrā-var hōtā tēvhā-ts bāpā-na tyās pāhyala, va tyā-lā  
 distance-on was then-even the-father-by to-him it-was-seen, and him-to  
 kīv ālī Mhanūn tō dhāv'lā va pōrā-chyā galyās  
 compassion came Therefore he ran and the-son-of to-the-neck  
 mūthī mārūn tyā-na tyā-tsā mukā ghēt'lā Mag  
 embracing having-struck him-by him-of a-kiss was-taken Then  
 pōr'ga mhanē, 'bābā, mī Dēvā-tsā va tuhā ap'rādhi āhē,  
 the-son said, 'father, I God of and thy offender am,  
 va tuha pōr'ga mhan'vūn ghēnyās mī ātā lāyak nāhī' Pan  
 and thy son having-called-myself to-take I now worthy am-not.' But  
 bāpā-na āp'lyā gadyās sāngit'la kī, 'tsāng'lō pānghurana  
 the-father-by his-own to-servants it-was-told that, 'good robes  
 ānūn yās dyā, va yā-chyā bōtāt mudī ghālā, an yā-chyā  
 having-brought-to-this-one give, and this-of on-a-finger a-ring put, and this-of  
 pāyāt dzōdā ghālā ādz āpan khāūn piūn tsangal  
 on-feet a-shoe put Today we having-eaten having-drunk merry  
 karū, kā-vhun kī, hē māha lēk'rū mēla vhata, pan tē  
 shall-make, because that, this my child dead was, but it  
 punah jita dzhāla, tē harap'la hōta, pan ādz phuran bhāt'la' Mag  
 again alive became, it lost was, but today again was-met' Then  
 tē tsangal karū lāg'lē  
 they merry to-make began

Tyā yēli tyā-tsa mōtha pōr'ga vāv'rāt hōta Tē hi gharī yēū  
 That at-time him-of eldest son in-field was He too to-house to-come  
 lāg'la, tēvhā tyās nātsan va gān aukū yēū lāg'la Tēvhā tyā-na  
 began, then to-him dancing and singing to-hear to-come began Then him-by  
 ekā gadyās hāk māūn pus'la, 'kā-ē, ādz  
 one to-servant a-call having-struck it-was-asked, 'what-O, today  
 hē kāy vhay?' Tēvhā tyā-na sāngit'la kī, 'tuhā bhāu  
 this what is?' Then him-by it-was-told that, 'thy brother  
 ālā, va tō khusāli-na ālā, mhanūn tuhā bāp tyās  
 came, and he safety-with came, therefore thy father to-him  
 pāvhan'tsār kartye' Tēvhā tyā-chī marji bighad'li. Mag tō  
 hospitality is-making' Then him-of temper was-spoiled Then he  
 gharāt kābyās dzātē? Mhanūn tyā-tsā bāp bāhēr yēūn  
 into-house what-for goes? Therefore him-of father out having-come

tyī-chī khusāmat kaiñ lāg'lā Tēvhā tē pōr'ga mhanē,  
*him-of flattery to-make began Then that son said,*  
 'pihya, bābā, it'kē sāl myā tuhī tsāk'rī kēlī, tuhā  
*'see, father, so-many years by-me thy service was-done, thy*  
 hukūm myī kadhī mōl'lā nāhī, it'ka asūn māhyā gadyā-  
*order by-me ever was-broken not, so-much having-been my friends-*  
 barōbar madzā kar'nyās tuvā madz bak'ryā chē pilī hī kahī  
*with meritment to-make by-thee to-me a-goat-of young-one even ever*  
 dēlla nāhī Pan rūnd'bījīt tuhī sarv jin'gi bud'vūn tāk'nārū  
*was-given not But m-venching thy all property having-drowned th-over*  
 hā tuhā lōk ālā tēvhā tuvā tyās pāvhan'tsār kēlā' Tēvhā  
*this thy son came then by-thee to-him hospitality was-made' Then*  
 tvā-na tyās mhaṭṭa, 'pūrā, tū akshayī māhyā-dzavaḷ rāhat, va  
*him-by to-him it-was-said, 'son, thou always of-me-near art-living, and*  
 jū-kāy māhyā dzavaḷ āhō tē sarv tuha āhē Hā tuhā mēlēlā bhāu  
*whatever of-me near is that all thine is This thy dead brother*  
 punah uth'lā, bhēṭiy-tsā nāhī, tō punah bhēṭ'lā, mhanūn āp'nās kautuk  
*again arose, to-be-met not, he again was-met, therefore to-us delight*  
 vāva va āpan ānand karāva, hē bēs āhē '  
*should-be and by-us joy should-be-made, this good is '*

Marāthi is also the principal language of Amraoti. No specimens have been forwarded, but the dialect is certainly identical with that spoken in the neighbouring districts

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The district of Ellchpur is situated to the north of Amraoti and Akola. Varhādi is spoken all over the district. Two smaller dialects, Dzhārpī and Kōshtī will be separately dealt with below, though they do not materially differ from the principal language of the district. This latter form of speech is the same as that current elsewhere in Berar. The beginning of the Parable of the Prodigal Son which follows represents the language of the higher classes. Note the use of the dative suffix *lā* in *ma-lā*, to me, etc

[No 56]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

VARHĀDI DIALECT

(DISTRICT ELLICHPUR.)

एका मानसास दोन पोर होते। त्यातल लहान पोरग वापास म्हने,  
वावा, माझा हिश्याचा माल मला देजन टाक। तेव्हां त्यान आपल्या जिनगीच्या  
दोषा पोरोंत वाटल्या केल्या। पुढे थोड्याच दिवसांत लहान्या पोरान आपली  
सर्व जिनगी सावडली। मग तो दुसऱ्या मुलखांत फिरल्यास गेला। तेथ त्यान  
चहूलवाजींत आपला सर्व पैसा उडवला। जेव्हां जवळची वाकी सर्व झाली तेव्हां  
त्या देशांत मोठा दुकळ पडला। व त्याला खाया-पियाची वान पडली। मग तो  
त्या मुलखातील एका भल्या मानसाच्या घरी जाऊन त्याच्या-जवळ राहिला। तेव्हां  
त्यान त्यास आपल्या वावरांत डुकर राखल्यास धाडल। त्या-येव्हीं डुकर जे भुस खात  
होते ते भुस खाऊन पोटा भरल्यास तो राजी झाला। पण ते भुस ही त्यास कोनी  
देयेना। अस झाल तेव्हां मग त्याचे डोळे उघडले। मग त्यान म्हटल कीं, माझा  
पापाच्या घरी बहु सालकरी आहेत, त्याहिला पोटा-पेचां जास्त भाकर मिळते,  
अन मो वेद्य भुक्तेन मरतो ॥

[ No 56 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARATHI

VARHADI DIALECT

(DISTRICT ELLICHPUR)

## TRANSLITERATION AND TRANSLATION

Ekā mān'sās dōn pōr hōtē Tyāt'la lahān pōr'ga  
*A-certain to-man two sons were Them-in-from the younger son*  
 bāpās mhanē, 'bābā, māhyā hśyā-tsā māl ma-lā dēūn  
*to-father said, 'father, my share-of property me-to having-given*  
 tāk ' Tēvhā tyā-na āp'lyā jūn'gī-chyā dōghā pōrāt vāt'nyā  
*make-over' Then him-by his-own property-of two among-sons divisions*  
 kīlyā Pudha thōlyā-ts div'sāt lahānyā pōrā-na āp'li sarv jūn'gī  
*were-made Then a-few-only in-days the-younger son-by his-own all property*  
 sāvad'li Mag tō dūstryā mul'khāt phur'nyās gēlā Tētha tyā na  
*was-collected Then he another into-country to-journey went There him-by*  
 tsahūl-bājīt āp'li sarv paisā udav'lā. Jēvhā dzava|chī  
*in-motious living his-own all money was-squandered When near-being*  
 bākī sarv dzhālī tēvhā tyā dēsāt mōḥhā duka| pad'lā, va  
*remainder all was-over then that into-country great famine fell, and*  
 tyā-lā khāyā-piyā chī vān pad'li Mag tō tyā mul'khātīl  
*him-to eating-and-drinking-of difficulty fell Then he that country-in-from*  
 ekā bhalyā mān'sā-chyā gharī dzāūn tyā-chyā dzava| rāhūlā Tēvhā  
*one well-to-do man of to house having-gone him of-near lived Then*  
 tyā-na tyās āp'lyā vāv'rāt dukar rākh'nyās dhād'la Tyā-yē|ī dukar  
*him-by to-him his-own into-field swine to-keep it-was-sent At-that-time swine*  
 jē - bhus khīt hōtē tē bhus khaūn pōt bhar'nyās tō rāji dzhālā.  
*what chaff eating were that chaff having eaten belly to-fill he ready became*  
 Pan tē bhus-hī tyās kōnī dēyē-nā Asa dzhālā tēvhā mag  
*But that chaff-even to-him anyone would-not-give Such became then after*  
 tyā-chō dōlē ughad'lē. Mag tyā-na mhaṭ'la kī, 'māhyā bāpā-chyā gharī  
*him-of eyes opened Then him-by it-was-said that, 'my father-of in-house*  
 bahu sāl karī āhēt, tyāhi-lā pōṭā-pēkshā jāst bhākar mī'tē, an mī yētha  
*many servants are, them-to belly than more bread is got, and I here*  
 bhukē-na mar'tō '  
*hunger-with die'*

Vaiḥādī has also been returned as spoken in the southern part of Betul. The beginning of the Parable of the Prodigal Son which follows will show that it is the same form of speech as that illustrated in the preceding pages. We may only note the forms *nabhatē*, for *navhatē*, was not, *mhat<sup>a</sup>la*, for *mhat<sup>a</sup>la*, it was said, and *tithas*, there

[ No 57 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

VARHĀDĪ DIALECT

(DISTRICT BETUL)

एका मानसाले दीन पोर होते। त्यातल्या लाहण्या पोरान बापाले म्हतल कीं, दादा माभा हिस्सा करून दे। तेह्वां त्यान दीघा पोराद्वले बरोबर हिस्सा देछा। थोड्यास्याच दिवसा लाहन पोरग आपला हिस्सा घेऊन दुसऱ्या मुलुकांत गेला। तीथी जाऊन त्या पोरान बदफैली करून आपल सार धन बुडवल। जेह्वां त्यान सार धन उडवल, तेह्वां त्या मुलुकांत मोठा कार पडला। तेह्वां तो मोठा गरीबंभाला। मग तो जाऊन तीयस येका किरसानाचे घरी राहिला। त्यान त्याले आपल्या वावरांत डुकर चारायले धाडल। तेह्वां त्यान त्याच सेंगान आपल पोट भरल, ज्याले कि डुकर खात होते। आणखिन त्याले कोन्ही काहीं भी देत नभते ॥



[No 57.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

VARHADI DIALECT

(DISTRICT BETUL)

## TRANSLITERATION AND TRANSLATION

Ēkā mān'sā-lē dōn pōi hōtē Tyāt'lyā lāh'nyā pōrā-na bāpā-lē  
*One man-to two sons were Them-in-from the-younger son-by father-to*  
 mhat'la kī, 'dādā, mādzhā hissā karūn dē' Tavhā tyā-na dōghā  
*it-was-said that, 'father, my share having-made give' Then him-by both*  
 pōrā-lē barōbar hissā dēllā Thōdyāsyā-ts div'sā lāh'na pōr'ga āp'lā hissā  
*sons to equal share was-given A-few-only in-days the-younger son his-own share*  
 ghēūn du'sryā mulukāt gēlā Tithī dzāūn tyā pōrā-na bad-phālī  
*having-taken another into-country went There having-gone that son-by debauchery*  
 karūn āp'lā sāra dhan budav'la Jēvhā tyā-na sāra dhan  
*having-made his-own all wealth was-caused-to-be-drowned When him-by all wealth*  
 udav'la, tēvhā tyā mulukāt mōthā kār pad'lā, tēvhā tō mōthā  
*was-squandered, then that into-country mighty famine fell, then he very*  
 garib dghālā Mag tō dzāūn tithas yēkā kīr'sānā-chē gharī rāhilā Tyā-na  
*poor became Then he having-gone there one cultivator-of in-the-house lived Him-by*  
 tyā-lē āp'lyā vā'rāt dukar tsārāy-lē dhād'la Tavhā tyā-na tyā-ts  
*him-to his-own into field the-swine to-feed it-was-sent Then him-by that-very*  
 sēngā-na āp'lā pōt bhar'la, jyā-lē kī dukar khāt hōtē, ān'khm tyā-le  
*husks-with his own belly was-filled, which that the-swine eating were, and him-to*  
 kōnhī kāhī bhī dēt nabhatē  
*anybody anything even giving was-not*

The Marāthī spoken in the rest of the Central Provinces is usually called Nāgpurī, from the head-quarter of the Marāthā kingdom of Berar and the Central Provinces. It has already been stated that this form of speech is identical with the dialect of Berar.

The district of Nagpur is situated in the very heart of the Nāgpurī country, and 540,050 speakers have been returned. The numbers have been stated to include speakers of the following dialects, (1) Varhādī, (2) Dakh'nī, (3) Kōṅkanī, (4) Dhan'gari, (5) Kēwatī, (6) Kōshtī, (7) Kumbhārī, and (8) Māhārī, but in each case the number is reported to be extremely small, and not worth counting. Dakh'nī is probably the Dekhan form of Marāthī, Kōṅkanī may mean any dialect spoken by settlers from the Konkan, Kēwatī is a mixed form of speech, based on Baghēli mixed with Marāthī. The other dialects mentioned above are also reported from other parts of Berar and the Central Provinces. It will be shown later on that none of them are proper dialects, but only local forms of the Marāthī current in the district in which they happen to be spoken.

Of the two Nagpur specimens which follow the first is a version of the Parable of the Prodigal Son, and the second the statement of an accused person. They will be found in all essential points to agree with the so-called Varhādī illustrated in the preceding pages. Note the frequency with which long vowels are shortened, thus, *as*, her, *ghars*, in the house, *ma*, I. The dative is always formed in *s* in the specimens, thus, *bāpās*, to the father. There is, however, no reason for distinguishing the dialect of the specimens from that current in Berar.

[No 58]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

### MARĀTHĪ.

NĀGPURĪ DIALECT.

(DISTRICT NAGPUR.)

### SPECIMEN I

कोन्या एका मानसास दोन पोर होते। त्या-पैकी लहान बापास म्हनाला कि, वावा जमेत माहा जो हिस्सा असल तो मज दे। त्याने धन वाटुन देछ। थोड्या दिवसान लहान पोया सर्व घेउन दूर देशी गेला। आनि तेथ उधळपट्टी करुन आपल धन उडवल। त्याने सर्व खर्चल्या-वर त्या देशात मोठा दुकाळ पडला। त्या-मुळे त्यास अडचन पडली। तेव्हा तो तेथच्या एका ग्रहस्था-जवळ जाऊन राहिला। त्यान त्यास हुकर चारायास आपल्या वावरात पाठवल। तेव्हा हुकर जो भुसा खातेत त्या-वर आपल पोटा भराव अस मनात आनल। कोनी काही त्यास देछ नाही। मग तो सुडी-वर एऊन म्हनाला, माझ्या बापाच्या घरी चाकरास

पोट-भर खायास मिळते, आणि मी भुकेन मरतो । आता मी आपल्या वापा-  
कडे जातो व त्यास म्हनतो की, देवाच्या इच्छेच्या विरुद्ध व तुझ्या सामने पाप केल  
आहे । म्हनुन मी तुहा लेक राहिलो नाही । मज आता चाकरा-सारख ठेव ।  
मग तो आपल्या वापा-कडे गेला । त्यास दुसून पाहुन वाप गडिवरला । आणि  
धाजन-सन्ध्या त्याच्या गळ्यास मिठी मारली, व त्याचा मुका घेतला । मग लेक  
त्यास म्हनाला, वावा, देवाच्या विरुद्ध व तुझ्या सामने पाप केल, तर आता तुहा  
लेक राहिलो नाही । पर वापान मानसास सांगितल कि, यास उत्तम आगरखा  
आनुन घाल, आणि याच्या हातात मुदी व पायात जोडा घाल । मग आपन  
खाजन पिजन आनंद करु । कारन की, हा माहा लेक मेला होता तो पुन्हा  
जिता भाला व दवडला होता तो सापडला । अस म्हनुन आनंद करायास लागले ॥

त्या येक्रेस त्याचा वडिल लेक वावरात होता । तो घरा-जवळ एऊन पोहो-  
चल्या-वर त्यान गान वजावन ऐकिल । चाकरा-पैकी एकास हाक मासुन पुसल कि,  
हे काय चाळ आहे । त्यान सांगितल कि, तुहा भाज आला आहे व तो खुशाल  
तुझ्या वापास मिळाला म्हनुन त्याने मोठी मेजवानी दिली आहे । तेव्हा त्यास राग  
एऊन आत जायेना । म्हनुन त्याचा वाप वाहेर एऊन त्यास समजाउ लागला ।  
परतु त्याने वापास जवाव देछा कि, मि इतकी वरस तुही चाकरी करतो, आणि तुही  
आन्ना कच्ची मोडली नाही । अस असुन म्या आपल्या मित्रा-वरोवर चैन कराय-  
साठी त्वा मला कोकरु देखील देछ नाही । आणि ज्यान तुहा पैसा राडाही-वरोवर  
उडवला तो तुहा लेक आला म्हनुन त्वा त्याच्यासाठी मोठी मेजवानी देखी । तेव्हा  
वाप म्हनाला, सुला तु सारा येळ माझ्या-वरोवर आहेस, आणि माही सारी जिनगी  
तुहीच आहे । पर आनंद करावा हे जरूर होत । कारन की, तुहा भाज मेला  
होता तो पुन्हा जिता भाला व दवडला होता तो सापडला आहे ॥

## NĀGPRĪ DIALECT

(DISTRICT NAGPUR)

# TRANSLITERATION AND TRANSLATION

Kōnyā ēkā mān'sās dōn pōr hōtē Tyā-pukā lahān  
*Certain a to man two sons were Them-from among the-younger*  
 bāpās mhanālī kī, 'bābī dzimēt mīhā dzō hussā asāl  
*to the-father said that, 'father in the-estate my what share will-be*  
 tō madz dē' Tyā-nē dhan vāṭun dēlla Thōdyā  
*that to-me give' Him-by the-wealth having-divided was-given I-fro*  
 dī'sā-na lahān pōryā sarv ghēūn dūr dēsī gēlī  
*days-after the-younger son all having-taken far-off into-a-country went*  
 Ām tētha udhal'pattī karun āp'la dhan ud v'la  
*And there debauchery having-made his-own wealth was-squandered*  
 Tyā-nē sarv kharṭsyā-var tyā dēsīt mōthī duk īl pad'li  
*Him-by all had-been-spent-after that in-country great famine fell*  
 Tyā-mulē tyās ad'tsan pad'li Tēvhā tō tēth'chyī ōkā grahasṭhā-  
*Therefore to-him difficulty fell Then he there-of one householder-*  
 dzavaḷ dzāūn rīhulā Tyā-na tyīs dukar tsīrīyās īp'lyā vār'tit  
*near having-gone lived Him-by to-him stone to-feed his-own in-a-field*  
 pāthav'la Tēvhā dukar dzō bhusā kbātēt tyā-var īp'li pōt  
*it-was-sent Then the-stone what husks eat that-upon his-own belly*  
 bharāva asa manāt ān'la Kōnī kīhī tyās  
*s'ould-be-filled so in-the-mind it-was-brought Anyone(-by) anything to-him*  
 dēlla nāhī Mag tō suddhī-var ōūn mhanālī, 'mīhyī bipī chyī  
*was-given not Then he senses-on having-come said, 'my father-of*  
 gharī tsīk'rās pōt-bhar khāyīs mī'tē, ām mī bhukē-na mūr'to  
*in-house to-servants belly-full to-eat is-got, and I hunger-with die*  
 Ātā mī āp'lyā bipī-kadē dzātō va tyīs mhm'itō kī, "Dōvī chyī  
*Now I my-own father-to go and to him (I)-say that, "Go of*  
 iohhē-chyī viruddh va tūhyā sām'nē pīp kēla īhē, mhanun mī tūhā  
*the-will-of against and of-thee before sin made is, therefore I thy*  
 lēk rīhulō nīhī, madz ātā tsīk'rī-sū'kha thēv'" Mag tō īp'lyī  
*son remained not, me now a-servant-like place'" Then he his-own*

bāpā-kadō gēlā Tyās durun pāhun bāp  
*father-to went To-him from-a-distance having-seen the-father*  
 gahivar'lā Āni dhāun-sanyā tyā chyā galyās mithī  
*was-overcome-by-affection And having-run him-of to-the-neck an-embracing*  
 mār'li, va tyā-tsā mukā ghēt'lā Mag lēk tyās mhanālā,  
*was-struck, and him-of kiss was-taken Then the-son to-him said,*  
 'bābā, Dēvā-chyā viruddh va tuhyā sām'nē pāp kēla, tar ātā  
*'father, God-of against and of-thee before sin was-made, therefore now*  
 tuhā lēk rāhlō nāhi' Pāi bāpā-na mām'sās sāngit'la kī,  
*thy son (I-)remained not.' But the-father-by to-the-men it-was-told that,*  
 'yās uttam āngar'khā ānun ghāl, āni yā-chyā hātāt  
*'to-this-one best coat having-brought put, and this-one-of on-the-hand*  
 mudī va pāyāt dzōdā ghāl, mag āpan khāun piun  
*a-ring and on-the-feet shoes put, then we having-eaten having-drunk*  
 ānand karu Kāran kī, hā māhā lēk mēlā hōtā, tō punhā  
*joy shall-make Because that, this my son dead was, he again*  
 jūtā dzhānā, va davad'lā hōtā, tō sāpad'lā' Asa mhanun ānand karāyās  
*alive became, and lost was, he is-found' So having-said joy to-make*  
 lāg'lē  
*(they)-began*

Tyā-yēlēs tyā-tsā vadil lēk vāv'rāt hōtā Tō gharā-dzavaḷ  
*At-that-time him-of the-eldest son in-the-field was He house-near*  
 ēun pōhōts'lyā-var tyā-na gāna bajāv'na aikila  
*having-come arriving-after him-by singing dancing was-heard*  
 Tsāk'rū-paikī ekās hāk-mārun pus'la kī, 'hē kāy tsālla  
*The-servants-from-among to-one having-called it-was-asked that, 'this what going-on*  
 āhē?' Tyā-na sāngit'la kī, 'tuhā bhāu ālā āhē, va tō khuṣāl tuhyā  
*is?' Him by it-was-told that, 'thy brother come is, and he safe of-thee*  
 bāpās miḷālā mhanun tyā-nē mōthī mēj'vāni dili āhē' Tēvhā tyās  
*to-father was-got therefore him-by great a-feast given is' Then to-him*  
 rāg ēun āt dzāyē-nā Mhanun tyā-tsā bāp bāhēr ēun  
*anger having-come inside would-not-go Therefore him-of father out having-come*  
 tyās sam'dzāu lāg'lā Parantu tyā-nē bāpās dzavāb dellā kī,  
*to-him to-entreat began But him-by to-the-father an-answer was-given that,*  
 'mī it'kē varas tuhī tsāk'ri kar'tō, āni tuhī ādnyā kahī mōd'li nāhi.  
*'I so-many years thy service do, and thy order ever was-broken not*  
 Asa asun myā āp'lyā mitrā-barōbar chām karāy'sāthi tvā  
*Such being by-me my-own friends-with merriment making-for by-thee*  
 ma-lā kōk'ru dēkhil dellā nāhi Āni jyā-na tuhā paisā rāndāhi-barōbar  
*me-to a-kid even was-given not And whom-by thy money harlots-with*  
 udav'lā tō tuhā lēk ālā mhanun tvā tyā-chyāsāthi mōthī mēj'vāni  
*was-squandered that thy son came therefore by-thee him-of-for great feast*

dēlli ' Tēvhā bāp mhanāla, 'mulā, tu sārā-yēl māhyā-baiōbar āhēs,  
*was-given* ' *Then the-father said, 'son, thou all-time of-me-with art,*  
 ām māhī sārī jin'gī tuhī-ts āhē. Pai ānand karāvā hō dzarur  
*and my all estate thine-only is But joy should-be-made this necessary*  
 hōta Kāran kī tuhā bhāū mēlā hōtā, tō punhā jītā dzhālā, va  
*was Because that thy brother dead was, he again alive became, and*  
 davad'lā hōtā, tō sāpad'lā āhē.  
*lost was, he found is.'*

[No 59]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

NAGPURI DIALECT

(DISTRICT NAGPUR.)

## SPECIMEN II

## STATEMENT OF AN ACCUSED PERSON

सवाल—पटगोवारीचा चिधु लोधी याच्या-कडे तु चाकरी होतास का ।

जबाब—होतो । सात आठ महिने चाकरी केली । गेल्या चैताचे मधात चाकरी सोडली ।

सवाल—चाकरी-वर होता तेव्हा कोठ राहत होता ।

जबाब—माहि ठेवलेली बायको इस घेऊन मि चिंधुचे घरात राहत होतो । माझ्या-कडे किरसानकीच काम होत । आनखिन मालकान जे काम सांगितले ते करावे । जेव्हा सार पिक जमा झाले व वावरात खळ केले तेव्हा मि खळ्यात रात्रंदिवस रखवालिस राहत होतो । व माहि बायको घरि राहे ।

सवाल—चिधु कधी-तरी खळ्यात राहिला होता ।

जबाब—तो कधी कधी खळ्यात निजे । एक कड्याच्या पेंड्याचि लहानसी भोपडी केली होती । त्यात मि निजो ।

सवाल—तारिख १२ माहे मार्च सन १८६८ रोजी, म्हणजे सनवरी चिधु खळ्यात निजला होता ।

जबाब—हो निजला होता । त्या गोष्टीस दिड महिना झाला । त्या रात्रि मि भोपडी-मधे होतो व माहि बायको वस्तीत घरि होती । वावरी नव्हती ।

सवाल—चिंधु त्या दिवसी खळ्या-वर निजला होता, तर त्याच्या आगा-वर डागिने होते ।

जबाब—चिंधु दिवस-भर खळ्या-वर होता । जेवायास घरि गेला नाहि । संध्या-काळी त्याचि सामु वलाड आलि घर गेला नाहि । भुक नाहि, म्हण सांगितले । त्या रात्रि खळ्या-वर निजला । त्याच्या आगा-वर सोन्याच कड, चादिच कड, सोन्याच्या ४ चद्रकड्या चांदिचा करदोडा आनि सोन्याचा छळा द्रतक होत ।

सवाल—आज कोर्टात पेश केलिले डागिने कोनाचे आहेत ।

जवाब—चिधुचे आहेत । तो निजला होता तेव्हा ते त्याच्या आगा-वरचे होते ।

सवाल—हे डागिने तुच्या कवजात कसे आले ।

जवाब—त्या सनवारि दोन वाजता चेता झालो । तेव्हा चिधु मेला दिसला । त्यास कोन मारल होत माहित नाहि । मग त्याच्या आगा-वरचे सारे डागिने काहाडुन निघालो । चिधुचे दोन्ही पाय मान पहिल्यानेच रस्त्याने कोन बांधले होते । त्याच्या डोसक्यातुन रक्त चाल्ल होत । हा गोटा त्याच्या-जवळ पडला होता । चंद्रकड्या कान तोडुन काहाडल्या नाहि । लास विहिरित फेकुन मि वायको-कडे गेलो, आनि छकड्या-वर तिस घेऊन गावी गेलो ।

सवाल—हा गोना चिधुचे खऱ्यातुन तु काहाडुन देला का ।

जवाब—कडव्या-खालि म्या लपवुन ठेवला होता । तो काहाडुन देला । हे धोच माझ आहे । माहि वायको नेसली होती । तिचा हात वनत नव्हता, म्हणुन रक्ताचे डाग पडले । दोरास जे रक्ताचे डाग आहे ते वैलाच्या रक्ताचे आहे । खुन केल्याच माझ्या-वर नाव एईल म्हुन लास अडात टाकली, आनि म्हुनच डागिने हि लपवुन ठेविले । आनि नाव न याव म्हुन पळुन हि गेलो ॥



[No. 59.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHI.

NĀGPURĪ DIALECT

(DISTRICT NAGPUR)

## SPECIMEN II

## TRANSLITERATION AND TRANSLATION.

- Savāl — Pat<sup>g</sup>ōvārī-tsā Chindhu Lōdhi yā-chyā-kadē tu  
*Question — Patgōvārī (village)-of Chindhu Lōdhi him-of-near thou*  
 tsāk<sup>r</sup>ri hōtās kā ?  
*in-service was what ?*
- Dzabāb — Hōtō Sāt āth mahinē tsāk<sup>r</sup>ri kēli Gēlyā Chaitā-chō  
*Answer. — (I-)was Seven eight months service was-done Gēlyā Chaitā-chō*  
 madhāt tsāk<sup>r</sup>ri sōd<sup>i</sup>li  
*in-the-middle service was-left Past the-Chait-of*
- Savāl — Tsāk<sup>r</sup>ri-var hōtā tēvhā kōṭha rāhat hōtā ?  
*Question — Service-on were then where living were ?*
- Dzabāb — Mālu ṭhōv<sup>r</sup>lēli bāy<sup>k</sup>ō is ghēūn mī Chindhu-chē  
*Answer — My kept woman her having-taken I Chindhu-of*  
 gharāt rāhat hōtō Māhyā-kadē kir<sup>s</sup>ān<sup>k</sup>i-tsā kām hōtā Ān<sup>k</sup>hin  
*in-house living was Of-me-near cultivation-of work was And*  
 māl<sup>k</sup>ā-na jō kām sāngit<sup>l</sup>a tē karāva Jēvhā sāra pik  
*the-master-by what work was-told that would-be-done When all ripe-produce*  
 jamā dzhāla, va vāv<sup>r</sup>rāt khaḷa kēla, tahi mī  
*gathered became, and in-field the threshing-floor was-made, then I*  
 khalyāt rātran-divas rakh<sup>v</sup>āhs rāhat hōtō, va  
*in-the-threshing-floor night-and-day for-taking-care-of living was, and*  
 mālu bāy<sup>k</sup>ō gharī rāhē  
*my wife at-home used-to-live.*
- Savāl — Chindhu kahi-tarī khalyāt rāhēlā hōtā ?  
*Question — Chindhu at-any-time in-the-threshing-floor living was ?*
- Dzabāb — Tō kadhī-kadhī khalyāt mījē Ēk kad<sup>b</sup>yā-chyā  
*Answer — He sometimes in-the-threshing-floor slept One kadbyā-cha*  
 pēndyā-chī lahān<sup>s</sup>i jhōp<sup>d</sup>i kēli hōtī, tyāt mī nidzo  
*bundles-of small hut made was, in-that I slept*
- Savāl — Tārikh bārā, māhē Mārch, san 1898, rōjī, mhan<sup>j</sup>ē,  
*Question — Date twelve, month March, year 1898, on-day, that-is,*  
 San<sup>v</sup>ārī Chindhu khalyāt nidz<sup>l</sup>ā hōtā ?  
*on-Saturday Chindhu in-the-threshing-floor sleeping was ?*

Dzabāb — Hō, nidz'lā hōtā Tvī gōsh'tis dūl mahinā  
*Answer — Yes, sleeping was That to-story one-and-a-half month*  
 dzhālā Tyā rātri mi jhōp'li-madhō hōtō va māhi bīv'kō vastit  
*became That on-night I the-hut-in was, and my wife in-village*  
 gharī hōti, vāv'iī nav'hatī  
*in-house was, in-the-field was not*

Savāl. — Chundhu tyā div'sī kha'vā-vai nidz'lā hōtā tai  
*Question — Chundhu that on-day the-threshing-floor-on sleeping was then*  
 tyā-chvā āngā-vai dāginē hōtē?  
*him-of person-on ornaments were?*

Dzabāb — Chundhu divas-bhai kha'vā-vai hōtā Jēvāvā-gharī  
*Answer — Chundhu the-whole-day the-threshing-floor-on was To-dine to-house*  
 gēlā nāhi Sandhyā-kālī tyā-chi sāsū balāu āhi, pa gēlā  
*went not In-the-evening his mother-in-law to-call came, but (he-)went*  
 nāhi Bhuk nāhi, mhun sāngit'lē Tyā rātri kha'vā-vai  
*not Hunger not, so it was-told That on-night the-threshing-floor-on*  
 nidz'lā Tyā-chvā āngā-vai sōnyā-tsa kada, ts'indī-tsa kada,  
*slept Him-of person-on gold-of bracelet, silver-of bracelet,*  
 sōnyā-chyā chāi chandra-kadyā, ts'indī-tsi kar'dōdā, āni sōnyā-tsi chhallā,  
*gold-of four chandra-kadis, silver of waist-string, and gold-of a-ring,*  
 it'ka hōta  
*this-much was*

Savāl. — Ādz kōrtāt pīs kēlēlē dāginē kōnā-chē i'het?  
*Question — To-day in-the-court produced made ornaments whom-of are?*

Dzabāb — Chundhu-chē āhēt To nidz'lā hōtā tev'hā tē tyā-chyā  
*Answer — Chundhu-of are He asleep was then they him-of*

āngā-vara-ts hōtē  
*the-person-on-even were*

Savāl — Hē dāginē tuh'vā kab'jāt kasī ilē?  
*Question — These ornaments of thee in-possession how came?*

Dzabāb — Tyā San'vārī dōn vādz'tā chētā dzhālō Tēvhā  
*Answer — That on-Saturday two striking conscious I-became At-that-time*  
 Chundhu mēlā dis'lā Tyās kōnā mār'la hōtri mahit nāhi Mag  
*Chundhu dead appeared Him by-whom killed was known not Then*  
 tyā-chyā āngā-var-chē sārē dāginē kāhādun nighālō Chundhu-chē  
*him-of the-person-on-of all ornaments having-taken-off I-started Chundhu-of*  
 dōnhī pāv, mān pahlyā-nē-ts rassyā-nē kōnā bāndh'lē hōtē Tyā-chyā  
*both feet, neck at-first-even a-rope-with by-somebody tied were Him-of*  
 dōs'kyātun rakt tsālla hōta Hā gōtā tyā-chvā-dzaval pad'lā hōtā  
*the-head-from blood passing was This stone him-of-near fallen was*  
 Chandra-kadyā kān tōdun kāhād'lyā nāhi Lās vāhrit  
*The-chandra-kadis ears having-cut were-taken-off not The-corpse into-a-well*

phēkun mī bāy'kō-kadē gēlō, ānī tshak'dyā-vai tis ghēūn  
*having-thrown I wife-near went, and a-cart-on her having-taken*  
 gāvī gēlō  
*to-the-village went*  
 Savāl — Hā gōnā Chindhu-chē khalyātun tu  
*Question — This cloth Chindhu-of the-threshing-floor-from (by-)thee*  
 kāhādun dēllā kī ?  
*having-taken-out was-given what ?*  
 Dzabāb — Kad'byī-khāhī myā lap'vun thēv'lā hōtā Tō  
*Answer — The-kad'bā-grass-under by-me having-concealed kept was That*  
 kāhādun dēllī Hō dhōtra mād'zha āhū, māhī bāy'kō nēs'li-hōtī  
*having-taken-out was-given This cloth mine is, my wife worn-had*  
 Tī-tsī hāt banat nāyhatā, mhanun raktā-chē dāg pad'lē Dōrās jē  
*Her hand good was-not, therefore blood-of stains fell To-the-rope which*  
 raktā-chē dāg ihū tē bailā-ohyā raktā-chē āhē Khun kēlyā-tsa  
*blood-of stains are those an ox-of blood-of are Murder committing-of*  
 māhyā-var nāv ēil, mhun lās adāt tāk'li,  
*of-me-on name (suspicion) will-come, therefore corpse into-a-well was-thrown,*  
 ānī mhuna-ts dāginē hī lap'vun thēvilē, ānī nāv  
*and therefore-even the ornaments also having-concealed were-kept, and name*  
 na yāva mhun paḷun hī gēlō  
*not should-come therefore having-un also I-went*

### FREE TRANSLATION OF THE FOREGOING

*Question* — Were you in the service of Chindhu Lodhī in Patgowari ?

*Answer* — Yes, for seven or eight months I left the service in the middle of last Chait (March-April)

*Question* — Where did you live when you were in his service ?

*Answer* — I used to take my wife with me and live in Chindhu's house My business was to do the tillage and whatever else the master might ask me to do When all the crops had been collected and the threshing had begun in the field, then I used to stay day and night on the threshing-floor in order to keep an eye on it, and my wife stayed in the house

*Question* — Did Chindhu sometimes also stay on the threshing-floor ?

*Answer* — From time to time he used to sleep there A small hut had been built of bundles of Kad'bā grass, in which I was wont to sleep.

*Question* — Did Chindhu sleep on the threshing-ground on the 12th March 1898 ?

*Answer* — Yes, he did It was two and a half months ago On that night I was in the hut, and my wife was in the village, in the house, and not in the field

*Question* — Did Chindhu wear any ornaments on that day when he slept on the threshing-floor ?

*Answer* —Chindhu stayed the whole day on the threshing-floor and did not go home for dinner. His mother-in-law came in the evening to call him, but he did not go. He said he was not hungry. He slept that night on the threshing-floor. He wore on his body a gold bracelet and a silver bracelet, and a moon-shaped ear-ring of gold, a waist-string of silver, and a gold ring.

*Question* —To whom do these ornaments which have to-day been produced in Court belong?

*Answer* —To Chindhu. He had them on his body when he slept.

*Question* —How did these ornaments come in your possession?

*Answer* —It was a Saturday. I awoke at two o'clock. Chindhu then seemed to be dead. I do not know who killed him. I then took all the ornaments from his body and went away. Somebody had bound Chindhu's feet and neck with a rope, and blood was flowing from his head. This stone was lying near him. I did not cut his ears in order to get his ear-rings. I threw the body in a well and went to my wife. Then I procured a cart and brought her to the village.

*Question* —Did you take this cloth from Chindhu's threshing ground?

*Answer* —I had put it under the threshing-floor, and thence I fetched it. This cloth is mine, and my wife had worn it. Her hand was not good (she was in her menses), and therefore there are blood stains. The blood stains on the rope are from the ox. I threw the corpse into the well because I was afraid of being called a murderer. That was also the reason why I hid the ornaments. And I also ran away in order to avoid suspicion.

Between Nagpur and Bejar lies the district of Wardha. The principal language is Marāthī, closely agreeing with the form which that language assumes in the neighbouring districts.

The specimen which follows has been printed in full because it is the only specimen which has been received in the Mōḍī character. Note that the dative ends in *lā* or *s*, and the case of the agent usually in *nī*, thus, *ma-lā*, to me, *mān\*sās*, to a man, *ārōpī-nī*, by the accused. The latter suffix is, of course, originally a plural suffix.

[No 60.]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

### MARĀTHĪ

NĀGPURĪ DIALECT

(DISTRICT WARDHA.)

### STATEMENT OF AN ACCUSED PERSON



[No 60]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHĪ

NĀGPURĪ DIALECT

(DISTRICT WARDHA)

## TRANSLITERATION AND TRANSLATION.

Savāl — Phiryādi-chē tsāv<sup>dhit</sup> dzāun phiryādi-var  
 Question — The-complainant-of in-the-shop having-gone the-complainant-on  
 gardi kēli, yā-tsā ārōp kalam 147 piamāṇē tudz-var ālā, tar  
 riot was-made, this-of charge section 147 according-to thee-on came, then  
 dzabāb kāy āhē?  
 reply what is?

Dzabāb — Rōdz Budh<sup>vāi</sup> divāli-chē pād<sup>vā</sup> Kārtik māsāt  
 Answer — Day Wednesday the-Divāli-of Pādarvā Kārtik in-the-month  
 sakāl<sup>chē</sup> prah<sup>ri</sup> mī tōnd dhūt hōtō, tar Māhādēv ālā Tyā-ni  
 the-morning-of time-at I mouth washing was, then Māhādēv came Him-by  
 sāngit<sup>lē</sup> kī, 'tudzhā bhāū Raghunāth sōnār Pāndurang  
 it-was-told that, 'thy brother Raghunāth goldsmith Pāndurang  
 sōnārā-chē dāthyā-pudhē pad<sup>lā</sup> āhē.' Mhanōn mī va Māhādēv  
 goldsmith-of the-door-in-front fallen is' Therefore I and Māhādēv  
 mīlūn gēlō, tar Raghunāth rastyāt pad<sup>lā</sup> hōtā, va tyā-chē  
 together went, then Raghunāth in-the-street fallen was, and him-of  
 dōkē phut<sup>lē</sup> hōtē, va hātās rakat lāg<sup>lē</sup> hōtē, va hātās  
 head broken was, and to-the-hand blood stuck was, and to-the-hand  
 hī gar<sup>sād</sup> lāg<sup>lē</sup> hōtē, va tyād<sup>z-lā</sup> pāṇī pād<sup>zūn</sup>  
 also scratches inflicted were, and him-to water having-made (him)-drink  
 huśār kēlē, va Siv Gōvind kāmshabal yād<sup>z-lā</sup> balāun  
 conscious was-made, and Siv Gōvind a-constable him-to having-called  
 ān<sup>lē</sup>. Tyād<sup>z-lā</sup> dākhavilē, va Siv Gōvind mhanālā kī,  
 it was-brought Him-to it was showed, and Siv Gōvind said that,  
 'Dēv<sup>lis</sup> nākyā-var ghēūn dzā' Tēvhā Māhādēv-chē khāsar  
 'to-Devil-(village) the-outpost-on having taken go' Then Māhādēv-of cart  
 māgūn Dev<sup>lis</sup> ghēūn ālō va nākyā-var nēlē,  
 having-begged to-Devil having-taken came and the-outpost-on it-was-carried,  
 va yā kōrtāt phiryādi Raghunāth-ni phiryādi va  
 and this in court the-complainant Raghunāth by the-complainant and  
 phiryādi-chē dōghē lēk va Siv Ratan va-gēlē yād<sup>z-var</sup> phiryād  
 the-complainant of two sons and Siv Ratan et-cetera them-on a-complainant

kēli hōti, parantu mi phuryādi-chē tsāv'dhit dzāūn  
*made was, but by-me the-complainant-of in-the-shop having-gone*  
 phuryādi-vai gardi kēli nāhi, va kādi mār'nyās utsalli nāhi, va  
*the-complainant-on riot was made not, and a-stick to-beat was-raised not, and*  
 Siv Ratan-lā hi mār'lē nāhī  
*Siv Ratan-to also it-was-beaten not*

Kōrtā-ohē praśnā-ohē uttai Siv Gōvind kāmshatabal tē vėlēs  
*The-court-of question-of reply Siv Gōvind a-constable that at-time*  
 va ārōpi nambar 1, 2, 3, 5, 6, 7 hē kōthō hōtū ma-lā māhit  
*and the-accused numbers 1, 2, 3, 5, 6, 7 these where were me-to known*  
 nāhī  
*not*

Hi dzabāni ām-chē samakshē va āmhi āy'kat ās'tānā ghet'li āhē, va  
*This statement our in-presence and we hearing being taken is, and*  
 ārōpi-nī dzō madz'kūi sāngt'lā tō khai vū itī-nē huta hihlā  
*the-accused-by what account was-told that true manner-with here written*  
 āhē

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## FREE TRANSLATION OF THE FOREGOING

*Question* — You have been charged under section 147 with having entered the shop of the complainant and having made a disturbance there. What do you answer to the charge?

*Answer* — On a Wednesday morning, the first day of the Divālī, in the month of Kārtik, I was washing my face, when Māhādēv came and told me that my brother the goldsmith Raghunāth was lying outside the door of the goldsmith Pāndurang. I and Māhādēv therefore went together and saw that Raghunāth had fallen in the street. His head was broken and there was blood on his hand, and there were also scratches on his hand. We made him drink some water, and brought him to himself. Then we fetched the constable Siv Gōvind, and showed him to him. He ordered us to take him (Raghunāth) to the customs' station in Devli. I borrowed a cart from Māhādēv and took him to the station in Devli. Raghunāth has made a complaint in this court against the complainant, and his two sons, and Siv Ratan and others. It is not true that I entered the shop of the complainant and made a disturbance, and I did not raise a stick in order to strike him, nor did I strike Siv Ratan. This is my answer to the question of the court. I do not know where the constable Siv Gōvind and the accused numbers 1, 2, 3, 5, 6, and 7 were at that time.

This statement has been taken down in our presence and hearing, and the statement made by the accused has here been properly written.

Marāṭhī is also the principal language of the north-western part of Chanda. The local dialect is, in some places, called Jhāri, *i.e.* jungle-language. *Jhārī*, or forest-country is the name used to denote the north of Bhandara, Balaghat, and the Chhattisgarh



country Four thousand five hundred and fifty settlers from Berar have further been reported to speak Varhādī. It may safely be assumed that all these names denote one and the same form of speech.

The dialect of Chanda does not share all the characteristics of the neighbouring districts. Thus, we do not find forms such as *dēlla*, given, *māhā*, my, *tyāhis*, to them. On the whole, however, the short specimen which follows will show that there can be no doubt about its classification as a form of the usual Marāṭhī of the Central Provinces.

[ No 61 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

### MARĀTHĪ

NĀGPURĪ DIALECT

(DISTRICT CHANDA)

एका पुरुषास दोन लहान मुल होती, एक मुलगा आनि एक मुलगी । मुलगा होता तो रुपान फार सुंदर होता, मुलगी साधारन होती । एके दिवशी ती उभयता मुल आरशा-पाशी खेळत असता मुलगा मुलीस म्हणतो । अग, च्हा आरशात आपन पाहु वर, सुंदर कोन दिसते । ते मुलीस वाईट वाटल । तिला समजल की, च्छान हे आपल्याला छिनवायासाठी म्हणल । मग तिन बापा जवळ जाऊन भावाच गाढान सांगितल । ती म्हणाली, बाबा, आरशात रुप पाहून समाधान पावाव, हे वायकाच काम, त्यात पुरुषान मन घालु नये । बापान दोघास पोटाशी धरून त्याचे समाधान केल । तो म्हणाला, मुलानो, तुम्ही भांडु नका । आज-पासून तुम्ही दोघ ही नित्य आरशात पाहत जा ॥

मुलगी म्हणाली, बाबा, सोमा गवळी दुध घेऊन आला आहे । तो म्हणतो किती दुध देऊ । बाप म्हणतो, मुली, त्याला साग की, आज शेर भर दुध पुरे । उद्या दोन शेर घेऊन ये । मुलगी म्हणते, बाबा, गवळी दुध कोठुन आणतो । बाप म्हणतो, तुला ठाऊक नाहि काय । त्याच्या घरी गाई आहेत, म्हशि आहेत । त्याचे दुध काढून तो आणतो । मुलगी म्हणते, बाबा, गाय किती दुध देते, आनि म्हैस किती दुध देते । बाप म्हणतो, येक येक गाय दोन दोन शेर दुध देते, आनि म्हैस चार चार शेर देते ॥

[No 61]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARATHI

NAGPURI DIALECT

(DISTRICT CHANDA)

## TRANSLITERATION AND TRANSLATION

Ekā purushīs dōn lahān mula hōtī, ēk mul'gā ānī ēk mul'gī Mul'gā  
*One to-person two small children were, one son and one daughter The-son*  
 hōtā, tō rupā-na phāi sundai hōtā Mul'gī sādharan hōtī Ekē  
*was, he appearance-by very beautiful was The-daughter common was One*  
 div'sī ti ubhay'tā mula ārsā-pāśī khēlat astā mul'gā mulis  
*on-day they both children the-mirror-near playing while-were the-son to-the-girl*  
 mhan'tō, 'aga, hyā ārsāt āpan pāhu bara, sundai kōn distē' Tē  
*says, 'Oh, this in-the-mirror we may-see well, beautiful who appears' That*  
 mulis vāt vāt'la Ti-lā samad'la kī, hyā-na hē āp'lyā-lā  
*to-the-girl bad appeared Her-to it-was-understood that, this-one-by this me*  
 hin'v'iyāsāthi mhat'la. Mag ti-na bāpā dzaval dzāun bhāvā-tsa  
*humiliating-for was-said Then he-by father near having-gone by other-of*  
 gār'hina sāngit'la Ti mhanāli, 'bābā, ārsāt rup pāhūn  
*complaint was-told She said, 'father, in-the-mirror face having-seen*  
 samādhān pāvāva hē bāy'kā-tsa kām, tyāt purushā-na man  
*satisfaction should-be-felt this women-of business, in-that a-man-by mind*  
 ghīlu na-yē' Bāpā-na dōghās pōtā-sī dharūn tyā-chē samādhān  
*to-put is-not-meet' The-father-by both the-beast-to having-held them-of consolation*  
 kēla. Tō mhanāli, 'mulānō, tumhī bhāndu na-kā Ādz-pāsūn tumhī  
*was-made He said, 'children, you quarrel do-not To day-from you*  
 dōgha hī nitya ārsāt pāhat dzā'  
*both also always in-the-mirror looking go'*

Mul'gī mhanāli, 'bābī, Sōmā gav'li dudh ghēūn ālā āhē  
*The girl said, 'father, Soma the-milkman milk having-taken come is*  
 To mhan'tō, "kiti dudh dōū?" Bāp mhan'tō, 'mulī, tyā-lā  
*He says, "how-much milk shall-(I)give?" The-father says, 'girl, him-to*  
 sing kī, "ādz sū-bhar dudh purē, ud'yī dōn sūr ghēūn yē."  
*till that, "to-day a-see-full milk is-enough, to-morrow two sees having-taken come"*  
 Mul'gī mhan'tō, 'bābī, gav'li dudh kōthun in'tō?' Bāp  
*The girl says, 'father, the-milkman milk where-from brings?' The-father*  
 mhan'tō, 'tu-lī thāuk nahi kīyē? Tvī chvī gharī gāi āhēt, mhasī  
*says, 'you-to have-not what? Him of in-house cows are, she-buffaloes*

āhēt, tyā-chē dudh kādḥūn tō ān'tō' Mul'gi mhan'tē, 'bābā, gāy  
*are, them-of milk having-drawn he brings' The-girl says, 'father, a-cow*  
 kītī dudh dētē, ānī mhaīs kītī dudh dētē?' Bāp  
*how-much milk gives, and a-she-buffalo how-much milk gives?' The-father*  
 mhan'tō, 'yĕk yĕk gāy dōn dōn sēr dudh dētē, ānī mhaīs chār  
*says, 'one one cow two two seers milk gives, and a-she-buffalo four*  
 chār sēr dētē'  
*four seers gives'*

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### FREE TRANSLATION OF THE FOREGOING

A man had two small children, a boy and a girl. The boy was very pretty, the girl had an ordinary kind of face. One day both children were playing near a looking glass, and the boy said to the girl, 'come let us look at ourselves in the glass, to see which is the prettier.' The girl thought this to be malicious, and that her brother proposed to do so in order to humiliate her. She went to her father and complained of her brother, and said, 'father, to be fond of looking at one's face in the glass is the business of women, and men should not put their mind to such things.' The father embraced both and satisfied them. He said, 'children, don't quarrel. Both look in the glass in the future.'

The girl said, 'father, Sōmā, the milkman, has brought the milk, and he asks how much we want.' The father said, 'my daughter, tell him that one seer will do to-day and ask him to bring two seers to-morrow.' The daughter said, 'father, where does the milkman get the milk from?' The father answered, 'Don't you know that? He has got cows and buffaloes in his house, and he milks them, and so gets the milk.' Says the daughter, 'father, how much milk does a cow give?' Answers the father, 'each cow gives two seers milk, and each she-buffalo four.'

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In Bhandara, Nāgpurī is the principal language. A considerable proportion of the population, however, also speak Rājasthānī, Bundēlī, Gōndī, and other aboriginal dialects.

The Marāṭhī of Bhandara is essentially the same as that current in Nagpur, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows.

[No. 62.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

NĀGPURĪ DIALECT

(DISTRICT BHANDARA)

एका मानसास दोन पोर होते । त्या-पैकी लहान वापास म्हनाला, वावा,  
 माम्या हिश्याची जमा मला दे । त्यान आपली जमा त्याहास वाटून देली । मग  
 त्यान काहीक दिवसान आपली सर्व जमा घेऊन दुसऱ्या दूरच्या गावी गेला । तेथ  
 जाऊन त्यान आपली पैशाची धुक्यानी केली । त्याचा सर्व पैसा सरल्या-वर त्या  
 गावी मोठा दुकाळ पडला व त्याज तगी भाली । मग तो त्या गावच्या एका मानसा-  
 जवळ जाऊन राहिला । त्यान त्यास आपल्या वावरात डुकर चारन्यास पाठवला ॥

## TRANSLITERATION AND TRANSLATION

Ekā	mān'sās	dōn	pōr	hōtē	Tyā-paikī	lahān	
<i>A-certain</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-from-among</i>	<i>the-younger</i>	
bāpās	mhanālā,	'bābā,	mājhā	hīśā-chī	dzamā	ma-lā	dē'
<i>to-the-father</i>	<i>said,</i>	<i>'father,</i>	<i>of-me</i>	<i>share-of</i>	<i>property</i>	<i>me-to</i>	<i>give'</i>
Tyā-na	āp'li	dzamā	tvāhās	vāṭūn	delli	Mag	tyā-na
<i>Him-by</i>	<i>his-own</i>	<i>property</i>	<i>to-them</i>	<i>having-divided</i>	<i>was-given</i>	<i>Then</i>	<i>him-by</i>
kāhik	div'sā-na	āp'li	sarv	dzamā	ghēūn	dus'ryā	dūr'ohyā
<i>some</i>	<i>days-after</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>having-taken</i>	<i>another</i>	<i>distant</i>
gāvi	gēlā	Tētha	dzāūn	tyā-na	āp'li	paśā-chī	dhul'dhānī
<i>to-villages</i>	<i>(he-)went</i>	<i>There</i>	<i>having-gone</i>	<i>him-by</i>	<i>his-own</i>	<i>wealth-of</i>	<i>waste</i>
kēli	Tyā-tsā	sarv	paśā	sar'lyā-var	tyā	gāvi	mōthā
<i>was-made</i>	<i>Him-of</i>	<i>all</i>	<i>wealth</i>	<i>expended-after</i>	<i>that</i>	<i>in-village</i>	<i>mighty</i>
dukāl	pad'lā,	va	tyādz	tangī	dzhālī	Mag	tō
<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>to-him</i>	<i>difficulty</i>	<i>became</i>	<i>Then</i>	<i>he</i>
ēkā	mān'sā-dzaval	dzāūn	rāhulā	Tyā-na	tyās	āp'lyā	vāv'rāt
<i>a-certain</i>	<i>man-near</i>	<i>having-gone</i>	<i>lived</i>	<i>Him-by</i>	<i>to-him</i>	<i>his-own</i>	<i>into-field</i>
duk'ra	tsār'nyās	pāthav'la					
<i>the-swine</i>	<i>to-feed</i>	<i>it-was-sent</i>					

In Balaghat Marāthi is spoken all over the southern part of the district, mostly side by side with Eastern Hindi, Marāri, and Gōndi

The lower classes use a mixed form of speech, locally known as Marhēti. This dialect will be separately dealt with below. See pp 304 and ff

The language of the upper classes, on the other hand, is pure Nāgpuri. We are not in a position to decide how many speakers are to be assigned to it. The local returns give the language of both as Marāthi

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate the language of the upper classes. It has been forwarded as representing the dialect of the women. It will, however, be seen that it is nothing else than ordinary Nāgpuri

[No 63]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHI

#### NĀGPURĪ DIALECT

#### (DISTRICT BALAGHAT)

कोन्या एका मानसास दोन लेक होते । त्यातला लहान लेक बापास  
म्हनाला, बावा जो धनाचा हिस्सा मज येईल तो दे । मग त्यान आपल धन त्यास  
वाटून देछ । मग लहान लेक थोड्या दिवसान सगळ धन घेऊन पर-मुलकात गेला ।  
मग तेथ वाटल तसा पैसा उडवला । मग सगळा त्याचा पैसा सरल्या-वर त्या  
मुलकात मोठा काळ पडला । तिह्ण त्यास मोठी तगी होऊ लागली । तो त्या  
गावातल्या एका मोठ्या मानसा-पासी राहिला । त्यान आपले डुकर चारायासाठी  
आपल्या वावरात पाठवला ॥

Kōnyā	ēkā	mān'sās	dōn	lēk	hōtē	Tyāt'lā	lahān	lēk
<i>Certain</i>	<i>a</i>	<i>to-man</i>	<i>two</i>	<i>sons</i>	<i>were</i>	<i>Them-in-from</i>	<i>the-younger</i>	<i>son</i>
bāpās	mhanālā,	'bābā,	dzō	dhanā-tsā	hissā	madz	yēil	
<i>to-the-father</i>	<i>said,</i>	<i>'father,</i>	<i>what</i>	<i>the-wealth-of</i>	<i>share</i>	<i>me-to</i>	<i>will-come</i>	
tō	dē'	Mag	tyā-na	āp'la	dhan	tyās	vātūn	
<i>that</i>	<i>give'</i>	<i>Then</i>	<i>him-by</i>	<i>his-own</i>	<i>wealth</i>	<i>to-him</i>	<i>having-divided</i>	
dēlla	Mag	lahān	lēk	thōdyā	div'sā-na	sag'la	dhan	
<i>was-given</i>	<i>Then</i>	<i>the-younger</i>	<i>son</i>	<i>a-few</i>	<i>days-after</i>	<i>all</i>	<i>the-wealth</i>	
ghēūn	par-mul'kāt	gēlā	Mag	tētha	vāt'la	tasā		
<i>having-taken</i>	<i>into-another-country</i>	<i>went</i>	<i>Then</i>	<i>there</i>	<i>it-pleased(-him)</i>	<i>so</i>		
paisā	udav'lā	Mag	sag'lā	tyā-tsā	paisā	sar'lyā-var		
<i>the-money</i>	<i>was-squandered</i>	<i>Then</i>	<i>all</i>	<i>him-of</i>	<i>the-money</i>	<i>was-spent-after</i>		
tyā	mul'kāt	mōthā	kāl	pad'lā	Tēvhā	tyās	mōthi	tangī
<i>that</i>	<i>in-country</i>	<i>mighty</i>	<i>famine</i>	<i>fell</i>	<i>Then</i>	<i>to-him</i>	<i>great</i>	<i>difficulty</i>
hōū	lāg'li	Tō	tvā	gāvāt'lyā	ēkā	mōthyā	man'sā-pāsī	rāhēlā.
<i>to-be</i>	<i>began</i>	<i>He</i>	<i>that</i>	<i>village-in-of</i>	<i>one</i>	<i>great</i>	<i>man-near</i>	<i>lived</i>
Tyā-na	āp'lē	duk'ra	tsārāyāsāthi	āp'lyā	vāv'rāt	pāthav'la.		
<i>Him-by</i>	<i>his-own</i>	<i>swine</i>	<i>to-feed-for</i>	<i>his-own</i>	<i>into-field</i>	<i>it-was-sent</i>		

Marāthī is also spoken in the southern part of Seoni and Chhindwara, below the hills. It is the usual Nāgpuri form of the language, and it is not necessary to give any specimens.

In Raipur, Marāthī is spoken in villages to the south of Nandgaon. The dialect is essentially identical with Nāgpuri, though there are some traces of the influence of the neighbouring Chhattisgarhī. Compare *khāy-chī man'shā*, desire to eat, *khēt*, field. The neuter gender is on the point of disappearing. Compare *dōn lēkrā* (neuter) *hôtē* (maso), two sons were. The occasional writing of a cerebral *n* is only a learned orthography, and does not represent a different pronunciation.

The beginning of the Parable of the Prodigal Son will be sufficient to illustrate this form of speech.

[No. 64.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

### MARĀTHĪ

NĀGPURĪ DIALECT

(DISTRICT RAIPUR)

एका मनुष्याला दोन लेकराँ होते । लहान्या पोरान म्हणल की, बाबा जिनगी-मधे माझा जो वाटा आहे तो मला द्या । मग त्यान आपली संपत्ति वाटून दिली । लहान लेकरान सारी जायदाद एका ठिकाणी करून आपण परदेशात चालला गेला । तेथे काही दिवस राहून-सत्या जे काही त्याज-जवळ होत ते त्यान उडवून दिले । जसा उडवून दिली अन तेथे दुकाळ पडला अन तो अनाथ होऊन गेला । जेव्हा तो उपाशी मरू लागला तेव्हा तो कोन्या गृहस्थाच्या घरी गेला । अन-त्यान आपल्या खेता-मधे डूकर चारायस सांगितले । डूकर जो भूसा खातात तो खायची त्याची मनषा झाली, आणीक कोणी त्याला देत नव्हता । मग त्याला सुद झाली आणीक त्यान म्हण्टले की, माझ्या बापाच्या येथे कही माणसाला पुश्तकळ खायस मिळते अन मी उपाशी राह्यतो । मी उठून आता आपल्या बापा-पाशी जाईन आणीक मी त्याला म्हनीन की, हे बाबा, म्या देवाच्या विरुद्ध व तुझ्या समोर पाप केले । मी आपला लेक म्हनायच्या योग्य नाही । व मला आपल्या मजुरा-प्रमाने समजा । मग उठून आपल्या बापा-पाशी जाऊ लागला ॥

[No 64.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

NĀGPURĪ DIALECT

(DISTRICT RAIPUR)

## TRANSLITERATION AND TRANSLATION

Ēkā manushyā-lā dōn lēk'rā hōtē Lahānyā pōrā-na mhan'tla  
*A-certain man-to two sons were The-younger son-by it-was-said*  
 kī, 'bābā, jū'gī-madhē māḍhā dzō vātā āhē tō ma-lā dyā'  
*that, 'father, the-property-in my what share is that me-to give'*  
 Mag tyā-na āp'li sampattī vātūn dīlī Lahān  
*Then him-by his-own property having-divided was-given The-younger*  
 lēk'rā-na sārī jāy'dād ēkā-ṭhukānī karūn āpan par-dēsāt  
*son-by all property together having-made himself into another-country*  
 tsāl'lā gēlā Tētha kāhī divas rāhūn-sanyā jē kābī tyādz-dzaval  
*moved went There some days having-lived what anything of-him-near*  
 hōta tē tyā-na ud\*vūn dīla Dzamā  
*was that him-by having squandered was-given The-property*  
 ud\*vūn dīlī, an tēthā dukāl pad'lā, an tō anāth  
*having-squandered was-given, and there famine fell, and he destitute*  
 hōūn gēlā Jēvhā tō upāśī marū lāg'lā, tēvhā tō  
*having-become went When he starvation-with to-die began, then he*  
 kōnyā grīhasthā-chyā ghari gēlā An tyā-na āp'lyā khētā-madhē  
*a-certain householder-of to-the-house went And him-by his-own field-into*  
 dūk'ra tsārāy's sāngūt'lā Dūk'ra dzō bhūsā khātāt tō khāy-chī  
*the-swine to-feed it-was-told The-swine which husks eat that eating-of*  
 ryā-chī man'shā ḍzhālī, āṇik kōnī tyā-lā dēt navh'tā. Mag tyā-lā  
*him-of desire became, and anybody him-to giving was-not Then him-to*  
 sud ḍzhālī, āṇik tyā-na mhan't'lā kī, 'mājhyā bāpā-chyā yēthā  
*sense became, and him-by it-was-said that, 'my father-of here*  
 kabī mān'sā-lā puśkal khāyās mī'tē, an mī upāśī rāhy'tō Mī  
*how-many men-to much to-eat is-got, and I hungry live I*  
 uthūn ātā āp'lyā bāpā-pāśī ḍzhāin, āṇik mī tyā-lā mhanīn  
*having-arisen now my-own father-near shall-go, and I him-to shall-say*  
 kī, "hē bābā, myā Dēvā-chyā vūuddha va tuhyā samōi pāp kēla  
*that, "O father, by-me God-of against and of-thee before sin is-made*  
 Mī āp'lā lēk mhanāy-chyā yōgya nāhī Va ma-lā āp'lyā  
*I your-own son of-being-called worthy am-not And me-to your-own*

majurā-pranānē	sam'dzā.''	Mag	uthūn	āp'lyā	bāpī-pāśī	dzāū
servant-li'e	consider''	Then	having-arisen	his-own	father-near	to-go
līg'lā.						
he-began						

### DHAN'GARĪ.

One thousand eight hundred individuals in Chhindwara have been reported as speaking Dhan'garī, i.e. 'shepherds' language'. The specimens which follow will, however, show that this dialect is nothing but the usual form of Marāthī current in the Central Provinces. The Dative takes the suffix *lē* as in Betul, thus, *mān'sā-lē*, to a man.

The only peculiarity of the so-called Dhan'garī is a tendency to drop the final *a* which corresponds to *ē* in Standard Marāthī. Thus, we find *tyān*, by him, *sagā dhan*, all property, and so on. This tendency is, however, also found among the Dhangars of the Bombay Presidency, see above, p. 97.

Note also the polite forms of the imperative *yē-dzō*, please come, *pāhē-dzō*, please look; the imperfect *bas'lēt*, were sitting; the third person plural of the present tense, *lhātē*, they eat, *dātēt*, they go, etc.

On the whole, however, the Dhan'garī agrees with the Marāthī of the Central Provinces, just as the Dhangars of the Konkan speak the language of their own neighbours. Compare pp. 97 and ff.

[ No. 65 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARĀTHĪ

DHAN'GARĪ DIALECT

(DISTRICT CHHINDWARA.)

### SPECIMEN I.

कोन्या मानसाले दोन लेक होते । त्यातून लहान वापाले म्हनाला, वावा आमच्या जो काही हिस्सा आहे तो वाटून दे । मंग त्यान त्याहिले धन वाटून दिले । मग थोड्या दिवसांत लहान लेक सगळं धन जमा करून कोनी कडे दूर गांवी चालला गेला, आणि त्या देशांत जाऊन तो भिकारी झाला । धन उडून देऊन तऱ्हा त्या देशांत मोठा काळ पडला । मग त्याले मोठी गरीबी आली । तऱ्हा तो त्या गावातल्या एका मानसा जवळ जाऊन राहला । त्यान त्याले डुकर चारासाठी आपल्या वावरांत धाडले । मग त्यान म्हटले का, डुकर जे साल खाते ते खाऊन आपण पोटा भराव । आनीक त्याले कोन काही देऊ नाही ॥



[No 65]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARĀTHĪ

DHAN'GARĪ DIALECT

(DISTRICT CHHINDWARA)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Kōnyī mām'sī-lē dōn lēk hōtē Tyātūn lahān bāpā-lē  
*I-certain man to two sons were Them-in-from the younger father-to*  
 mhaulā, 'bābā, ām-ohyā dzō-kāhī hussā āhō tō vātūn dē'  
*said, 'father, us-of whatever share is that having-divided give'*  
 Mang tyān tyāhī-lē dhan vātūn dila Mag thōdyā  
*Then him-by them-to wealth having-divided was-given Then a-few*  
 div'sāt lahān lēk saga| dhan dzamā karūn kōnī-kadē  
*in-days the-younger son all wealth together having-made elsewhere-to*  
 dūr gāvī tsāl'lā-gclā, ām tyā dēsāt dzāūn tō bhikāri  
*far to-a-village went-away, and that in-country having-gone he a-beggar*  
 dzhālā, dhan udūn dēll, tēvhā tyā dēsāt mōthā  
*became, wealth having-squandered was-given, then that in-country mighty*  
 kāl pad'lā Mag tyā-lē mōthī garibī āli Tavhā tō tyā gāvāt'lyā  
*famine fell Then him-to great poverty came Then he that of-village*  
 ckhā mām'sū-dzava| dzāūn rāh'lā Tyān tyā-lē dukar tsārāsāthī  
*one man-near having-gone lived Him-by him-to the-swome to-feed-for*  
 āp'lyā vāv'rāt dhād'lā Mag tyān mhatal kā, dukar  
*his-own into-field it-was-sent Then him-by it-was-said that, the-swome*  
 jū sal khātē tē khāūn apan pōt bharāv Ānik  
*what husks eat that having-eaten by-me belly should-be-filled And*  
 tvā-lē kōn kāhī dēll nāhī  
*him to by-anybody anything was-given not*

[No 66]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

DHAN<sup>A</sup>GARI DIALECT

(DISTRICT OHINDWARA)

## SPECIMEN II

## A POPULAR TALE

एक धनगर होता। तो बकरे चारायले गेला। त्यान आपल्या सुनेले सागी-  
तल, माही भाकर घेऊन येजो। वारा वाजाची येळा झाली, तिले त्या भाकरीची याद  
राहली नाही। एका वावरा-मंधी एक कुनवी आजत वाहत होता। तो  
धनगर त्याच्या-पाशी गेला, त्या कुनव्याले म्हणते की, माहे बकरे आंब्या खाले  
बसलेत। माहे बकरे पाहेजो। मी जेऊन येतो। तो जेवासाठी गेला। जेऊन पुनः  
आला, बकरे बसलेच होत्या। पुनः त्यान आपल्या बक्या घेऊन गेला चारायले ॥

## TRANSLITERATION AND TRANSLATION.

Ek dhan'gar	hōtā	Tō	bak'rē	tsārāy-le	gēlā	Tyān	āp'lyā
A shepherd	there-was	He	sheep	to-graze	went	His-by	his-own
sunē-lē	sāngit'la,	'māhi	bhākai	ghēun	yē-dzō		Bārā
daughter-in-law-to	it-was-told,	'my	bread	having-taken	come-please		Twelve
vādzā-chi	yēlā	dzhālī,	ti-lē	tyā	bhāk'ri-ohi	yād	rāh'li
striking-of	time	became,	her-to	that	bread-of	recollection	remained
not							
Ekā	vāv'rā-mandhi	ēk	kun'bi	āūt	vāhat	hōtā.	Tō
One	field-in	one	cultivator	plough	driving	was.	That
shepherd							
tyā-ohyā-pāsi	gēlā,	tyā	kun'byā-lē	mhan'tē	kī,	'māhē	bak'rē
him-of-near	went,	that	cultivator-to	says	that,	'my	sheep
a-mango-tree-							
khālē	bas'lēt	Māhē	bak'rē	pāhē-dzō	Mī	jēun	yētō
under	are-seated	My	sheep	look-after-please	I	having-dined	come
Tō	jēvāsāthi	gēlā	Jēun	punah	ālā,	bak'rē	bas'lē-ts
He	dinner-for	went	Having-dined	again	came,	the-sheep	seated-even
hōtyā	Punah	tyān	āp'lyā	bak'ryā	ghēun	gēlā	tsārāy-lē
were	Again	him-by	his-own	sheep	having-taken	he-went	to-graze

## FREE TRANSLATION OF THE FOREGOING

A shepherd once went to graze his sheep, and he said to his daughter-in-law, 'come out and bring me bread' At noon she had quite forgotten all about the bread. Now a peasant was driving his plough in a field (close by). The shepherd went to him and said, 'my sheep are lying under that mango-tree. Please keep an eye on them while I go home to eat.' He then went away to get something to eat, and when he came back his sheep were still on the same spot. He then took them out to graze.

## DZHĀRPI DIALECT

Thus dialect has been returned as spoken by 5,000 people in Ellichpur. It is essentially identical with the ordinary Marāṭhī of the district. A peculiarity of the dialect is the substitution of a cerebral *l* for a cerebral *d* when preceded by a vowel. Thus, *ghōlā*, a horse, *vāhalē*, Standard *vādhē*, he served. Occasionally, however, we find forms such as *dhād'lan*, it was sent. The genuine cerebral *l* is commonly pronounced as *r*, thus, *kār*, famine, *ir*, time, and the *l*, which is substituted for *d*, is probably pronounced in a similar way. Thus, the name of the dialect is often given as *Jhādpī*.

In other respects the dialect calls for few remarks. Note forms such as *rākhāvā-lē*, in order to tend, *dhād'lan*, it was sent.

Two specimens have been received. The first, a version of the Parable of the Prodigal Son, has not been printed in full. The second, a local form of the famous tale of Gōpichandra, contains poetical forms such as *bā'ā*, to my child, *ghēūni*, having taken, and also some Eastern Hindī forms, such as *bāl*, han, *Gōpichandan*, oblique form of *Gōpichanda*, etc. On the whole, however, it closely agrees with the dialect of the first specimen.

[ No 67 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

### MARĀṬHĪ

DZHĀRPI DIALECT

(DISTRICT ELLICHPUR)

### SPECIMEN I

एका मानसाले दोन पोर होते । त्यातला लाहान पोरगा वापास म्हने,  
वावा माझा हिशाचा माल मले देऊन टाक । त्या वत्ती त्यान आपली जिनगी दोघा  
पोराले वाटून देली । मंग थोळ्याच दिवसा-मधी लाहान्या पोरान आपली सारी  
जिनगी सावळली । मग तो दुसऱ्या मुलखा-मंधी फिरावाले गेला । तथी त्यान चहूल-  
वार्जोत आपला सारा पैसा उकवला । जव्हा जवळचा सारा पैसा सरला, त्या  
वखतीच त्या मुलकांत कार पळला ; अन त्याले खावा पिवाची मोठी अळचन  
भाली । मग तो त्या मुलका-मंधच्या एका भल्या मानसाच्या घरी जाऊन त्याच्या-  
पाशी राहिला । तव्हा त्यान त्याले आपल्या वावरात डुकर राखावाले धाडलन ॥

### TRANSLITERATION AND TRANSLATION.

Ekā	mān'sā-lē	don	pōr	hōtē	Tyāt'lā	lāhān	pōr'gā	
One	man-to	two	sons	were	Them-in-from	younger	son	
bāpās	mhanē,	'bābā,	māhyā	hīsā-tsā	māl	ma-lē	dēūn	tāk '
to-father	said,	'father,	my	share-of	property	me-to	having-given	throw'

2
N

Tyā-vakti	tyā-na	āp <sup>li</sup>	jun <sup>gi</sup>	dōghā	pōrā-lō	vātūn
<i>At-that-time</i>	<i>him-by</i>	<i>his-own</i>	<i>property</i>	<i>both</i>	<i>sons-to</i>	<i>having-divided</i>
dēli	Mang	thōlyā-ts <sup>ʼ</sup>	div <sup>sā</sup> -mandhī	lāhānyā	pōrā-na	āp <sup>li</sup>
<i>was-given</i>	<i>Then</i>	<i>a-few-only</i>	<i>days-in</i>	<i>the-younger</i>	<i>son-by</i>	<i>his-own</i>
sārī	jun <sup>gi</sup>	sāval <sup>li</sup>	Mang	tō	dus <sup>ryā</sup>	mul <sup>khā</sup> -mandhī
<i>all</i>	<i>property</i>	<i>was-collected</i>	<i>Then</i>	<i>he</i>	<i>another</i>	<i>country-into</i>
phirāvā-lō	gēlā	Tathī	tyā-na	tsahūl-bājīt	āp <sup>lā</sup>	sārā
<i>you neyng-to</i>	<i>went</i>	<i>There</i>	<i>him-by</i>	<i>in-wantonness</i>	<i>his-own</i>	<i>all</i>
paśā	ulav <sup>lā</sup>	Dzavhā	dzaval-tsā	sārā	paśā	sar <sup>lā</sup> , tyā
<i>money</i>	<i>was-squandered</i>	<i>When</i>	<i>near-of</i>	<i>all</i>	<i>money</i>	<i>was-spent, that</i>
vakh <sup>ti</sup> -ts	tyā	mul <sup>kāt</sup>	kāi	pal <sup>lā</sup> , an	tyā-lō	khāvā-pivā-chī
<i>time-very</i>	<i>that</i>	<i>in-country</i>	<i>famine</i>	<i>fell, and</i>	<i>him-to</i>	<i>eating-and-drinking-of</i>
mōthī	al <sup>tsan</sup>	dzhālī	Mang	tō tyā	mul <sup>kā</sup> -mandh <sup>chyā</sup>	ēkā bhalyā
<i>great</i>	<i>difficulty</i>	<i>became</i>	<i>Then</i>	<i>he that</i>	<i>country in-of</i>	<i>one well-to-do</i>
mān <sup>sā</sup> -chyā	gharī	dzāūn	tyā-chyā-pāsī	rāhulā	Tavhā	tyā-na
<i>man-of</i>	<i>to-house</i>	<i>having-gone</i>	<i>him-of-near</i>	<i>lived</i>	<i>Then</i>	<i>him-by</i>
tyā-lō	āp <sup>lyā</sup>	vāv <sup>rāt</sup>	dukar	rākhāvā-lē	dhād <sup>lan</sup>	
<i>him-to</i>	<i>his-own</i>	<i>in-field</i>	<i>some</i>	<i>to-tend</i>	<i>it-was-sent</i>	

[No 68.]

INDO-ARYAN FAMILY

SOUTHERN GROUP

MARATHI

DHARPI DIALECT

(DISTRICT ELLICHPUR)

## SPECIMEN II

## A POPULAR SONG

गोपिचद राजियाचे सोनियाचे वाल ।  
 विजल्या घोळि-वर सार भाला ॥  
 आगी लेला भगावागा कानी कुडल लिक्कलेला ।  
 चेला गोसायाचा भाला ॥  
 माता बोलली मैनावती जोगदड नोको घेऊ ।  
 राज कोनाले देऊ भोवर वगल्याचा ॥  
 गोपिचद जाते वना रयत रळते डुरडुर ।  
 नाहीं नेतराले जल मैनावतिच्या ॥  
 गोपिचद जाते वना रयत मनी गयवरली ।  
 मनी खुशाल भाली मैनावती ॥  
 वारा गोपिचदा जोगदंड देईन ।  
 पुळ चालवून घेईन भोवर वगल्याच राज ॥  
 लळू नोको भुरू नोको चफावती वहेनी ।  
 आला जोग घेजनी गोपिचद राजा ॥  
 गोपिचदन भाया पोरा आला सन ।  
 बैला जेवू वाइळे कोन वहीन बोलली चंफावन ॥  
 गोपिचदन भाया आसीन आला सन ।  
 पाटी वसवल कोन माझ्या काशीच्या वरजुन ॥  
 गोपिचदन माझ्या भाया दिवारी आला सन ।  
 वोरवन करल कोन सजना वाचुन ॥

बारा वरस भाले गोपिचंदाच्या ज्यानीले ।  
 मुदुरका येनीले बहीनी चंफावंतीच्या ॥  
 भाया माझ्या गोपिचंदा बारा वरसाची तुही जानी ।  
 कोन देईल पानी तुझ्या आंघोरीले ॥  
 गोपिचंद बोलला बारा वरसाची माही जानी ।  
 अरुचा वरसाची माही रानी देईल मले पानी आंघोरीले ॥  
 भाया माझ्या गोपिचंदा कोवरी तुही जानी ।  
 तुझ्या आंघोरीले कोऱ्या घागरीचा पानी ॥

[ No. 68 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP

MARATHI

DHARPI DIALECT

(DISTRICT ELLICHPUR)

## SPECIMEN II.

## A POPULAR SONG

## TRANSLITERATION AND TRANSLATION.

Gōpichanda rājyā chō sōniyā-chō bāla,  
*Gōpichanda king-of gold-of han,*  
 Bijalyā ghōḷi-vara sūra dzhālā  
*(Sicst-as-) lightning mare-on mounted became*

Angi lālā dzhagū-bāgā kani kundala lkalālā,  
*On the-body was-'aken robe-etcetera in-the-ear ear ring was-put,*

Chelā gōsiya-tsū dzhālā  
*Disciple ascetic of he-became*

Mātā bolah Maināvantī, 'džōga danda nō-kō ghēu  
*The-mother said Maināvantī, 'world-) emunciation not-should take*

Rādza konā-lē deū bhōvara Bangalyā-tsū ?  
*Kingdom whom to shall-I-give large Bengal-of ?*

Gōpichanda džātō vanā, rayat ralatō dura dura  
*Gōpichanda goes into forest, subjects cry bitterly.*

Nāhī nctarā-lō džala Maināvantī ohyā  
*Not eyes-to water Maināvantī-of*

Gōpichanda džātō vanā, rayat manī gayavaralī.  
*Gōpichanda goes into-forest, subjects in-mind grieve*

Mani khuśāla dzhālī Maināvantī  
*In-mind happy became Maināvantī*

'Bārā Gōpichandā džōga danda dēina,  
*'To-my-child to-Gōpichanda renunciation I-shall-give,*

Puḷa tsālāvāna ghēina bhōvara Bangalyā-tsā rādza  
*Hereafter having conducted I-shall-take wide Bengal-of kingdom'*

'Laḷū nōkō, dzhuū nōkō Champhāvantī bahinī  
'Cry do-not, pine do-not Champhāvantī sister

Ālā dzōga ghēūnī Gōpichanda rūdzī'  
Came meditation having-taken Gōpichanda king'

'Gōpichandana bhāyā, Pōrū ālā sana  
'Gōpichanda brother, Pōrū has-come festival

Baḷā jēvū vāhaḷē kōna?' bahina bōlali Champhāvana  
Bullock to-eat will-serve who?' sister said Champhāvana

'Gōpichandana bhāyā, Āsina ālā sana,  
'Gōpichanda brother, of-Āsina came festival,

Pāti basavala kōna māhyā Kāśi-ehyā varadzuna?  
On-seat will-place who my Kāśi-of except'

'Gōpichandana māhyā bhāyā, Divāri ālā sana  
'Gōpichanda my brother, Divāri came festival

Bōravana karala kōna sadzanī vātsunī'  
Giving-away will-make who good-person except''

Bārā varasa dzhālē Gōpichandā-ehyā jyūnī-lē  
Twelve years became Gōpichanda-of youth-to

Mundurakā vēnī-lē bahinī Champhāvantī-ehyā.  
Ornaments braid-to sister Champhāvantī-of

'Bhāvā māhyā Gōpichandā, bīrā varasā-chī tuhī jānī  
'O-brother mine O-Gōpichanda, twelve years-of thy youth

Kōna dēila pānī tuhyā ānghōrī-lē?  
Who will-give water thy bath-for?'

Gōpichanda bōlālā, 'bārā varasā-chī māhī jānī,  
Gōpichanda said, 'twelve years-of my youth,

Alaṭsā varasā-chī māhī rānī, dēila ma-lē pānī ānghōrī-lē'  
Two-and-a-half years-of my queen, will-give me-to water bath-for'

'Bhāyā māhyā Gōpichandā, kōvari tuhī jānī,  
'O-brother mine O-Gōpichanda, 'delicate thy youth,

Tuhyā ānghōrī-lē kōryā ghāgarī-tsā pānī'  
Thy bathing-for new jar-of water'

### FREE TRANSLATION OF THE FOREGOING.

The golden haired king Gōpichanda mounted his horse, which was swift like the lightning. He put on a robe and earrings in his ears. He went and became the disciple



of an ascetic. Said Mamavanti, his mother, 'Do not renounce the world. To whom shall I then give the kingdom over wide Bengal?'

Gopichandra went into the forest. His subjects cried bitterly, but no tears came in Mamavanti's eyes. Gopichandra went into the forest. His subjects felt grief in their minds, but Mamavanti became happy at heart. 'I will let my child Gopichandra renounce the world,' she thought, 'and then I will myself wield the sceptre of wide Bengal.'

Do not weep, do not pine, sister Champhāvantī. King Gopichandra has renounced the world.'

Said his sister Champhāvan, 'O my brother Gopichandra, the Pōjā<sup>1</sup> festival has come. Who will serve food to the bullocks?'

'O my brother Gopichandra, the festival of the Āṣvin month has come. Who will place me on my seat except my kāsī?'

O Gopichandra, my brother, the Divilī festival has come. Who will send me to the husband's house, except the good friend?'

Twelve years of Gopichandra's youth passed. Rings were put into the braided hair of his sister Champhāvantī.

'O my brother Gopichandra, you are now twelve years of age. Who will give you water for your bathing?'

Said Gopichandra, 'my age is twelve years, my queen is two and a half, and she will give me water for my bathing.'

'O my brother Gopichandra, your youth is delicate, and you get water for your bathing from a new jar.'

## GŌVĀRI

The Gōvārs or cowherds are often stated to speak a separate dialect, called Gōvānī. In reality, however, no such form of speech exists. The Gōvārs of Hoshangabad speak Bundelī, in Chhindwār and Chanda they speak the usual Marāṭhī of the Central Provinces, and in Bhandār some of them speak Bundelī and others Marāṭhī. The estimated number of Marāṭhī-speaking Gōvārs is as follows --

Chhindwār	2,000
Chanda	500
Bhandār	150
TOTAL	<u>2,650</u>

No specimens have been received from Chanda. There cannot, however, be any doubt that the Gōvārs speak the ordinary Marāṭhī current in the district.

The so-called Gōvāri of Chhindwār is the usual Marāṭhī of the Central Provinces, with very few peculiarities.

The final *a* in strong neuter bases, in the case of the agent, and in verbal forms, corresponding to *e* in Standard Marāṭhī, is often dropped, thus *tyān*, by him, *pōṭ bharāv*, the belly should be filled, *bhukān*, with hunger. Similarly also *sāman*, Standard *sām<sup>nē</sup>*, before.

<sup>1</sup> The Pōjā is a festival in honour of cattle, celebrated on the day of the new moon of Śrāvana or Bhādrapada. Bullocks are exempted from labour, variously dandled and decorated, and paraded about in worship.

*Ē* is sometimes substituted for *ɿ*, and *ō* for *u*, thus, *dēll* and *dīla*, given, *tōhā*, thy. In *it'hē vars dāhālē*, so many years have past, *vars* has become masculine, the influence of the neighbouring Bundelī having occasioned the disappearance of the neuter gender. In *tyān tē sarv dhan vātūn dēllī*, him-by that all property having-divided was given, the verb is put in the feminine though the qualified noun is neuter. A similar confusion seems to occur in *hyā pōryā*, this son, where *hyā* apparently is the neuter form *hē*, compare *pāhē*, see.

*ɹ* corresponds to Standard Marāṭhī *ē* in forms such as *bhukhan*, with hunger, *tyā vēlas*, at that time, *ɿāh'las*, thou livest.

The cerebral *u* is very irregularly used, thus, *mhan'la* and *mhan'la*, it was said. It is probably always pronounced as a dental *u*.

The cerebral *l* is regularly used. The only exception is *lāl*, famine, which seems to be a Hindī loan-word.

Characteristic words occurring in the specimen are *tut*, thou, *tutyā*, *ɿ e*, *tuchyā*, thy (oblique), *tē lhātē*, they eat.

The Gōvārs in the Bundelī-speaking tract of Chhindhwar speak Bundelī, and some of the irregularities mentioned above are perhaps due to intercourse with them. On the whole, however, the specimen which follows will be seen to agree with the usual Marāṭhī of the Central Provinces.

[ No. 69 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

GOVARI DIALECT

(DISTRICT CHHINDWARA.)

कोन मानसाले दोन पोर होते । त्यातल्या लाहून्यान वापाले म्हणल वापा माहा जो हिस्सा येईल तो मले दे । त्यान ते सर्व धन त्याहीले वाटून देछी । लहान भावान सगळ धन जमा करून दुसऱ्या गांवात चाछा गेला । तेथ त्यान वदमासीत सर्व पैसा उडून देछा । मग त्या गावात काल पडला । मग तो मोठा भीकारी झाला । तऱ्हा तो एका मानसा जवळ चाकर राहला । त्यान त्याले डुकर चारासाठी वावरात धाडल । मग त्यान म्हटल की डुकर जे खाते ते खाउन आपण पोट भराव । आन त्याले कोन काही देत नाही । मग त्यान म्हणल की, माझ्या वापाच्या घरी कीर्तीक लोकाले चागली भाकर मिळते । आन मी भुक्कन मरतो । मी आता आपल्या वापा पासी जातो, आन त्याले म्हणीन की, मी मोठ पाप केल आता मी तुझा पोरान नोहे । मी तुझ्या घरचा चाकर आहो । मग तो तिथून आपल्या वापा पासी गेला । मग त्याच्या वापान त्याले पाहल । तऱ्हा तो त्याच्या जवळ धावत आला, आन त्याच्या गळ्याले विलगून गेला, आनिक त्याचा मुका घेतला । मग त्याचा पोरान त्याले म्हटल, बावा म्या तुल्या सामन मोठ पाप केल । आता तू मले आपला पोण्यामानू नको । पन वापान आपल्या चाकाराले सागतल की चागल आगरख आन, आन झाले घालून दे, आनिक त्याच्या वोटांत मुद्दी घाल, आनिक पायांत जोडा घाल, मग आपन अन खाऊ । काहून की ह्या माहा पोण्या इतके दिवस मेला होता आता तो जीता झाला, आनिक हरपला होता तो सापडला मृन त्याले मोठी खुसी झाली ॥

त्या वेळस त्याचा वडील पोरग वावरात होत । मग जऱ्हा तो घरी आला तऱ्हा त्यान नाच पाहिला । तऱ्हा त्यान एका चाकाराले वलावल आनिक म्हणल की हे काय होय, तऱ्हा त्यान सागतल की तुझा भाऊ आता आला आन तो आपल्या वापा पासी गेला म्हून त्यान मोठ जीवन देछ । तऱ्हा तो मधी जात नव्हता । तऱ्हा त्याचा वाप वाहीन आला आन त्याले समजोल । पन त्यान वापाले म्हणल की पाळे इतके वर्स झाले मी तुही चाकरी करतो आन म्या तुह बोलन कधी ही तोडल

नाही । तरी तून् मी आपल्या दोस्ता वरोवर खेलाव म्हणून मले वकरीच पीलू  
 देख नाहीस । आनिक ज्यान तुह सर्व धन किमवीनी वरावर उडून देख तो तुहा  
 पोऱ्या आला मून तून् सर्वाले मोठ जेवन देख । तळा त्यान त्याले म्हनल की पोरा  
 तुत माहा वरावर सदाई राहतस आन माहा सर्व धन तोहच आने । पन खुसी  
 कराव हे वरावर आहे काहून का ह्या तुहा भाऊ मेला होता तो आता जीता  
 भाला आन हरपला होता तो आता सापडला ॥

[No 69]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARĀTHĪ

GŌVĀRĪ DIALECT

(DISTRICT CHHINDWARA)

## TRANSLITERATION AND TRANSLATION

Kōn mām'sā-lē dōn pōr hōtē Tyāt'lyā lāh'nyān  
*A-certain man-to two sons were Them-in-from the-younger-by*  
 bāpā-lē mhan'la, 'bāpā, māhā dzō hussā yēil tō ma-lē dē'  
*the-father-to it-was-said, 'father, my what share will-come that me-to give'*  
 Tyān tē sarv dhan tyāhi-lē vātūn delli Lahān  
*Him-by that all wealth them-to having-divided was-given The-younger*  
 bhāvān sagal dhan jamā karūn dus'ryā gāvāt tsāllā  
*brother-by all wealth together having-made another into-village moved*  
 gēlā Tētha tyān bad'māsīt sarv paisā udūn  
*went There him-by in-debauchery all money having-squandered*  
 dellā Mag tyā gāvāt kāl pad'lā Mag tō mōthā bhikārī  
*was-given Then that into-village famine fell Then he great a-beggar*  
 dzhālā Tavhā tō ēkā mām'sā-dzava| tsākar rāh'lā Tyān tyā-lē dukar  
*became Then he one man-near a-servant lived Him-by him-to the-swine*  
 tsārāsāthī vāv'rāt dhād'lā Mang tyān mhatal kī, dukar  
*feeding-for into-the-field it-was-sent Then him-by it-was-said that, the-swine*  
 jē khātē tē khāun āpan pōt bharāv Ān tyā-lē  
*what eat that having-eaten by-himself the-belly should-be-filled And him-to*  
 kōn kāhi dell nāhi. Mag tyān mhan'la kī, 'māhyā  
*by-anybody anything was-given not Then him-by it-was-said that, 'my*  
 bāpā-chyā ghari kitik lōkā-lē tsāng'li bhākar mī'tē, ān mī  
*father-of in-house how-many people-to good bread is-got, and I*  
 bhukan mar'tō Mī ātā āp'lyā bāpā-pāsī dzātō, ān tyā-lē mhanīn  
*hunger with die I now my-own father-near go, and him-to will-say*  
 kī, "mī mōth pāp kēl Ātā mī tuhā pōrā nōhē Mī  
*that, "by-me great a-sin was-made Now I your son not-am I*  
 tuhyā ghar'tsā tsākar āhō" Mang tō tēthūn āp'lyā bāpā-pāsī  
*your house-staying servant am" Then he there-from his-own father-near*  
 gēlā Mag tyā-ohyā bāpān tyā-lē pāhal, tavhā tō tyā-chyā-dzava|  
*went Then him-of father-by him-to it-was-seen, then he him-of-near*  
 dhāvat ālā, ān tyā-chyā galyā-lē bil'gūn gēlā, ānk tyā-tsā  
*running came, and him of the-neck-to having-clung went, and him-of*

mukā ghēt'lā Mang tyā-ohyā pōiān tyā-lē mhatal, 'bābā, myā  
*a-kiss was-taken Then him-of the-son-by him-to it-was-said, 'father, by-me*  
 tutyā sāman mōth pāp kēl Ātā tū ma-lē āp'lā pōiyā mānū  
*thee of before great a-sin is-made Now thou me-to thy-own son consider*  
 na-kō ' Pan bāpān āp'lyā tsāk'rā-lē sāngatal kī, 'tsāng'la  
*should-not. ' But the-father-by his-own servant-to it-was-told that, 'good*  
 āngar'kha ān, ān hyā-lē ghālūn dē, āmk tyā-ohyā bōṣāt  
*a-coat bring, and this-to having-put-on give, and him-of on-the-finger*  
 mundi ghāl, āmk pāyāt dzōdā ghāl, mang āpan an khāu  
*a-ring put, and on-feet a-shoe put, then we food shall-eat*  
 Kāhūn kī, hyā māhā pōiyā it'kē divas mēlā hōtā, ātā tō jītā  
*Because that, this my son so-many days dead was, now he alive*  
 dzhālā, āmk haiap'lā hōtā, tō sāpad'lā ' Mūn tyā-lē - mōthī khusi  
*became, and lost was, he is-found ' Therefore them-to great joy*  
 dzhālī  
*became*

Tyā vēlas tyā-tsā vadil pōrag vāv'rāt hōt Mang dzavhā tō  
*That at-time him-of eldest son in-the-field was Then when he*  
 gharī ālā, tavhā tyān nāts pāhēlā Tavhā tyān ēkā  
*to-the-house came, then him-by a-dance was-seen Then him-by one*  
 tsāk'rā-lē balāval, āmk mhan'la kī, 'hē kāy hōy' ? Tavhā  
*servant-to it-was-called, and it-was-said that, 'this what is' ? Then*  
 tyān sāngatal kī, 'tuhā bbāu ātā ālā, ān tō āp'lyā  
*him-by it-was-told that, 'thy brother now came, and he your-own*  
 bāpā-pāsī gēlā, mhūn tyān mōth jēv'n dēll ' Tavhā tō  
*father-near went, therefore him-by great a-feast was-given ' Then he*  
 mandhī dzāt navhatā Tavhā tyā-tsā bāp bāhīr ālā, ān tyā-lē  
*into going was-not Then him-of father out came, and him-to*  
 sam'dzōl, pan tyān bāpā-lē mhan'la kī, 'pāhē, it'kē vars  
*entreated, but him-by the-father-to it-was-said that, 'see, so-many years*  
 dzhālē, mī tuhi tsāk'rī kar'tō, ān myā tuh bōlan kadhi hī tōdal  
*became, I thy service do, and by-me thy speech ever even was-transgressed*  
 nāhi, tarī tūn, mī āp'lyā dōstā-barōban khēlāv, mhanūn  
*not, still by-thee, by-me my-own friends-with it-should-be-played, having-said*  
 ma-lē bak'rī-ts pīlū dēll nāhis, āmk jyān tuh sarv  
*me-to a-goat-of a-young-one was-given not, and whom-by thy all*  
 dhan kis'bīni-barābar udūn dēll, tō tuhā pōryā ālā,  
*wealth has lots-with having-squandered gave, that thy son came,*  
 mūn tūn sarvā-lē mōth jēv'n dēll ' Tavhā tyān tyā-lē  
*therefore by-thee all-to great a-feast was-given ' Then him-by him-to*  
 mhan'la kī, 'pōrā, tut māhā barāban sadāi rāh'tas, ān māhā sarv  
*it-was-said that, 'son, thou of-me with always livest, and my all*

dhan tōha-ts āhē, pan khusī karāv hē barābai āhē, kāhūn  
*wealth thine-alone is, but joy should-be-made this proper is, because*  
 kā, hyā tuhā bhāū mēlā hōtā, tō ātā jītā dzhālā, ān haīap'lā hōtā,  
*that, this thy brother dead was, he now alive became, and lost was,*  
 tō ātā sīpad'lā.  
*he now is-found '*

It has already been remarked that some of the Gōvārīs of Bhandara speak Bundeli and others Marāthī. During the preliminary operations of this Survey, 150 of them were reported to speak a separate dialect. The specimen printed below will show that this dialect is in reality the usual Marāthī of the district. It is, however, not an unmixed form of speech, but has been influenced by the various broken dialects of the neighbourhood.

The Anunāsika is usually dropped, thus, *ātā*, now, *taṭhā*, then. Sometimes, however, it is preserved or changed to *n*, thus, *ātāñ*, now, *karūn*, we shall make.

The cerebral *t* has always been written as *th*, thus, *pōth*, belly, *vāthā*, share.

The cerebral *n* is very irregularly used, thus, *mān'sā-lē*, to a man, *pānī*, water.

The cerebral *l* is always distinguished from the corresponding dental sound. It is pronounced as everywhere in the Central Provinces, thus, *dzaval* and *dzavan*, near, *mīrlā*, he was found.

The neuter gender is constantly confounded with the masculine, thus, *hū kā āhē*, what is this? *itlē varsū dzhālē*, so many years passed, *āp'lā luma-tg*, our business.

The dative takes the suffix *lē*, thus, *bāpā-lē*, to a father. 'To him' is *tyā-lā* and *tyā-lē*, 'their' *tyāhī-tgā*. The suffix of the agent-instrumental is *nē* or *na*, thus, *bhukē-nē*, with hunger, *bāpā-na*, by the father.

The verb substantive is *āhā* and *āhō*, I am, *āhē* and *āhēs*, thou art, *āhē* and *āhēt*, they are, etc.

The present tense of finite verbs is usually formed as in the common Marāthī of the district, thus, *mī mar'tō*, I die, *tē mār'tē(t)*, they strike. Irregular forms are *mī dzātū*, I go, *mī mān'tā*, I strike, *āmhi dzāhun*, we go. The final *n* of the latter form is probably for the Anunāsika.

The past tense of intransitive verbs is regular. *Mī ālun*, I have come, stands for *mī ālō*. *Mī gēlā*, I went, is apparently a perfect.

The past tense of transitive verbs is sometimes regularly formed, thus, *tyā nē vāthā karūn dēlā*, him-by division having-made was given. The first person singular, however, ends in *lō*, the third person singular often in *lan*, and the first person plural in *lū*, thus, *mī pāp kēlō*, I did sin, *tyā-na tyā-lē dhād'lan*, him-by him it-was-sent, *āmhi mān'lū*, we struck, *āp'lī sampat khōūn dēllan*, he squandered his property. It will be seen that the construction is sometimes active, and there is a distinct tendency to disregard the difference between the two conjugations. Thus we also find *tō gēlan*, he went.

Forms such as *mī asūn*, I shall be, I may be, *mī mān'ūn*, I should strike, which are reported to exist, do not occur in the specimen.

In other respects the dialect will be seen to agree with the usual Marāthī of the district.

[ No 70 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

### MARATHI

GŌVĀRĪ DIALECT.

(DISTRICT BHANDARA)

एका माणसाले दोघ लेक होते । दोघा पोरा-मंघील लहान पोचा बापाले बोलला । बाबा जो पैसा आहे त्याचा वाठा माझा माले दे । मंग त्याने पैसाचा



वाठा करून देला । मग थोड्या दिवसानं लहान पोरगा समदा पैसा घेऊन दूर गाँवाले चालला गेला । तेथ जाऊन-सऱ्या बेजाहा खर्च करून आपली संपत्त खोजून देलून । सर्व पैसा खर्चून-सनी मग त्या गाँवांत मोठा फाका पडला । माहाग पडला तर त्याले अडचन झाली । तो त्या गाँवच्या झाल्या माणसा-जवळ जाऊन राहिला । त्यान आपल्या वावरात त्याले डुकर चारावाले धाडलून । तऱ्हा डुकर जे फोल खात होते ते खाऊन आपला पोठ भरावा अस त्याले वाठला । त्याला कोणी काँही नाही देलून । मग तो अकलेत आला आणि म्हणलून, माझ्या वावाच्या घरी चाकर माणसाले बहु भाकर खायाले आहे । आता मी भुकेने मरतो । मी उठून आपल्या वापा जवळ जाईन, अन त्याला म्हणीन, वावा मी देवा-जवळ अन तुझ्या सामने पाप केलो असीन, आज-पासून तुझ्या लेका-परमाण नाही राहलो । चाकरा-परमाण आता मले ठेव । मंग आपल्या वावा-जवळ गेला । तऱ्हा दुरनच पाहून-सनी वापाले दया आली । तेथून उठून गेलून लेकाच्या गळ्याले भोवून-सनी चुमा घेतला । मग पोरान म्हणलून । मी देवा-जवळ आणि तुझ्या सामने पाप केलो । आज-पासून तुझा लेक म्हणवाचा योगत काँही राहलो नाहीं । मंग वापान आपल्या चाकराले सागलून चागला आंगडा याले घालावाले द्या । याच्या वोठात आगुठी (मुदी) ठाकावाले द्या, जोडा वी पायांत ठाकावाले द्या । खाऊन आतां आम्ही खुशी करून । हा लेक मेला होता, जिता होऊन-सनी आला । दवडला होता तो आला । तऱ्हा ते अनन्द करू लागले ॥

या वेळेस त्याचा मोठा लेक वावरात होता । मग यान घरा-जवळ येऊन उभा राहून आवाज एकलून । तऱ्हा एका माणसाले बोलावून-सनी खबर घेतली, हा का आहे । त्यान सागलून, हा तुझा भाज आला आहे, तुझ्या वापाले हा सुखरीत मिरला । मग मोठा पाहुणचार केलून । तऱ्हा त्याले मोठा राग आला । तर घरांत नाहीं गेला । त्याचा वाप वाहेर आला, अन त्याले समजवु लागला । मग त्यान वापाले उत्तार देलून, इतले वरसा झाले मी तुम्ही चाकरी करतो । अगा मी तुम्हा हुकूम काँही मोडलो नाहीं । मी सग्याची खुशी करावाले काँही वकरा देल्या नाहीं । अन यान समदा पैसा किजवीण-बरावर उडवून-सऱ्या आणखीन वापा-जवळ आला, त्याच्यासाठी मोठा जीवण केलून । मग तऱ्हा वापान म्हणलून, पोरान तु हमेशा माझ्या-बरोबर आहेस । हा आतां जितली धन-दौलत घरांत आहे ती तुम्हीच आहे । आतां खुशी करावाचा आपला कामच हो । हा तुम्हा भाज मेला होता आतां जिता झाला, दवडला होता तो साँपडला आहे ॥

[No 70.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

GŌVĀRĪ DIALECT

(DISTRICT BHANDARA)

## TRANSLITERATION AND TRANSLATION.

Ekā mān'sā-lē dōgha lēk hōtē Dōghī pōrā-mandhūl lahān  
*A-certain man-to two sons were Both sons-from-among the-younger*  
 pōryā bāpā-lē bōl'lā, 'bābā, dzō paisā āhē tyā-tsī vithī mādzhā mā-lē  
*son the-father-to spoke, 'father, what money is that-of share my me-to*  
 dē' Mang tyā-nē paisā-tsā vāthā kaiūn dēlā Mang thōdyā  
*give' Then him-by the-money-of share having-made was given Then a-few*  
 dī'sā-nā lahān pōr'gā sam'dā paisā ghēūn dū gā'ā-lē tsā'l'lā  
*days-in the-younger son all money having-taken far a-village-to moved*  
 gēlā Tētha dzāun-sanyā bē-jāhā khaṭs kaiūn ip'li sampat  
*went There having-gone misplaced expense having-made his-own property*  
 khōūn dēllan Sai paisā khaṭsūn sūnī mang tī gā'āt mōthā  
*having-squandered gave All money having-spent then that in-village great*  
 phākā pad'lā Māhāg pad'lā, tai tyā-lē ad'tsan dzhāli Tō tyā  
*famine fell Dearness fell, then him-to a-difficulty became He that*  
 gā'chyā bhalvā mān'sā-dzaval dzāun iāhūlī Tyā-na āp'lyā  
*village-inhabiting well-to-do man-near having-gone lived Him-by his own*  
 vā'rāt tyā lē dukai tsāiāvā-lē dhād'lan Tavhā dukai jū phōl khāt  
*in-a-field him-to the-some feed-to it-was sent Then the-some what husks eating*  
 hōtē tē khāūn āp'lā pōth bharāvā as tyā-lē vith'lā  
*were that having-eaten his-own belly should-be-filled so him-to it-appeared*  
 Tyā-lā kōnī kāhī nāhī dēlan Mang tō ak'lēt ālā, ānī  
*Him-to by-anybody anything not was-given Then he in-senses came, and*  
 mban'lan, 'mājhyā bābā-chyā gharī tsākaī mān'sā-lē bahu bhākaī khīyā-lē  
*it-was-said, 'my father-of in-house servants men-to much bread to-eat*  
 āhē Ātā mī bhukē-nē matō Mī uthūn āp'lyā bāpī-dzaval  
*is Now I hunger-with die I having-arisen my-own father-near*  
 dzāin an tyā-lā mbanīn, "bābā, mī Dēvī-dzaval an  
*will-go and him-to will-say, "father, by-me God-near and*  
 tujhyā sām'nē pāp kēlō asin, ādz-pāsūn tujhyā lēka-par'mān nāhī  
*of-thee before a-sin done will-be, to-day-from thy son-like not*  
 rāh'lō, tsāk'rā-par'mān ātā ma-lē thēv'' Mang āp'lyā bābā-dzaval  
*I-remained, a-servant-like now me place'' Then his-own father-near*

gōlī Tāvḥā dur'na-ts pāhūn-sani bāpā-lē dayā ālī  
*he-went Then from-a-distance-even having-seen the-father-to compassion came*  
 'Tethūn uṭhūn gōlan, lēkā ohyā gal'yā-lē dzhōmbūn-sani  
*There-from having-arisen he-went, the-son-of the-neck-to having-embraced*  
 tūmā get'lī Mang pōrā-na mhan'lan, 'mī Dēvā-dzava| āpīk tujhyā  
*a-liss was-taken Then the-son-by it-was-said, 'by-me God-near and of-thee*  
 sām'nē pāp kēlē Ādz-pāsūn tudzhā lēk mhan'vā-tsā yōgat kāhī  
*before sin was-done To-day-from thy son being-called-of fit at-all*  
 rāh'lō nāh'ī' Mang bāpā-na āp'lyā tsāk'lā-lē sāng'lan, 'tsāng'lā  
*I-lived not' Then the-father-by his-own servant-to it-was-told, 'good*  
 āng'dī vī-lē ghālāvā-lē dyā Yā-ohyā bōthāt ānguṭhī (mundī)  
*coat this-one-to to-put-on give This-of on-a-finger a-ring (a-ring)*  
 ṭhākāvā-lē dyā, dzōlā hī p'yūt ṭhākāvā-lē dyā Khāūn  
*to-put-on give, a shoe also on-feet to-put-on give Having-eaten*  
 ātī āmī khusī karūn Hā lēk mēlā hōtā, jūtā hōūn sanī  
*noio ice rejoicing shall-make This son dead was, alive having-become*  
 ālī, davād'lā hōtā, tō ālā' Tāvḥā tō anand karu lāg'lē  
*came, lost was, he came' Then they joy to-make began*

Yā vēlcs tyā-tsā mōṭhā lēk vāv'rāt hōtā Mang yā-na  
*This at-time him of the-elder son in-the-field was Then this-one-by*  
 gbarā-dzava| vōūn ubhā rāhūn āvādz ēk'lan Tāvḥā ēkā  
*the-house-near having-come standing having-remained music was-heard. Then one*  
 mān'sā-lē bōlāvūn-sani khabar ghēt'lī, 'hā kā āhē?' Tyā-na sāng'lan,  
*man-to having-called news was taken, 'this what is?' Him-by it-was-told,*  
 'hā tudzha bhāū ālā āhē Tujhyā bāpā-lē hā sukh-rīt mūr'lā Mang  
*'this thy brother come is. Thy father-to this safe was-met Then*  
 mothā pāhun'tsār kēlan' Tāvḥā tyā-lē mōṭhā rāg ālā  
*great hospitable-reception was-made' Then him-to great anger came*  
 'Tar gharāt nahī gōlā Tyā-tsā bāp bāhē ālā, an tyā-lē  
*And into-house not he-went Him-of father out came, and him-to*  
 sam'dzavu lāg'lā Mang tyā-na bāpā-lē uttār dēlan, 'it'lē  
*to-entreat began Then him-by the-father-to reply was-given, 'so-many*  
 var'sā dzhālē, mī tujhī tsāk'ri kar'tō Agā, mī tudzhā hukūm kāhī  
*years became, I thy service do O, by-me thy order ever*  
 mōṭ'lō nāh'ī. Mī sangyā-ohī khusī karāvā-lē kāh'ī bah'rā dēlyā  
*was-broken not. I the-friends-of pleasure make-to ever a-goat was-given*  
 nāh'ī An yā na sam'dī paisā kīdz'bin-barābar ud'vūn-sanyā āp'khīn  
*not. And this-one-by all money harlot-with having-squandered again*  
 bapā-dzava| ālā, tyā-ohyāsāṭhī mōṭhā jēvan kēlan' Mang  
*the-father-near came, him-of-for great a-feast was-made' Then*

tavhā      bāpā-na      mhaṇ'lan,      'pōrā,      tu      hamēsū      mājhyā-barōbar  
*at-that-time   the-father-by   at-was-said,   'son,   thou   always   of-me-with*  
 āhēs. Hā    ātā    jī'tī    dhan-daulāt    gharāt    āhō    tī    tujhī-ts    āhē.  
*art   This   now   as-much   wealth   in-house   is   that   thine-alone   is*  
 Ātā    khuṣī    karāvā-tsā    āp'lā    kāmā-ts    hō. Hā    tudzhā    bhāū    mēlā  
*Now   merriment   to-make   our   duty-very   is   This   thy   brother   dead*  
 hōtā,    ātā    jītā    dzhālā,    davad'lā    hōtā,    tō    sāpad'lā    āhō.'  
*was,   now   alive   became,   lost   was,   he   found   is.'*

## KÖSHTĪ DIALECT.

This is the dialect of the Kōshtis or weavers of Bera. It has been reported as a separate dialect from Akola, Ellichpur and Buldana. The following are the revised figures returned for the purposes of this Survey —

Akola . . . . .	300
Ellichpur . . . . .	500
Buldana . . . . .	2,100
TOTAL	<u>2,900</u>

No specimens have been received from Buldana, but there is no reason to suppose that the dialect of the weavers in that district differs from that of the rest of the population.

The dialect of the Kōshtis of Akola is merely the ordinary Marāthī of the district, as will be seen from a perusal of the beginning of the Parable of the Prodigal Son which follows —

[No. 71.]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARĀTHĪ.

KÖSHTĪ DIALECT.

(DISTRICT AKOLA)

एका मनुष्याला दोघ पोर होते। त्या-पैकी लहान पोरान आपल्या बापाला म्हणल, वा, जो माझ्या बाब्याला जिनगीचा हिस्सा घेईल तो मला दे। बापान आपली जिनगी पोराला वाटून दिली। लई रोज झाल नाहींत तोच लहान पोरान सर्व जिनगी एका ठिकानी केली, आनिक दूर देशाला चालला गेला। आनिक तेथे उधळेपनाने वागून सर्व जिनगी नास केली। आनिक ज्या वक्ती सर्व पैसा त्यान खर्च केला, त्या वक्ती त्या देशांत मोठा काय पडला, व त्याला गरज पडू लागली। आनिक तो गेला, आनिक त्या देशांतील रहवाशाच्या घरी नौकर राहिला, व त्यान आपल्या बावरा-मंदी त्याला डूकर चारायाला धाडल। आनिक जो कीडा डुकराय-न खाऊ त्याच कीड्याने त्यान आपल पोटा आनंदान भरल असत। आनिक एका-हि मनुष्यान त्याला काही दिल नाही। आनिक ज्या वक्ती त्यान अकल धरली त्या वक्ती तो म्हणाला, माझ्या बापाच्या किती घरी ठेवलेल्या नोकराना भाकर खाऊनी-श्यानी उरल्या-इतकी मिळत असेल, व मी तर उपाशी मरतो ॥

[No 71]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KōSHṬĪ DIALECT

(DISTRICT AKOLA)

## TRANSLITERATION AND TRANSLATION.

Ekā manṣayā-lā dōgha pōr hōtē.      Tyā-paikī      lahān      pōrā-na  
 One man-to two sons were Them-from-among the-younger son-by  
 āpṭyā bāpā-lā mharlā, 'bā, dzō mājhyā vātyā-lā jn'gi-  
 his-own father-to it-was-said, 'father, what my share-to the-property-of  
 hissā yēl tō ma-lā dā' Bāpā-na āpṭi jn'gi pōrā-lā  
 share will-come that me-to give' The-father-by his-own property the-sons-to  
 vāmūn dīlī Lai rōdz dzhāla nāhīt, tō-  
 having-divided was-given Many days became not, then-just the-younger  
 pōrā-na sarv jn'gi ekā thikānī kēlī ānīk dūr dēśā-lā  
 son-by all property one in-place was-made and far country-to  
 tēlīlā gēlā; ānīk tēhē udhālē-panā-nē vāgūn sarv jn'gi nās  
 moved went; and there riotousness-with having-behaved all property waste  
 kēlī. Ānīk jyā vaktī sarv paisā tyā-na bhāṛs-lēlā  
 was-made And which at-time all money him-by was-spent  
 tyā vaktī tyā dēśāt mōṭhā hāy padlā, va tyā-lā garōdz  
 that at-time that in-country mighty famine fell, and him-to want  
 padū lēgū. Ānīk tō gēlā, ānīk tyā dēśātīl rān'vāsā-  
 to-fall began And he went, and that country-in-from an-inhabitant-of  
 ghārī nautar rāhṭlā, va tyā-na āpṭyā vātrā-mandī tyā-lā dūkhār  
 in-house a-servant lived, and him-by his-own field-into him wine  
 tēṣṭyā-lā dhēṭlā. Ānīk dzō hōndā dukṭrāy-na khāllā tyā-  
 to-feed it-was-ent And what husb wine-by was-eaten those-even  
 hōndā-nē tyā-ra āpṭa pōt ānandā-na bhārīlā astā, ānīk  
 husb-with him-by his-own belly gladness-with filled might-have-been, and  
 ēkā-  
 one-even man-by him-to anything was-given not. And which at-time  
 tyā-ra akhal dhātī tyā vaktī tō mharālā, 'mājhyā bāpā-  
 him-by sense was-held that at-time he said, 'my father-of how-many  
 ghārī tēṭlālā rōkrē-rā bhārī khāurī-tyānī ur'nyā-ir'kī milat  
 in-house kept servants-to bread having-eaten to-prepare-so-much obtained  
 aśl, va mī tar upāsī martō'  
 might-be, and I then hungry die.'

In Ellichpur the so-called Kōshṭī is identical with the so-called Rangārī, the dialect of the Rangārīs or dyers. Each has been reported to be spoken by 250 individuals. Neither of them is a separate dialect, but only the ordinary Marāṭhī spoken by the lower classes in the district. As in the so-called Dzhārpī, a cerebral *ḍ* between vowels is pronounced as *l*, thus, *ghōlā*, a horse. The cerebral *l* has been transliterated as *l*, *y*, and *ḍ*, thus, *dōlā* and *dōyā*, an eye, *ḍzōl* and *ḍzōḍ*, near. It must be inferred that the pronunciation of *ḍ* does not materially differ from that of *l*. Occasionally we also find forms such as *pad'ā*, he fell, where the *ḍ* has been preserved. *Avā* and *avā* are pronounced as *ō*, as is also the case in the so-called Kuṇbī of Buldana and other vulgar forms of speech. Thus, *ḍzōl*, near, *samda dhan udōla*, all his property was wasted.

The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the so-called Kōshṭī of Ellichpur is not different from the ordinary Marāṭhī of the district.

[ No. 72 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

### MARĀṬHĪ.

#### KÖSHṬĪ DIALECT

(DISTRICT ELlichPUR)

#### TRANSLITERATION AND TRANSLATION

एका मानसाले दीन पोर व्हते। त्यातील लाहेना बापाले म्हनते बावा जो जिनगीचा हिस्सा फिरल तो मले दे। मंग त्यान त्या दोघाले राशद वाटून देल्ली। मग काहीका दिसान लाहेना पोरग अवघ धन गोया करून वु दूर ग्येला। अन तयी समद धन उडोल। अवघ सरल्या-वर तयी दुकय पडला। तवा त्याले मोठ कोड पडल। मग तो तयी एका गिरस्ता-जोड राविला। त्यान त्याले डुकर चाराले आपल्या वावरा-मंधी पाठोल। तवा डुकर जे फोतर खात व्हते ते खाजन-शेन्या राहाव अस त्याले कयल। अन त्याले कोन काही खायाले बी देल नाही। मंग-सन्या तो सुदी-वर आला अन म्हनाला, माभ्या बापाच्या इर्थी किती भन पोठ-भर खात असतील अन मी अयी भुकेन मरतो। मी उठून-सन्या बापा-जोड जाईन, अन त्याले म्हनील, अरे बावा, म्या देवा-सामने व तुच्या सामने मोठ पाप केल। अथून-सन्या तुच्या पोरग म्हन्या लायक मी नाही। मले तुच्या नवकरा-परमान ठिव ॥

[No 72.]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARATHĪ

KŌSHŪTĪ DIALECT

(DISTRICT ELLICHPUR)

## TRANSLITERATION AND TRANSLATION

Ekā mām'sā-lē dōn pōi vhatē Tyātil lāhēnā bāpā-lē mhan'tē, 'bāvā,  
*One man-to two sons were Of-them younger father-to says, 'father,*  
 dzō jin'gi-tsā bussā phural tō ma-lē dē' Mang tyā-na tyā dōghā-lē rāsad  
*which estate of share will-fall that me-to give' Then him-by those both-to estate*  
 vātūn dēlli Mang kāhikā disā-na lāhēnā pōr'ga av'gha dhan  
*having-divided was-given Then some days-after younger son whole wealth*  
 gōvā-karūn bu dūr gyēlā An tathī sam'da dhan udōla. Av'gha  
*having-collected very far went And there all property was-wasted All*  
 sar'lyā-vār tathī dukay pad'lā Tavā tyā-lē mōtha kōda pad'lā Mang  
*being spent-on there famine fell Then him-to great difficulty fell Then*  
 tō tathī ekā guastā-dzod rāhulā Tyā-na tyā-lē dukar tsārā-lē āp'lyā  
*he there one householder-near lived Him-by him some to-feed his-own*  
 vāv' i-mandhī pāthōla Tavā dukar jō phōtra khāt vhatō tē  
*field-in it-was-sent Then some what husks eating were those*  
 khāūn-sūnyā rihāva asa tyā-lē kay'la An tyā-lē kōna  
*having-eaten it-should be-lived so him-to it-appeared And him-to by anyone*  
 kīhī khāyā-lē bī dēla nāhī. Mang-sanyā tō sudī-var ālā an  
*anything to eat also was-given not Afterwards he senses-on came and*  
 mhan'li, 'mājhyā bāpī-chyā-nhī kiti dzhan pōt-bhai khāt astil An  
*said, 'my father's in how-many persons belly-full eating may-be And*  
 mī athī bhukē-na mār-tō Mī uthūn-sanyā bāpā-dzōd dzīn, an tyā-lē  
*I here hunger-by die I having-arisen father-near will-go, and him-to*  
 mhamil, "arē bāvā, myī Dēvī-sim'nē an tūhyā-sim'nē mōtha pāp kēla  
*will-say, "O father, by-me God-before an of-thee-before great sin was-made*  
 Athūn-sanyā tūhyā pōr'ga mhan'yī lāyā mī nāhī, ma-lē tūhyā nav'k'rā-par'māna  
*Hereforth thy son to-be-called fit I am-not } me thy servant-like*  
 thar'''  
 kēp'''



## KUMBHĀRĪ.

The potters of Berar and the Central Provinces have been reported to speak a separate dialect called Kumbhārī, i.e. potters' language. The following are the revised figures —

Akola	
Buldana	4,500
Chhindwara	580
Chanda	4,400
Bhandara	1,000
	30
TOTAL	<u>10,510</u>

The specimens forwarded from the districts show that the Kumbhārī dialect is a mere fiction. The Kumbhārs of Akola speak the ordinary Marāṭhī of Berar, while those of Buldana use a form of Bundēli. In Chhindwara some of them speak Bundēli and others the usual Marāṭhī dialect of the Central Provinces. The potters of Chanda are now reported to speak Kōmtāū, a broken dialect of Telugu, and the Kumbhārī of Bhandara is a broken form of Baghēli.

In this place we have only to deal with the Marāṭhī speaking Kumbhārs of Akola and Chhindwara. The dialects of the others will be described in their proper places.

The Kumbhārī of Akola is identical with the form of Marāṭhī spoken by the Kun'bis and others in the district, as will be seen from the first few lines of the Parable of the Prodigal Son which follows.

[No. 73]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

## KUMBHĀRĪ DIALECT

(DISTRICT AKOLA)

कोन्या एका मानमाले दोन पोर होते । त्यातला एक लहान बापाले म्हने,  
वा, जो जिनगीचा हिस्सा मले येईल तो दे । मंग त्यान त्याले पैसा वाटून दिला ।  
मग थोड्या दिसान लहान पोरान पैसा जमा केला आन दूर मुलका-वर गेला । मग  
तथी उधळ्यापनान राहला, आन आपला सारा पैसा गमावला । मग त्यान  
सारा पैसा गमावल्या-वर, त्या मुलकांत म्हागी पडली । त्या-मुये त्याले विचार  
पडला । तन्हा तो त्या मुलकातल्या एका मानसा-जोळ जाऊन राहला । त्यान  
त्याले डुकर चांगले आपल्या बावरात धाडल ॥

[No 73]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

## MARĀTHĪ.

KUMBHĀRĪ DIALECT

(DISTRICT AKOLA)

Kōnyā ēkā mān'sā-lē dōn pōi hōtē Tyāt'lā ēk lahān bāpā-lē  
*Certain one man-to two sons were Them-in-from one younger father-to*  
 mhanē, 'bā, dzō jin'gī-tsā hissā ma-le yēil tō dē' Mang tyā-na  
*said, 'father, what property-of share me-to will-come that give' Then him-by*  
 tyā-lē paisā vātūn dilā Mang thōdyā disā-na lahān pōrā-na  
*him-to money having-divided was-given Then a-few days-in the-younger son-by*  
 paisā dzamā kēlā, ān dūr mul'kā-var gēlā Mang tathī udh'lyā-panā-na  
*money together was-made, and far country-into went Then there riotousness-with*  
 rāh'lā, ān āp'lā sālā paisā gamāv'lā Mang tyā-na sārā paisā  
*lived, and his-own all money was-squandered Then him-by all money*  
 gamāv'lyā-va tyā mul'kāt mahāgī pad'li, tyā-muyē tyā-lē vīsār  
*was-squandered-after that in-country dearness fell, therefore him-to consideration*  
 pad'lā Tavhā tō tyā mul'kāt'lyā ēkā mān'sā-dzō' dzāūn iāh'lā Tyā-na  
*fell Then he that country-in-of one man-year having-gone lived Him-by*  
 tyā-lē dukkar tsāryā-lē āp'lyā vāv'rāt dhād'la  
*him-to swine to-feed his-own into-field it-was-sent*

The Kumbhārs of Chhindwara speak, some B<sup>u</sup>ndēli, and some Marāthī. It is not possible to decide how many of the 4,400 speakers should be assigned to each language, and the whole total has, therefore, been put down as belonging to Bundēli. See Vol IX, Part I.

The Marāthī dialect of Kumbhārī in Chhindwara is identical with other Marāthī dialects of the neighbourhood, such as Dhan'garī, Gōvārī, etc., and the first lines of the Parable of the Prodigal Son which follow will show that it is in reality only a form of Nāgpurī.

[No 74]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ

KUMBHĀRĪ DIALECT

(DISTRICT CHHINDWARA)

एका मानसाले दोन पोर होति । त्यातून लहान वापास म्हाला, बाबा  
 जो आमचा हिस्सा आहे तो आम्हाले दे । त्यान ते सगळी सपत दोघा पोराले

वाटून देली । लहान भाऊ सगळ धन जमा करून दूसऱ्या देशात निघून गेला । तेव जाऊन बाधवाई पैसा खर्च करून उडवून देला । तेथ त्यान ते सगळ खर्चून टाकल्या-वर त्या देशात मोठा दुकाळ पडला । मग त्याले अडचन पडू लागली । तहा तो एका भल्या मानसा-पासी जाऊन राहला । त्यान आपल्या वावरात दुकर चाराले लावले । तऱ्हा दुकर जे साल खात होते तेच खाऊन आपन आपल पोटा भराव अस त्यास वाटल, अन कोन काही त्याले देछ नाही ॥

### TRANSLITERATION AND TRANSLATION

Ekā	man'sa-le	don	poi	hote	Tyātūn	lahān	bāpās
One	man to	two	sons	were	Them-in-from	the-younger	to-the-father
mhan dā,	'bābā,	ḍo	am tsa	hessa	jihē,	to	amhā-lō
said,	'father,	icha'	of-us	share	is,	that	us-to
Tvānā	te	sag'hi	campat	doghī	pori-lē	vaṭun	ḍelli
He	by	that	all	property	both	sons-to	having-decided
Lahān	bham	sagā	dhan	dzamā	karun	dūs'ryā	
The	younger	brother	all	wealth	together	having-made	another
ḍe'at	māhūn	gela	Teth	dzāūn	bādh'vāi	paisā	
into-country	having gone	went	There	having-gone	violently	the-money	
kharts	karun	ud'vān	ḍellā	Teth	tyā-na	tō	
expense	having made	having-squandered	was-given	There	him-by	that	
sagā	khartsun	ṭik'lyā-var	tyā	ḍeṣit	mōṭhā	dukā	
all	having-spent	being-thrown after	that	in-country	mighty	famine	
pad'hī	Mag	tsa-le	ad'vān	padu	lāg'li	Tavhā	tō
felt	Then	him to	difficulty	to-full	began	Then	he
man'sa-pasi	dzāūn	rah'li	'lyā-na	āp'lyā	vāv'rat	dukar	
man-man	having-gone	lived	His-by	his-own	into-field	some	
tsā'ā-le	lav'h	Tavhī	dukar	jō	sal	khāt	hōtē,
feed-to	it-was sent	Then	the-some	what	husks	eating	were,
khūn	apan	ap'la	pōṭ	bharav	sa	tyās	vāṭ'la,
having eaten	by-himself	his own	belly	should-be-filled	so	to-him	it-appeared,
an	kōn	kāhī	tyā-le	ḍell	nāhī		
and	by-anybody	anything	him-to	was-given	not		

KUN<sup>a</sup>BĀŪ.

The Kun<sup>a</sup>bīs or husbandmen of Chanda are sometimes said to speak a separate dialect called *Kun<sup>a</sup>bāū*. It is stated to be identical with *Kōhli*, the dialect of a well-known rice-growing and tank-making class of cultivators.

The estimated figures are as follows —

Kun <sup>a</sup> bāū	102,550
Kōhli	7,600
	<hr/>
TOTAL	110,150
	<hr/>

The beginning of the Parable of the Prodigal Son which follows will show that this dialect does not differ from the ordinary Marāthī of the district. The only thing to be noted is a marked tendency to drop the neuter gender and replace it by the masculine. Thus, *dōgha lēk<sup>a</sup>ra* (neuter) *hōtē* (masculine), two children were, *lēk<sup>a</sup>ru gēlā*, the son went. Here *lēk<sup>a</sup>ru*, which is originally a neuter word meaning 'child,' is used as a masculine noun meaning 'son.' Note also the masculine form *hyā*, this

[No 75]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

KUN<sup>a</sup>BĀŪ DIALECT

(DISTRICT CHANDA)

कोनि एका मानसाले दोघ लेकर होते । त्या पैकी लहान बापाले म्हनते, बापा माहा मालमत्तेचा हिस्सा मले येवाचा तो दे । मंग त्यान लेकाले धन वाटून देछा । मंग थोड्या रोजान लहान लेकरु सार जमा करून दूरच्या मुलखात गेला । आनिक त्या ठिकानी उधळेपना करून आपली जमा बरबात केली । मंग त्याची सारी जिनगी बरबात झाल्या-वर त्या मुलखात मोठा माहाग्र पडला । त्या-करिता त्याले नुपर पडली । तन्हा तो त्या मुलूखच्या एका मोठ्या मानसाच्या-जवर जाऊन राहेला । मंग त्यान त्याले डुकर चाराले आपल्या बाबरात पाठवला । तन्हा डुकर टोकर खात होते, त्या-वर त्यान आपल पोटा भराव अस त्याले वाटल, म्हनून कोनीच त्याले काही देछ नाही । मंग तो सुदी-वर येऊन म्हनाला, माझ्या बापाच्या घरी कितीकाच चाकराले पोटाभर भाकर मिळते, व मी भुकेन मरतो । मी येथून आपल्या बापा-कड जाऊन त्याले म्हनील की, ये बापा मी देवाच्या विरुध व तुम्या सामने पाप केल आहे । आज-पासून तुम्हा लेक म्हनाले मी योग्य नाही । तू आपल्या येका चाकरा-वानी मले ठेव । मंग तो उठून आपल्या बापा-कड गेला ॥

[No 75.]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP.

## MARATHI

KUNBI Dialect

(DISTRICT CHANDA)

## TRANSLITERATION AND TRANSLATION

Kom čki mām'si-lō dōgha lōk'ra hōtč Tyā-paikī lahān  
*A certain one man-to two sons were Them-from-among the-younger*  
 bipi-le mhan'te, 'bāpī, mahā māl'mattē-tsā hissā ma-lō yēvā-tsā tō  
*father-to says, 'father, my the-property-of the-share me-to to come that*  
*de' Mang tyā-na lōka-le dhan vātūn dellā Mang thōdyā*  
*give' Then him-by sons to wealth having-divided was given Then a-few*  
 rōlā-na lahān lōk'ra sira jamā karūn dūr'chyā mul'khāt  
*days-in the-younger son all together having made far-off into-country*  
 gēli ānk tī thukāni udh'lē-pmā kaiūn āp'li jamā  
*went And that at-place spending fitness with his own property*  
 bar'bāt kēli Mang tyā-ohī sūi jin'gi bar'bāt dzhālyā-var  
*squandered was-made Then him-of all property squandered becoming-on*  
 tva mul'khāt mothī māhigr pad'lā Tyā-karitū tyā-lō nupai pad'li  
*that in-country mighty dearness fell That-for him-to difficulty fell*  
 Tavhā tō tyā mulukh'chya ēka mōthyā mām'si-chyā dzavar dzāūn  
*Then he that country inhabiting one great man-of-near having-gone*  
 rahēlā Mang tyā-na tyā-lō dukar tsāra-le ap'lyā vāv'rāt pāthav'lā Tavhā  
*lived Then him-by him to pigs to graze his own into-field was sent Then*  
 dukar tohai khāt hōtē, tyā-vai tyā-na āp'la pōt bharāva asa  
*pigs hushs eating were, that-on him by his-own belly should be-filled so*  
 tyā-lō vat'la, mhanun kōni-ts tyā-lō kāhī dellā nāhī  
*him to it-appeared, therefore (by-)any body even him-to anything was given not*  
 Mang tō sudi-var yēūn mhanālā, 'mājhyā bāpā-ohyā gharī kitikā-ts  
*Then he senses-on having come said, 'my father-of at-house several*  
 tsāk'rā-lē pōt-bhar bhākar mī'tō, va mī bhukē-na martō Mī yēthūn  
*servants to belly-full bread is got, and I hunger-with die I here-from*  
 āp'lyā bāpā-kada dzāūn tyā-lō mhanil kī, "yē, bāpā, mī  
*my-own father-to having-gone him-to will-say that, "oh father, (by-) me*  
 Dcīā-chyā virudh va tujhyā sām'nē pāp kēla āhē Ādz-pāsūn tudzhā  
*God-of against and of-thee before sin made is To-day-from thy*  
 lōk mhanā-le mī yōgy nāhī Tū āp'lyā yēkā tsāk'rā-vānī ma-lē thēv"  
*son say-to I worthy am-not Thou thy-own one servant-like me place"*  
 Mang tō uñhūn āp'lyā bāpā-kada gēlā,  
*Then he having-arisen his-own father-to went*

## MĀHĀRĪ

The Mahārs are a low caste employed mostly as village-watchmen, gate-keepers, messengers, guides, porters, etc. They are often also called Parvāris and Dhēds, and their dialect has been returned as Māhārī or Dhēdī. In reality, however, the Mahārs everywhere speak the dialect of their neighbourhood. The Mahārs of Thana thus use the current Marāthī of the Konkan, and the dialect of the Mahārs of Bastar is the common Hal'bī of the district. See pp 157 and ff, and 351 and ff.

Māhārī has been returned from Chhindwara and Chanda. The revised figures are as follows —

Chhindwara	9,000
Chanda	10,000
<b>TOTAL</b>	<b>19,000</b>

The Māhārī of Chhindwara is, in all essential points, identical with the usual Marāṭhī dialects of the district. Compare forms such as *istū*, fire, *īs*, twenty, *dōi ē*, eyes, *pānī*, water, *mī asal*, I shall be, *tō mārīn*, he will strike. The cerebral *ḍ* between vowels is pronounced as a cerebral *ṛ*, thus, *paṛlā*, he fell. Note forms such as *mārṭan*, they kill, *mān'sā-na tyā-lē tēv'lan*, the man kept him, *uth'lōn*, he arose. Transitive verbs sometimes use the active construction in the past tense, thus, *mī tūhī tsāk'ī kēlō*, I did thy service.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that such peculiarities are not of sufficient importance to change the general character of the Māhārī of Chhindwara.

[No 76]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHĪ

## MĀHĀRĪ DIALECT

(DISTRICT CHHINDWARA)

येका मानसाले दोघे पोर होते । त्यात लहान पोरग बापाले म्हनते की, बापा, आमचा हिस्सा आमाले दे । तन्हा त्यान आपल्या मालाचा हिस्सा दोघा पोराले करून देला । मग लाहण्या पोरान आपला हिस्सा घेतला, मग तो दुसऱ्या मुलखा-मंधी फीराले गेला । तेथी त्यान आपला हिस्सा ख्याल तमाशात उडून देछा । जन्हा जवरचा समदा पैसा सरला, तन्हा त्या मुलखांत मोठा कार पडला । तन्हा त्याले खावा पीयाले मोठी वीपत गेली । मग तो त्या मुलखांत भल्या मानसाची चाकरी कराले लागला । मग त्या भल्या मानसान त्याले आपल्या वावराचे डुकर राखाले टेंवलन । त्यां खेपी डुकर जो भुसा खात होते तेच भुस तो खावाले राजी भाला । तेभी भुस कोनी खावाले न दे । मग त्याचे डोरे उघडले । मग त्यान म्हतले की, माहा बापाचे येथी लागेत चाकर आहत ;

त्याइले पोटा-पकसा जास्त खावाले भेटते, व मी येथ भुकेन मरतो । तव्हा मी आता वापाचे येथी जातो, अन त्याले म्हनतो की, मी तुम्हा देवाचा चोर आहे । या-वर मी तुह पोरग होय अस म्हनतलन तर वर नाही । तु मले आपल्या येथी चाकर ठेव । अस वोलून उठलेन अन वापा जवर आलो ॥

## TRANSLITERATION AND TRANSLATION

Yēkā mān'sā-lē dōghē pōra hōtē Tyāt labān pōr'ga bāpā-lē  
*Certain a-man-to tico sons were In-them the-younger son father-to*  
 mhan'tē kī, 'bāpā, ām-tsā hissā āmā-lē dē' Tavhā tyā-na āp'lyā  
*says that, 'father, our share us-to give' Then him-by his-own*  
 mālā-tsā hissā dōghā pōrā-lē kaiūn dēlā Mag lāh'nyā pōrā-na  
*property-of a-share two sons to having-made was-given Then the-younger son-by*  
 āp'lā hissā ghēt'lā, mag tō dus'ryā mul'khā-mandhī phīrā-lē gēlā Tēthi  
*his-own share was-taken, then he another country-into journey-to went There*  
 tyā-na āp'lā hissā khyāl-tamāsāt udūn dēllā Dzavhā dzavar'tsā  
*him-by his-own share in-play-and-pleasure having-asted was-given When near-being*  
 sam'dā paisā sar'lā, tavhā tyā mul'khāt mōthā kār par'lā  
*all money was-finished, then that in-country mighty famine fell*  
 Tavhā tyā-lē khāvā-piyā-lē mōthi bīpat gēli Mag tō  
*Then him-to eat-drink-to great difficulty went. Then he*  
 tyā mul'khāt bhalyā mān'sā-chī tsāk'iī karā-le lāg'lā Mag tyā  
*that in-country well-to do a man-of service make-to began Then that*  
 bhalyā mān'sā-na tyā-lē āp'lyā vāv'lā-ohē dukar rākhā-lē tēv'lan Tyā-  
*well-to-do man-by him-to his own field-of sown keep-to it-was-set At-that-*  
 khēpī dukar dzō bhusā khāt hōtē tē-ts bhus tō khāvā lē rājī  
*time the-sown what chaff eating were that-very chaff he eat-to ready*  
 dzhālā Tē-bhī bhus kōnī khāvā-lē na-dē Mag tyā-ohē dōrē  
*became That-even chaff anybody eat-to not-gave Then him-of eyes*  
 ughar'lē Mag tyā-na mhat'lē kī, 'māhā bāpā-chē yēthi lāgēt tsākai  
*opened Then him-by it-was-said that, 'my father-of here how many servants*  
 āhat, tyāi-lē pōtā-pak'sā jāst khāvā-lē bhēt'tē, va mī yētha bhukē-na  
*are, them-to belly-than more eat-to meets, and I here hunger-with*  
 mar'tō Tavhā mī ātā bāpā-chē yēthi dzātō, an tyā-lē mhan'tō kī, "mī  
*die Therefore I now father-of here go, and him-to I-say that, "I*  
 tudzhā Dēvā-tsā tsōr āhē. Yā-var mī tuh pōr'ga hōy asa mhanat'lan  
*thy God-of thief (offender) am This-upon I thy son am so it was-said*  
 tar bara nāhī Tu ma-lē āp'lyā yēthi tsākar thēv'' Asa bōlūn  
*then proper not Thou me thy-own at-place servant keep'' Asa having-said*  
 uth'lōn an bāpā dzavar ālō.  
*he arose and father near came.*

The dialect of the Mahārs of Chanda is still more closely connected with the current Marāthī of the district. There is the same tendency as in Natakānī to confound the genders, thus, *samptaḥ dēlhā*, property was given, *dōgghē lek'ra hōtē*, two sons (let children) were. Note also forms such as *mōllā*, for *mōd'lā*, broken, in *tudghā hukam kadhā mōllā nāhī*, thy command was never broken.

The beginning of the Parable of the Prodigal Son will be sufficient to show the general character of this dialect.

[No 77]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

### MARĀTHĪ

MĀHĀRĪ DIALECT

(DISTRICT CHANDA)

कोना येक्या माणसाले दोग्घे लेकर होते । त्यातला धाकटा बापाले म्हनाला, बापा जो मालमत्तेचा वाटा माले येवाचा असल तो दे । मग त्यान त्याले संपत वाटून देव्हा । मंग थोड्या दिवसान धाकटा लेकर सगरी जमा करून दूर देसास गेला । मंग तेथी उठरपनान राहून आपली जमा उडवली । मंग त्यान अवघ खरचल्या-वर त्या देसात मोठा दुकार पडला । त्यासकून त्याले अडचन पडु लागली । तव्हा तो त्या देसातील येक्या भले मानसा-जवर जाऊन राहला । त्यान तर त्याले दुकार चारास आपल्या वावरात पाठवल । तव्हा दुकार टोकर खात होते, त्या-वर त्यान पोटा भराव अस त्याले वाटल । मग कोन त्याले काँही देख नाही ॥

### TRANSLITERATION AND TRANSLATION

Kōnā	yēkyā	mān'sā-lē	dōgghē	lēk'ra	hōtē	Tyāt'lā	dhāk'tā
A-certain	one	man-to	two	sons	were	Them-in-from	the-younger
bāpā-lē	mhanālā,	'bāpā,	dzō	māl-mattē-tsā	vātā	mā-lē	yēvā-tsā
the-father-to	said,	'father,	what	the-property-of	share	me-to	coming
asal	tō	dē'	Mang	tyā-na	tyā-lē	sampat	vātūn
might-be that	give'	Then	him-by	him-to	property	having-divided	was-given
Mang	thōdyā	div'sā-na	dhāk'tā	lēk	sag'ī	dzamā	karūn
Then	a few	days-in	the-younger	son	all	together	having-made
dīsās	gēlā	Mang	tēthi	udhar'panā-na	rāhūn	āp'lī	dzamā
to-a-country	went	Then	there	spendth	iftness-with	having-lived	his-own
udav'li	Mang	tyā-na	av'gha	kharats'lyā-vai	tyā	dēsāt	mōlhā
was-squandered	Then	him-by	whole	being-spent-upon	that	in-country	mighty



duk ir pad<sup>ā</sup>lā      Tyās<sup>ā</sup>kūn      tyā-lē      ad<sup>ā</sup>tsan      padu      lāg<sup>ā</sup>lī      Tavhā      tō      tyā  
*famine fell      Therefore him-to difficulty to-fall began      Then he that*  
 dēsātil      yēkyā      bhalē      mān<sup>ā</sup>sā-dzavaī      dzāūn      rāh<sup>ā</sup>lā      Tyā-na  
*country-in-from one well to-do      man-near having-gone lived Him-by*  
 tar      tyā-lē      dukar      tsārās      āp<sup>ā</sup>lyā      vāv<sup>ā</sup>rāt      pāṭhav<sup>ā</sup>la      Tavhā      dukar  
*then him-to some to-feed his-own into-field it-was sent      Then the-some*  
 tōkar      khāt      hōtē      tyā-vaī      tyā-na      pōt      bharāva      asn      tyā-lē      vāt<sup>ā</sup>la  
*chaff eating were that-upon him-by belly should-be-filled, so him-to it-appeared*  
 Mang      kōna      tyā-lē      kāhī      dēlla      nāhī  
*Then by-anybody him-to anything was-given not*

## MARHĒTĪ

Marāthī is spoken in the southern part of Balaghat. The number of speakers has been estimated at 98,700.

The higher classes speak the same dialect as that current in Nagpur,—see p. 267 above. The lower classes, on the other hand, use a mixed form of speech, which is locally known as Marhētī, where the neighbouring dialects of Eastern Hindī have, to some extent, influenced the language.

The pronunciation apparently mainly agrees with the dialects of Berar and Nagpur. Thus, the cerebral *l* is always distinguished from the dental one, and it sounds like an *r*, thus, *yēr*, time, *yēr*, a trinket, *javar*, near. *N* becomes *n*, thus, *man<sup>o</sup>lā*, he said. *V* is dropped before *i*, *ē*, and *ē*, thus, *rudh*, against, *yēr*, Marāthī *vēl*, a kind of ornament worn on the elbow, and so on.

In some respects, however, the pronunciation of Marhētī differs. The pronunciation of the palatals is the same as in Hindī, thus, *chākar*, a servant, *javar*, near. The cerebral *d* after vowels is given as *r* in the second specimen, thus, *jhār*, a tree. In the Parable we find *d*, thus, *pad<sup>o</sup>lā*, he fell. The pronunciation of aspirated letters does not seem to be very marked. Compare *man<sup>o</sup>lā*, he said, *dōb<sup>o</sup>nī*, a pool, Standard Marāthī *dōbhan*.

The neuter gender is constantly confounded with the masculine. Thus, *chāng<sup>o</sup>lā pāngh<sup>o</sup>ūn*, a good cloth, *jō kāhī mājhā āhē tō tujhā āhē*, whatever is mine that is thine, *āp<sup>o</sup>lā pōt bharāvā*, his belly should be filled. In *dōn lēk<sup>o</sup>rā hōtē*, two sons were, *lēk<sup>o</sup>rā* is the neuter plural, Standard Marāthī *lēk<sup>o</sup>rē*, but it is treated as a masculine, and *hōtē* is the third person plural masculine. The confusion between the two genders is especially apparent in the demonstrative pronouns. Thus, we find *hē bhāu*, this brother, *hā kā hōy*, what is this? There are, however, some traces of the ordinary Marāthī neuter, thus, *dhan dālē*, property was given, (*dōs<sup>o</sup>lā*) *uph<sup>o</sup>lē nakō*, (the head) should not float up.

The case suffixes are the same as in Nagpur. In the dative we find both *lā* and *lē*, thus, *pōryū-lā* and *pōrā-lē*, to the son. Note also *jhādā-var-nā*, from on the tree, *dōhī hātā-nā*, with both hands, *tyāsmi* and *tyā-sin*, to him, etc.

The inflection of verbs is, on the whole, regular. In the past tense of transitive verbs, however, the verb usually agrees with the subject, though the subject is often put in the agent. Thus, *mī pāp kēlō*, I did sin, *bāpā-nē dayā kēlā*, the father made compassion, *mī tyā-lē khāl<sup>o</sup>tā pālō* (i.e. *pād<sup>o</sup>lō*), I knocked him down. The regular passive construction, however, apparently also occurs, thus, *tumhī pāth<sup>o</sup>rū bhī nāhī dālā*, by-thee a-kid even not was-given, *tyā nī dhan dālē*, he gave his property, (*mī*) *garā mur<sup>o</sup>dūn dēlā*, I wrung his neck.

The future *manin*, I will say, also occurs in Nagpur, *jāhin*, I will go, is probably written for *jāin*.

To the influence of Eastern Hindī are due forms such as *bhukā*, hungry, *chālā*, gone, *pāngh<sup>o</sup>rāv*, put on, etc.

Note also the form *mānāvī*, i.e. *mānāvē* in *mā-lā āp<sup>o</sup>lē maj<sup>o</sup>durā-sār<sup>o</sup>khē mānāvī*, consider me as your servant.

The two specimens which follow will, when the preceding remarks are borne in mind, present no difficulty to the student.

[No. 78]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHI

MARĤĤĪ DIALĤCT

(DISTRICT BALAGHAT)

## SPECIMEN I.

कोन्ही मानसाचे दोन लेकरा होते। त्याच मधुन नाहन्याने बापास मनला, हे बाप, धना-मधुन जो माभा हीम्हा आहे तो माले दे। त्हा त्यानी त्याले आपला धन वाटुन दिले। बहुत दिवस नाही भाले कि नाहन लेकरू समदा काही जमा करुन परदेशात नीघुन गेला आनी तेथी छीचोरी-बाजी-मधी दीवस गुमा-उन-सन्धा आपला पैसा खोउन देछा। ज्हा त्याने सर्वा काही खोउन वसला त्हा त्या देशा-मधी मोठा कंताल पडला अनीख तो कंगाल भाला। अनीख तो जाउन-सनि त्या मुलकाचे येकाचे घरी राहु लागला। त्याने त्यास आपले वावरात डुकर चारावास पाठवला। अनीख तो त्या फुलकास डुकर खात होते आपला पोट भरावा चाहात होता। त्याले कोन्ही काही खाउ नाही देत होते। त्हा त्याले चेत भाला अनीख त्याने मनला, माझे बापाचे येथी कीतीक मजुरा-करता जेवन्धा-सीन अधीक सैपाक होतित अनीख मी भुखा मरतो। मी उठुन-सनी आपले बापा-पासी जाहीन, अनीख त्याचे-सीन मनीन की, हे बाप मी ईश्वराचे इरूध अनीख आपले समोर पाप केलु। मी आता आपला लेक मनन्धा सारखा नाही, माला आपले मजदुरा सारखे मानावी। त्हा तो उठुन-स्थानी आपले बापाचे-पासी चालला। तेन्हा दुरच होता की त्याचा बापाने त्यास पाहुन-स्थानी दया केला, ज्हा धाउन-सनी गन्यास पीतरानी चुमा घेतला। लेकाना त्यासनि मनला, हे बाप मी ईश्वराचे इरूध अनीख आपले समोर पाप केलो। मी आता आपला लेक मनना सारखा नाही। मग बापाने आपले चाकरास सांगीतला, समध्याहुन चांगला पांघरून काढुन-सन्धा त्याला पांघराव। अनीख त्याचे हाता-मधी मुदी अनीख पायात पायतन टाका। अनीख आम्ही खाउ आनी आनद करु। काहुन का हा आमचा पुत्र मेला होता आता जीवत भाला, खोउन गेला होता आता मीरला आहे। तेन्हा ते आनद करु लागले॥

त्याचा मोठा लेकरू वावरात होता। जेव्हा तो येत होता अनीख घराचे जवर पोहचला तेव्हा वाव्याचा वो नाचाचा आवाज आर्द्रकला। तो त्याने आपले चाकरा-मधुन येक चाकरास आपले जवर बुलाउन-सनी पुसला, हा का होय। त्याने त्यासीन सागीतला की, तुमचा भाज आला आहे। तर तुमचे वापाने चागला भोजन केला आहे। काहुन की त्याले चागला पावला। मग तो गुसा भाला। तव्हा तो आत-मधी नाही गेला। याचे-लार्द्रक त्याचा वाप वाहर येउन-सानी त्यास मनाउ लागला। त्याने वापास जवाव देला की, पहा मी इतले वर्स भाला आपली सेवा करतो अनीख मी तुमचे कोन्ही वात नाही टारलो। अनीख तुम्ही मला येक सेरीचा पाठरू भी नाही दीला की मी आपले मीताचे-संगा खुसी करतो। आपला हे लेकरू जो खराव रांडार्द्रके-संगा तुमचा धन खाउन वसला, जेव्हा आला तेव्हा तुमी त्याचा करीता चागला भोजन केले। वापाने त्यास मनला, हे वेटा, तु सदा माझे-संगा आहेस। जो काही माझा आहे तो तुझा आहे। आनंद करावा वो खुशी करावा जरूरत होता। काहुन की, हे तुझा भाज मेला होता, आता जीवत भाला, खोउन गेला होता, आता मीरला आहे ॥

[No 78.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

MARHĒTĪ DIALECT

(DISTRICT BALAGHAT)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION.

Kōnhi mām'sā chē dōn lēk'rā hōtē Tyā-oh-madhun nāh'nyā-nē  
*A-certain man-of two sons were Them-in-from the-younger-by*  
 bāpās man'lā, 'hē bāp, dhanā-madhun jō mājhā hīssā āhē tō  
*to-the-father was-said, 'O father, the-money-from what my share is that*  
 mā-lē dē ' Tavhī tyā-nī tyā-lō āp'lā dhan vāṭun dilē  
*me-to give ' Then him-by them-to his-own money having-divided was-given*  
 Bahut divas nāhī jhālō kī nāhan lēk'rā sam'dā kāhī jamā  
*Many days not became that the-younger son all whatever together*  
 karun pai dēśāt nīghun gēlā, ānī tēthī chhīchōrī-bāji-  
*having-made into-other-country having-gone went, and there frivolousness-*  
 madhi divas gumāun-sanyā āp'lā paisā khōun dēllā Javhā  
*in days having passed his-own money having-lost was-given When*  
 tyā-nē sarīā kāhī khōun vas'lā, tavhā tyā dēśā-madhī mōṭhā kantāl  
*him-by all whatever having-wasted lived, then that country-in mighty famine*  
 pad'lā, anīkh tō kangāl jhālā Anīkh tō jāun-sanī tyā mul'kā-chē yēkā-chē  
*fell, and he a-beggar became And he having-gone that country-of one-of*  
 ghari rāhu lāg'lā Tyā-nē tyās āp'lē vāv'rāt dukan chāārvās  
*in-the-house to-lie began Him-by to-him his-own into-the-field the-swine to-feed*  
 pāthav'lā Anīkh tō tyā phul'kās dukan khāt hōtē āp'lā pōṭ  
*was-sent And he that husks the swine eating were his own belly*  
 bharāvā ohāhāt hōtā, tyā-lē kōnhi kāhī khāu nāhī dēt hōtē  
*should-be-filled wishing was, him-to anybody anything to-eat not giving were*  
 Tavhā tyā lō chēt jhālā, anīkh tyā-nē man'lā, 'mājhē bāpā-chē  
*Then him-to consciousness became, and him-by it-was-said, 'my father-of*  
 yēthī kitik majurā-kartā jēv'nyā sīn adhik saipāk hōtēt, anīkh  
*at-place how-many servants-for eating-than more cookings become, and*  
 mī bhukhā martō, mī uṭhun-sanī āp'lē bāpā pāsī jāhīn, anīkh tyā-chē sīn  
*I hungry die, I having-arisen my-own father-near will-go, and him-of-to*  
 manīn kī, "hē bāp, mī Īśv'rā-chē irūdh anīkh āp'lē samōr pāp  
*will-say that, "O father, I the Lord-of against and your-own before a-sin*  
 kēlu, mī ātā āp'lā lēk man'nyā sār'khā nāhī Mā-lā āp'lē  
*made, I now you-own son to-be-called like am-not. Me-to you-own*

maj'durā sār'khē mānāvī " " Tavhā tō uthun-syānī āp'lē bāpa-chē-  
*servant-like should-be-considered* " " Then he having-arisen his-own father-of-  
 pāsī chāl'lā Tēvhā dura-ch hōtā kī tyā-chā bāpā-nē tyās pāhun-  
*near went Then at-a-distance (he-)was that him-of father-by to-him having-*  
 syānī dayā kēlā, javhā dhāun-sanī garyās pīt'rā-nī chumā ghēt'lā.  
*seen pity made, then having-run to-the-neck the-father-by kiss was-taken*  
 Lēkā-nā tyās-nī man'lā, 'hē bāp, mī Īśv'rā chē irūdh anikh āp'lē samōr  
*The-son-by to-him it-was-said, 'O father, I the-Lord-of against and your-own before*  
 pap kēlō Mī ātā āp'lā lēk man'nā sār'khā nāhi' Mag bāpā-nē  
*sin made I now your-own son to-be-called like am-not' Then the-father-by*  
 āp'lē chāk'rās sāngit'lā, 'sam'dhyā-hun chāng'lā pāngh'rūn kādhun-sanyā  
*his-own to-servant it-was-told, 'all-than good covering having-taken-out*  
 tyī-lā pāngh'rāv, anikh tyā-chē hātā-madhī mudī anikh pāyāt pāy'tan tākā,  
*him-to put-on; and him-of the-hand-on a-ring and on-the-feet a-shoe put;*  
 anikh āmhi khāu ānī ānand karu. Kāhun kā hā ām-chā putia  
*and we shall-eat and joy shall-make Because that this our son*  
 melī hōtā, ātā jivat jhālā, khōun gēlā hōtā, ātā mīrlā āhē' Tēvhā tē ānand  
*dead was, now alive became, lost gone was, now got is' Then they joy*  
 karu lāg'lē  
*to-make began*

Tvā-chā mōthā lēk'iū vāv'rāt hōtā Jēvhā tō yēt hōtā anikh  
*Him-of the-elder son in-the-field was When he coming was and*  
 ghārā-chē javar pōhach'lā tēvhā vājyā-chā vō nāchā-chā āvāj āik'lā  
*the-house-of-near arrived then music-of and dancing-of sound was-heard*  
 Tō tyā-nō ip'lē chāk'rā-madhun yēk chāk'rās āp'lē-javar bulāun-sanī  
*Then him-by his-own servants-from-among one to-servant of-himself-near having-called*  
 pus'lā, 'hā kā hōy r' Tyā-nē tyā-sin sāngit'lā kī, 'tum-chā bhāu ālā-āhē  
*it was-asked, 'this what is?' Him-by him-to it-was-told that, 'your brother come-is*  
 'tar tum-chē bāpā-nē chāng'lā bhōjan kēlā-āhē Kāhun kī tyā-lō  
*Therefore your father-by good a-feast made-is Because that him-to*  
 ching'lī pāv'lī' Mag tō gusā jhālā Tavhā tō āt-madhī nāhi gēlā  
*safe is-found' Then he angry became Then he inside not went*  
 Ya chē-lūk tvā-chā bīp bāhar yūn-sānī tyās manāu lāg'lā Tyā-nē  
*Therefore him-of father out having-come to-him to-entreat began Him by*  
 bīpas jubāb dēlā kī, 'pahā, mī it'lō varsa jhālā āp'lī  
*to-the-father reply is-given that, 'see, I so-many years became your-own*  
 sevā kartō, anikh mī tum-chē kōnhī bit nāhi tār'lō, anikh tumhī  
*service do, and I you any speech not avoided, and you*  
 māhī yek sārī-chī pūth'rū bhī nihī dūlā kī mī āp'lē mitā-chō  
*to one she goat of a-young-one even not gave that I my-own friends-of*  
 sangā khusi kartō Āp'lī hō lēk'rū jō kharāb rāndūi-chē  
*with pleasure might-like Your-own this son who bad harlots-of*

sangā tum-chā dhan khāun vas'lā, jēvhā ālā tēvhā tumī  
*with your money having-eaten lived, when came then by-you*  
 tyā-chā-karitā chāng'lā bhōjan kēlē ' Bāpā-nē tyās man'lā, 'hē bētā,  
*him-of-foi good a-feast was-made ' The-father-by to-him it-was-said, ' O son,*  
 tu sadī mājhē-sangā āhēs, jō-kāhī mājhā āhē tō tujhā āhē Ānand  
*thou always of-me-with art, whatever mine is that thine is Joy*  
 karāvā vō khuśī karāvā jarūrat hōtā Kāhun kī hē  
*should-be-made and pleasure should-be-made necessary was Because that this*  
 tujhā bhāū melā hōtā, ātī jīvat jhālā, khōun gēlā hōtā, ātā mīr'lā-āhē '  
*thy brother dead was, now alive has-become, lost gone was, now got-is '*

[ No 79 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARĀTHĪ

MARHĒTĪ DIALECT

(DISTRICT BALAGHAT)

## SPECIMEN II.

मी त्या पोऱ्याला आपल्या सांगात जांबुर खावाले नेलो होतो। मी येका मोठ्या भाडा-पासी गेलो, मंग त्या भाडा-वर चंगलो। पोरगा भाडा-च्या खाली उभा होता। मी वरताऊन जांबुर टाकत होतो, पोरगा काही जांबुर खात होता अन काही ठेवत होता। मी मंग भाडा वरना उतरलो अन त्या पोऱाले घेऊन घरा-कड येत होतो। मोठ्या तऱ्या-पासी आलो, मंग मी त्याचा गरा दोही हाताना धरून त्याले खालता पाळो, त्याच्या गऱ्या-वर टोंघरा ठेऊन गरा मुरडून देला। थोड्या येरा मधी पोरगा फडफडून मरून गेला। तो मेला तऱ्हा त्याच्या कानातल्या दोन वाऱ्या अन हातातल्या तीन येरा काऱ्याल्या अन कऱ्यात ठेवल्या। मंग त्या पोऱाले उचलून डोवनीत फेकून देलो, त्याचा डोसका मंग चिखलात दाबून देलो, उफले नको म्हणून, मग मी आपल्या घराले चाला गेलो। येक कलार माभ्या घराले आला अन मले दारूच्या दुकाना-वर घेऊन गेला। तेथ त्या पोऱाचा बाप तलास करत आला अन माभ्या-सीन पुसू लागला, पोरगा तुभ्या सांगा-मंधी जांबुर खावाले आला होता तो कोठी गेला। मी म्हतलो मी नाही जानत। वऱ्ह लोक जमा भाले। समदे मिरून पोऱाले तऱ्या-वर पाऱ्हाले गेले। तेंधा-वर मी आपल्या घराले पऱ्हून गेलो। एक रोज माहाराच्या वाडीत लपून होतो। मग दूसऱ्या रोजी तेथून निघून तिन दीसात मडल्या मधी गेलो। तेथ पोलीसान मला धरला ॥



[ No 79 ]

## INDO-ARYAN FAMILY

## SOUTHERN GROUP

## MARATHI

MARHETI DIALECT

(DISTRICT BALAGHAT)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION

Mi tyā pōryā-lā āp'lyī sāngāt jāmbur khāvā-lē nēlō-hōtō  
*I that boy-to of-myself with the-jāmun fruit eat-to brought had*  
 Mi vēkī mōthyā jhārā-pāsī gēlō, mang tyā jhārā-var ohang'lō  
*I a big tree-near went, then that tree-upon climbed*  
 Pōr'gā jhārā-chyā-khāli ubhā hōtā Mi var'tāūn jāmbur  
*The boy of-the-tree-under standing was I above-from jāmun-fruit*  
 tihāt hōtō, pōr'gā kāhi jāmbur khāt hōtā, an kāhi thēvat  
*the-thing was, the-boy some jāmun-fruit eating was, and some keeping*  
 hōtā Mi mang jhārā-var'nū utar'lō, an tyā pōrā-lē ghēūn  
*was I then the-tree from descended, and that boy-to having-taken*  
 gharā-kara yēt hōtō Mōthyā taryā-pāsī ālō, mang mī tyā-chā  
*house-to coming was The-great tank-near came, then I him-of*  
 garā dōhī hātā-nā dharūn tyā-lē khāl'tā pālō, tyā-chyā garyā-var  
*neck both hands-with having-caught him-to down felled, his neck-on*  
 tōngh'rā thēūn garā mur'dūn dēlā. Thōryā yērā mandhī  
*the-knee having-placed the-neck having-twisted was-given A-little time within*  
 pōr'gā phar-pharūn marūn gēlā Tō mēlā tavhā tyā-chyā kânāt'lyā  
*the-boy having-gurgled having-died went He died then his ear-in-from*  
 dūn buryā an hātāt'lyā tin yērā kābālyā, an  
*two ear-rings and hands-in-from three armlets were-taken-out, and*  
 kadhyāt thēv'lyā Mang tyā pōrā-lē uoh'lūn dōb'nīt  
*in-the-waist-band were-put Then that boy-to having-lifted in-the-pool*  
 phēkūn dēlō, tyā-chā dōs'kā mang chikh'lāt dābūn  
*having-thrown gave, his head then in-mud having-pressed*  
 dēlō, uph'lē nakō mhanūn, mang mī ap'lyā gharā-lē chālā  
*gave, float-up should-not therefore, then I my-own house-to gone*  
 gēlō Yēk kalār mājhyā gharā-lē ālā, an ma-lē dārā-chyā  
*went One kalār my house-to came, and me-to liquor-of*  
 dukānū-var ghēūn gēlā Tētha tyā pōrā-chā bāp talās karat  
*shop-to having-taken went. There that boy-of father enquiry making*  
 ālā, an mājhyā-sin pusū lāg'lā, ' pōr'gā tujhyā-sāngā-mandhī  
*came, and of-me-with to-ask began, ' the-boy of-thee-with*

jāmbur <i>jāmun-fruit</i>	khāvā-lē <i>eat-to</i>	ālā <i>come</i>	hōtā <i>was</i>	tō <i>he</i>	kōṭhī <i>where</i>	gēlā ? ' <i>went ? ' </i>	Mi <i>I</i>	
mhanṭlō, <i>said,</i>	'mī <i>'I</i>	nabī <i>not</i>	jānat ' <i>know ' </i>	Bahū <i>Many</i>	lōk <i>people</i>	jamā <i>gathered</i>	jhālē <i>became</i>	Samṭdō <i>All</i>
mīrūn <i>together</i>	pōrā-lē <i>boy-to</i>	taryā-var <i>tank-on</i>	pāvā-lē <i>see-to</i>	gēlē <i>went.</i>	Tendhā-var <i>In-the-meantime</i>	mī <i>I</i>		
āpṭlyā <i>my-own</i>	gharā-lē <i>house-to</i>	parūn <i>having-run</i>	gēlē <i>went</i>	Ēk <i>One</i>	rōj <i>day</i>	mābārā-ohyā <i>a-mahār-of</i>		
vāṛit <i>in-a-courtyard</i>	lapūn <i>having-hidden</i>	hōtō <i>I-was</i>	Mang <i>Then</i>	dūsṛyā <i>the-second</i>	rōjī <i>in-day</i>	tēthūn <i>there-from</i>		
ninghūn <i>having-gone</i>	tin <i>three</i>	dīsāt <i>in-days</i>	Mandṭlyā <i>Mandla</i>	mandhī <i>into</i>	gēlē <i>went</i>	Tētha <i>There</i>	pōlisā-na <i>the-police-by</i>	
ma-lā <i>me-to</i>	dharṭlā <i>it-was-caught</i>							

### FREE TRANSLATION OF THE FOREGOING.

I took that boy with me to eat jāmun-fruit. I went and climbed a big tree, and the boy stood under the tree. I threw the fruits down from above, and the boy ate some of them and put others by. Then I descended from the tree and went with the boy towards the house. When I came to a big tank, I seized the boy's neck with both hands and knocked him down. Then I put my knee on his neck and wrung it, and the boy gurgled and died. After he had died I took two ear-rings from his ears and three trinkets from his hands and put them in my waistband. Then I lifted the boy and threw him into the pool, and pressed his head down into the mud in order that it should not float up. After that I went home. Then a Kalār (liquor-merchant) came to my house and took me to a liquor-shop. There the boy's father came to make enquiries, and he asked me, 'my boy went with you to eat jāmun-fruit, where has he gone?' I answered that I did not know. Then many men gathered and went together to the tank and found the boy. In the meantime I had run to my house. Then I hid for a day in the courtyard of a Mahār. The next day I went and stayed for three days in Mandla, and there the police caught me.

## NATAKĀNĪ

This dialect is spoken by about 180 individuals in the Sironcha Tahsil of the Ohanda district, the principal language of which is Telugu. Its base is the common Marāthī of the Central Provinces. The influence of the prevailing language of the neighbourhood has, however, to some extent changed the character of the dialect, so that it must be considered as a broken form of speech.

Short *a* is often pronounced as an open *o*, and *ō* is sometimes written instead, thus, *mōnt<sup>l</sup>lōn* and *mant<sup>l</sup>lan*, it was said, *na-kō* and *nō-kō*, it is not proper.

Long vowels are constantly shortened, thus, *mī*, I, *tī*, she, *tyā-cha bāp*, his father.

It has not been possible to ascertain how the palatals are pronounced. They have, therefore, been transliterated as *ch*, *j*, etc., throughout.

Aspirated letters very commonly lose their aspiration. Thus, *mājā* and *mājhā*, my.

The various genders are no longer correctly distinguished. Thus, we find *tyā-lē dayā ālā*, him-to pity came, *tyā-lē rāg ālī*, him to anger came.

There are no instances of the relative pronoun, participles being apparently used instead, thus, *duk<sup>r</sup>ā khāllā pōtu-nō*, swine eaten husks-with, with the husks which the swine ate, *tū sāng<sup>l</sup>lāsa askat*, thou said-such hearing, hearing what you said.

In the inflection of verbs it should be noted that several forms end in *n*, thus, *mī jātan* and *jyātō*, I go, *mī mantōn*, I say, *tujhā bhāū ālan*, thy brother has come, *māhag pad<sup>l</sup>lan*, a famine arose.

The past tense of transitive verbs only occurs in the neuter form ending in *lan*, thus, *mī pāp kēlan*, I did sin, *mī vāt pāh<sup>l</sup>lan*, I looked at the way, *tū pilu nahī dēlan*, thou didst not give a kid, *tō* (and *tyā-na*) *mant<sup>l</sup>lan*, he said, and so forth.

Note also forms such as *khāumu*, we should eat, *āhunu* and *rāhun*, we should remain, *pāyē*, see, *jyāy*, go. The final *u* in *khāumu*, etc., is due to the influence of Telugu.

The general character of the dialect will be seen from the specimens which follow.

[ No. 80 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

NATAKĀNĪ DIALECT

(DISTRICT CHANDA)

## SPECIMEN I.

एका मानसाले दोघे लेकरे राहिले। त्यातला लाहान वापा-संगा मटलन, वापा, माज्या तक्षिमीचा माल मले दे। त्यास माल समदा वाटून घातलन। मग लाहान लेकरू आपला माल घेउन दूर देसाले निगून गेला। दिमाक काम करून माल दवडलन। समदा माल दवडला-वर ते देसात मोठा माहग पडलन। त्याले काहि नव्हतन। ते देसातले एका मानसा-पासि जाउन नवकर राहिलन। त्याले त्यान दण्डात डुकरे चाराले धाडून देलन। डुकरा खाला पोतुने पोटा भरलन। त्याले कोनि काहि नाहि देलन। तवार त्यान मटलन, माझे वापा-जवर किति नवकरले खायले पियले आहे। मी अन्ना नाहिसो मरून जातन। मी उठून वापा-जवर ज्यातो त्याले मन-तोन, वापा मि तुझे-पुरे आकाशा-पुरे पाप केलन। आज-पासून तुजे लेक मनु नोको। तुजे नवकरा-मंदे मले कर। तो उठला, वापा-जवर गेला। तो दूर आहे तवर त्याले त्याने पाहलन। त्याले दया आला। धाउन गया-वर पडलन, मूका घेतलन। त्याले लेकरू मनाला, वापा मि आकाशा-पुरे तुजे-पुरे पाप केलन। आज-पासून तुजे लेक मनु नको। वाप नवकराले मनाला धड फडकि घेउन ये, त्याले घाल। त्याले हाताले मुदि घाल, पायाले वाहना घाल। आम्हि खाउनु सुखा-कुन राहुनु। काहेले मनाल तर मभा लेक मरून गेला फिरून वाचला, सुटून गेला फिरून मिरारा। ते सुख पडू लागले ॥

त्याचा मोठा लेक दण्डात होता। तो जवर घरा-जवर आला, नाच गाना ऐकलन। एक नवकराले बोलावलन, काय मनून खबर घेतलन। तो त्याले मनाला, तुम्हा भाज आलन, तुम्हे बाप खाना वाडलन, तो चांगला आला मनून। त्याले राग आलि, आत नाही जाउन त्याचा बाप बाहिर आला, त्याले वत-मिलाडनन। तो वापा-संगा मटलन, मि भू रोज-पासून तुम्हे-जवर आहे। तू संगलास ऐकत आहे। तरि-पन तू दोस्तितोन सन्तोष पडाले मनून एक सेरिच पिलु नही देलन। अता तुम्हा लेक आल्यासाठी, तो माल राखडाले घातलन, त्याले तू अन्ना घातलन। तो मनाला, लेका, तू माजे-सगा आहेस। मज-जवर आहे समद तुजाच। आपन सुखा-कुन राहुन संभमकुन राहुन। काहेले मटल्यास तुम्हा भाज मरून गेला फिरून वाचला, सुटून गेला फिरून सपडला ॥

[No 80]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHĪ

NATAKĀNĪ DIALECT

(DISTRICT CHANDA.)

## SPECIMEN I

## TRANSLITERATION AND TRANSLATION

Ēkā mān'sā-lē dōghē lēk'rē rāhulē Tyāt'lā lāhān bāpā-sangā  
 One man-to two sons were Them-in-from younger father-to  
 mant'lan, 'bāpā, mājyā takshimī-chā māl ma-lē dē' Tyās māl sam'dā  
 said, 'father, of-me division-of property me-to give' To-them property all  
 vātūn ghāt'lan Mang lāhān lēk'rū āplā māl ghēūn dūr  
 having-divided put Then the-younger son his-own property having-taken far  
 dēsā-lē ningūn gēlā Dimāk kām karūn māl davad'lan  
 a-country-to having-gone-forth went Riotous work having-done property he-squandered  
 Sam'dā māl davad'lā-var tē dēsāt mōthā māhag pad'lan  
 Whole property being-wasted-upon that in country great dearness fell  
 Tyā-lē kāhī navh'tan Tē dēsāt'lē ēkā mān'sā-pāsī jāūn  
 Him-to anything was-not That country-in-from one man-near having-gone  
 nav'kar rāhīlan. Tyā-lē tyā-na dandāt dukrē chārā-lē dhādūn dēlan  
 servant (he-)lived Him-to him-by into-field swine graze-to having-sent was-given  
 Dukrā khāllā pōtu-nē pōt bhar'lan Tyā-lē kōnī kāhī nāhī dēlan  
 Swine eaten husks with belly (he-)filled Him-to anyone anything not gave  
 Tavār tyā-na mant'lan, 'mājhē bāpā-javar kiti nav'kar-lē khāy-lē piy-lē  
 Then him-by it-was-said, 'my father-near how many servants-to eat-to drink-to  
 āhē Mi annā nāhīsō marūn jātan Mī uṭhūn bāpā-javar  
 is I food having not-got having-died am-going I having-arisen father-near  
 jyātō tyā-lē mantōn, "bāpā, mī tujhē-purē ākāśā-purē pāp kēlan  
 go him-to will-say, "father, by-me of-thee-before heaven-before sin is-done  
 Āj-pāsūn tujē lēk manu nōkō Tujē nav'karā-mandē ma-lē kar" Tō uṭh'lā,  
 Today-from thy son say do-not Thy servants-among me to make" He arose,  
 bāpā-javar gēlā Tō dūr āhē tavar tyā-lē tyāi-nē pāhālan Tyā-lē dayā  
 father-near went He far is then him-to him-by it-was-seen Him-to compassion  
 ālā Dhāūn garyā-var pad'lan, mūkā ghēt'lan Tyā-lē lēkru manālā, 'bāpā,  
 came Having-run neck-upon he-fell, kiss took Him-to son said, 'father,  
 mī ākāśā-purē tujē-purē pāp kēlan Āj-pāsūn tujē lēk manu  
 by-me heaven-before of-thee-before sin is-done Today-from thy son say

nakō ' Bāp nav<sup>a</sup>karā-lē manālā, 'dhad phad<sup>k</sup>i ghēūn yē, tyā-lē  
*do-not* ' *The-father servant-to said, 'best robe having-taken come, him-to*  
 ghāl Tyā-lē hātā-lē mundi ghāl, pāyā-lē vāh<sup>nā</sup> ghāl Āmhi khāunu  
*put Him-to hand-to a-ing put, feet-to shoes put We will-eat*  
 sukhā-kun iāhunu Kahē-lē manāl tai, majhā lēk marūn gēlā,  
*pleasure-with let-us live Why (if-)you-will-say then, my son having-died went,*  
 phirūn vāch<sup>lā</sup>, sutūn gēlā, phirūn mirārā ' Tē sukh-padū lāg<sup>lā</sup>  
*again was-saved, lost went, again was-obtained* ' *They to-be-merry began*

Tyā-chā mōthā lēk dandāt hōtā Tō javar gharā-javar ālā, nāch-gānā  
*His elder son in-field was He when house-near came, dancing-singing*  
 aik<sup>lan</sup> Ēk nav<sup>a</sup>karā-lē bōlāv<sup>lan</sup>, kāy manūn khabai ghēt<sup>lan</sup> Tō tyā-lē  
*heard One servant-to he-called, what saying news he-took He him-to*  
 manālā, 'tujhā bhāū ālan, tujhē bāp khānā vād<sup>lan</sup>, "tō chāng<sup>lā</sup> ālā,"  
*said, 'thy brother came, thy father dinner served, "he good came,"*  
 manūn.' Tyā-lē iāg āli, āt nāhī jāūn, tyā-chā bāp bāhu ālā,  
*having-said* ' *Him-to anger came, inside not having-gone, his father out came,*  
 tyā-lē bat-mulād<sup>nan</sup>. Tō bāpā-sangā mant<sup>lan</sup>, 'mī bhū rōj-pāsūn  
*him words-caused-to unite He father-to said, 'I many days-from*  
 tujhē-javar āhē, tū sāng<sup>lāsa</sup> aikat āhē, tarī-pan tū dōsti-tōn  
*of-thee-near am, thou told-so hearing I-am, still thou friends-with*  
 santōsh padā-lē manūn ēk sērī-cha pilu nahī dēlan Atā tujhā  
*merriment enjoy-to therefore one she-goat-of young-one not gavest Now thy*  
 lēk ālyāsāṭi, tō māl iāndā-lē ghāt<sup>lan</sup>, tyā-lē tū annā ghāt<sup>lan</sup> ' Tō  
*son coming-for, he property harlots-to put, him-to thou food puttest* ' *He*  
 manālā, 'lēkā, tū mājē-sangā āhēs, maj-javar āhē, sam<sup>da</sup> tujā-ch Āpan  
*said, 'son, thou of-me-with art, me-with is, all thine-alone We*  
 sukhā-kun rāhun sambhram-kun rāhun, kāhē-lē mant<sup>lyās</sup>,  
*happiness-with should-remain eagerness-with should-remain, why if-you-say,*  
 tujhā bhāū marūn gēlā, phirūn vāch<sup>lā</sup>, sutūn gēlā, phirūn sapad<sup>lā</sup> '  
*thy brother having-died went, again lived, lost went again was-found* '

[No 81]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

MARATHI

NATAKĀNĪ DIALECT

(DISTRICT CHANDA.)

## SPECIMEN II.

## A POPULAR TALE

एकी गावा-मदे वीरप्पा मनाचा लेकर राहिलन । एकी दिसि त्याचि बाप त्याले बोलाविलन । त्याले भाजिचि टोपलि देलन । आपले दोस्तिले देयाले सांगितलन । मग वीरप्पा टोपलि डोकि-वर घेतलन, अभिरामम्मा-जवर जाजन ते तिले दिलन । भाजि घेज्जन अभिरामम्मा मनालि, माझे लरका वीरप्पा तूसाठि भूरोज भयाले वाट पाहलन । तूसाठि चांगला इनाम राखलन । वीरप्पा मनाला, बये, कयचा इनाम । ति मनालि काहि रोजा-मगे तू दोन गोरवङ्क पाखरे मागितलन, तुले हेतु नाहि का । तवर त्याने हेतु आहे मटलन, कोठे आहे मनून खवर घेतलन । हे पाये, दोन पाखरे पंजरा-मदे आहे मटलन । या-मदे तुले येक दूसरे तुम्हे भावाले । आपले घराले वेस ज्याय, वाटे-वर आलस करू नकु । तू घराले जाजन तवर पंजरा भाकून ठेव । मग वीरप्पा कुसीने गेलन । तो आपले दोस्तिले मनाला, या पंजरात दोन चांगले पाखरे आहेत ॥

## TRANSLITERATION AND TRANSLATION

Ekē gāvā-mandē Virappā manā-ohā lēk'rū rāhīlan. Ekē dīsi tyā-chē  
 One village in Virappā called a-boy lived One day his  
 bāp tyā-lē bōlāvilan, tyā-lē bhājē-chi tōp'li dēlan, āp'lē dōsti-lē  
 father him-to called, him-to vegetable-of a basket gave, his-own friend-to  
 dēyā-lē sāngit'lan Mang Virappā tōp'li dōki-var ghēt'lan, Abhirāmmā-javar  
 give-to he told Then Virappā the-basket head upon took, Abhirāmmā-near  
 jāūn tē ti-lē dīlan Bhāji ghēūn Abhirāmmā manāli,  
 having-gone that her to gave Vegetable having-taken Abhirāmmā said,  
 'mājhē larkā Virappā, tūsāthi bhū rōj jhyālē vāṭ pāh'lan,  
 'my (dear) boy Virappā, thee-for many days became (thy-)way was-looked-at,  
 tūsāthi ohāng'lā mām rākh'lan' Virappā manālā, 'bayē, kay-chā mām?'  
 thee-for good reward was kept' Virappā said, 'lady, what-of reward?'

Ti manāli, 'kāhi rōjā-mangē tū dōn gōr<sup>v</sup>anka pāk<sup>h</sup>rē māngit<sup>i</sup>lan, tu-lē  
*She said, 'some days-ago thou two gōrvank birds didst-ask, thee-to*  
 hētu nāhi kā?' Tavar tyā-nē, 'hētu āhē,' manṭ<sup>i</sup>lan, 'kōthē  
*recollection not what?' Then him-by, 'recollection is,' it-was-said, 'where*  
 āhē,' manūn khabar ghēt<sup>i</sup>lan 'Hē pāyē, dōn pāk<sup>h</sup>rē pañj<sup>rā</sup>-mandē  
*is,' so-saying news was-taken 'This see, two birds cage-in*  
 āhē,' manṭ<sup>i</sup>lan 'Yā-mandē tu-lē yēk dūs<sup>i</sup>rē tujhē bhāvā-lē Āp<sup>l</sup>ē  
*are,' (she) said 'These-among thee-to one the-other thy brother-to Thy-own*  
 gharā-lē bēs jyāy, vātē-var ālas karū-na-ku Tū gharā-lē  
*house-to well (carefully) go, the-way-on laziness do-not-make Thou house-to*  
 jāūn tavar pañj<sup>rā</sup> jhākūn thēv.' Mang Virappā kusī-nē  
*having-gone then the-cage having-closed keep' Then Vnappā gladness-with*  
 gēlan Tō āp<sup>l</sup>ē dōst<sup>i</sup>-lē manālā, 'yā pañj<sup>rāt</sup> dōn chāng<sup>l</sup>ē pāk<sup>h</sup>rē  
*went He his-own friend-to said, 'this in-cage two good birds*  
 āhēt'  
*are'*

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### FREE TRANSLATION OF THE FOREGOING.

In a certain village there lived a boy called Virappā. One day his father gave him a basket full of vegetables and asked him to carry it to his friend. Virappā took the basket on his head, went to Abhirāmammā and gave it to her. She took the vegetables and said, 'my dear Virappā, I have been on the look-out for you for many days. I have a good reward for you.' Virappā said, 'my lady, what is that?' She said, 'some days ago you asked for two Gōrvanka birds. Don't you remember?' Then he said that he did remember, and asked where they were. 'Look here, the two birds are in this cage,' she said, 'one of them is for you and the other for your brother. Go carefully home, and don't be slow on the road. Keep the cage closed till you are at home.' Now Virappā went happy away and said to his friend, 'two good birds are in this cage.'



## KATIA OR KATIYĀI

The Katiās are an important caste of weavers and village watchmen in the Central Provinces. At the census of 1891 their number was returned as 43,940. In 1901, the number was 31,924. They were found mainly on the Satpuras and in Hoshangabad. In the latter district and in Seoni and Chhindwara they number over 2 per cent of the population.

The Katiās probably all speak the dialect of their neighbours. According to the information collected for the use of the Linguistic Survey there is, however, a separate form of speech called Katiyāi in Chhindwara and Katiā in Narsinghpur. The number of speakers has been estimated as follows —

Chhindwara	.	18,000
Narsinghpur		700
TOTAL		<u>18,700</u>

Specimens have been forwarded from both districts, and they show that the dialect in question is a mechanical mixture of Marāṭhī and Hindī. The phonetical system is Hindī, and not Marāṭhī. This latter language has, however, so largely influenced the inflection of nouns and verbs, that the dialect must now be classed as Marāṭhī rather than Hindī, especially in Chhindwara.

The case suffixes are partly Marāṭhī and partly Hindī, thus, *ghōryā chā*, of a horse, *ghād-kē*, of a tree, *gharī*, *gharāt*, and *ghar-mē*, in the house, *kisbanō-chē sāth*, in company with harlots.

The same is the case with the personal pronouns, thus, *mē*, *mī* and *maī*, I, *mē-nē*, by my, *mājhā* and *māhā*, my, *ham* and *amhī*, we, *tyā-nē* and *tā-nē*, by him, *tis-mē-sē* and *tin-mē-sē*, from among them, *tēn-chā*, their, etc. In Narsinghpur *jō* and *jab* are often demonstratives, meaning 'that,' 'then,' respectively. Compare Bundēli.

The verb substantive usually takes the Marāṭhī form, thus, *āhē*, he is, *hōtē*, they were. Occasionally, however, we also find forms such as *hai*, he is, *thā*, he was.

The past tense of finite verbs is usually formed by adding an *l*-suffix, thus, *gelā*, he went, *karlē*, I did, *kēlā*, he did. A common form of the third person singular in Chhindwara ends in *an* or *tan*, thus, *bōlan*, he said, *kāan*, he did, *dētan*, and once *dētani*, he gave, etc.

It would, however, be waste of space and paper to go into details. The mixed nature of the dialect will be seen from the specimens which follow.

[No. 82]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

KAIYĀI OR KATĪA DIALECT

(DISTRICT CHHINDWARA.)

## SPECIMEN I.

कोई आदमीचे दोन लेंकरे होते। तिसमेंसे नहानने बापला बोलन, दादा सपतमेंसे जो हिस्सा हो तो माला दे। तब ताने अपनी संपत दोनई-ला बाटी देतम। मुतक दिन नहीं जाले के नहान लेकर सबला एकट्ठा करीसन दूर देसला चाला गेला और तथी लच्चापनमें दिन खोई देतन अपनी संपतला डड़ई देतन। जब तो सब कुछ उड़ई देतन तब तो देसमें बड़ा काल पड़ी गेला और तो कंगाल बनी गेला। और तो जाईसन तो देसचे आदमीचे बीचमें एकच्या इथी राह लागला ज्याने ताला आपला खेतमें सोरी चरउला पोहोचु देतलेन। और तो तें कोदेस जो सोरी खाता है आपना पोट भरा चाहत था। और ताला कोई कुछ नहीं देत था। तब ताचे दिलमें समज आली और ताने बोलन के, माभा बापचे कितछे चाकराला पोट लुक भाकरी बनत होती, और मैं भुक लुकक मरते आय। मैं उठीसन अपने बाप जोरे जाईसन और ताला बोलिन, दादा मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। मैं फिर तुमचा लेकर कहावनेचा लायक नइया, माला तुमच्या मजूरमि-लुक एकचे बराबर करा। तब तो उठीसन अपने बाप जोरे चालला। पर तो दूरी होता के ताचे बापाने ताला देखीसन दरंग आला और दौड़ीसन ताचे गरामें मिलीसन चुमा घेतन। लेकरने ताला बोलन, दादा, मेने भगवानचे घरी और तुमचे सामने पाप करले आहे। और फिर तुमचा लेकर मैं बोलीच्या लायक नइया। पर बापाने आपला नौकरला सांगले सब लुक चागला कपड़ा निकारीसन ताला लिवाई द्या और ताचे हाथमें मुदी और पावमें मोचरी लिवाई द्या, और हम अच्छा खाईसन और खुशी करा, का की हा माभा लेकर मरी गेला होता फिर जीता जाला, ख्वाही गेला होता फिर मिछा आहे। तब ते खुशी करो लागले ॥

ताचा बड़ा लेकर खेतमें होता। और जब तो येत होता और घरचे जोरे पोहचला तब वाजा और नाचचा आवाज ऐकन। और ताने अपने नौकरमि-लुक एकला आपने जोरे बुलाईसन पूछन, हा काय होई राहिला है। ताने ताला बोलन

के, तुम्हा भाज आला है और तुमचा बापने चागला खावला बनवला है। हाचे लिये के ताला अच्छा मिछा है। पर ताने क्रोध करन और भीतर जाना नहीं चाहून। हाचे लिये ताचा बापने बाहेर निकरीसन ताला मनज लागला। ताने बापला जवाब देतन के, देखो में दूतले बरस लुके आपची सेवा करत होते और कभी आपची बातला मेने नहीं तोड़ली। और माला तुमने कभी एक ठोला पाठ भी नहीं दितले के में अपने दोस्ताचा साथ खुशी करता। पर तुमचा हा लेकर के जाने किसबनोचे साथ आपची संपत खड्ग्या करन जब तो आला तब आपन ताचे लाने अच्छा खावला केला है। बापने ताला बोलन, लेकर तु हमेस माझे जोरे राहता और जो कुछ माझा है सो तुम्हा है। पर खुशी होना और खुशी करना चाहिये होता। कहा की, हा तुम्हा भाज मरी गेला होता सो फिर जीता जाला आहे खोवार्द गेला होता फिर मिछा है ॥

[No 82.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARĀTHĪ

KATYĀĪ OR KATĪĀ DIALECT

(DISTRICT CHHINDWARA.)

## SPECIMEN I.

## TRANSLITERATION AND TRANSLATION

Kōi ād'mī-chē dōn lēk'rē hōtē Tis-mē-sē nahān-nē bāp-lā  
*A-certain man-of two sons were Them-in from the-younger-by the-father-to*  
 bōlan, 'dādā, sampat-mē-sē jō hussā hō tō mā-lā dē' Tab  
*it-was-said, 'father, property-in-of which portion may-be that me-to give' Then*  
 tā-nē ap'nī sampat dōn-i-lā bāti dētām. Mut'kē dīn nahī jālē kē  
*him by his property both-to having-divided was-given Many days not became that*  
 nahān lēkur sab-lā ēkatthā karī-san dū dēs-lā chālā gēlā, aur  
*the-younger son all together having-made for country-to departed went, and*  
 tathī lachchāpan-mē dīn khōi-dētan, ap'nī sampat-lā urai dētān  
*there debauchery-in days passed, his property having-squandered gave.*  
 Jab tō sab kuchh urai dētān tab tō dēs-mē barā kāl  
*When he all anything having-squandered gave then that country-in great famine*  
 parī gēlā, aur tō kangāl banī gēlā Aur tō jāi-sīn tō  
*having fallen went, and he destitute having-become went And he having-gone that*  
 dēs-chē ād'mī-chē bīch-mē ēk-chyā ithī rāhū lāg'lā, jyā-nē tā-lā āp'lā khēt-  
*country-of men-of midst-in one-of there to-live began, whom-by him his field-*  
 mē sōrī charaū-lā pōhōchu dēt'lēn Aur tō tē kōdēs jō sōrī khātā  
*in swine feeding-for to-attain was-given And he that husk which swine eating*  
 hai āp'nā pōt bharā chāhat thā Aur tā-lā kōi kuchh nahī dēt thā  
*are his belly to-fill wishing was And him-to anybody anything not giving was*  
 Tab tā chē dil-mē samaj āli, aur tā-nē bōlan kē, 'mājhā bāp-chē  
*Then his heart-in sense came, and him-by it-was-said that, 'my father-of*  
 kit chhē chāk'rā-lā pōt luk bhāk'rī banat hōti, aur māi bhuk-lukak  
*how-many servants-to belly than bread being obtained was, and I hunger-with*  
 martē āy Māi uthī-san ap'nē bāp jōrē jāisan aur tā-lā bōlan,  
*dying am I having-arisen my father near having-gone again him-to will-say,*  
 "dādā, mē-nē Bhag'vān-chē gharī au tum-chē sām'nē pāp kar'lē āhē Māi  
*'father, me-by God-of in house and you-of before sin done is I*  
 phir tum-chā lēku kahāvanē-chā lāyak naīyā Mā-lā tum chyā majūr-mi-luk  
*again your son being-called-of worthy not-am Me your servants-of*

ěk-chē barābar karā''' Tab tō uṭhī-san ap'nē bāp jōrē chāl'lā Par tō  
*one-of like make''' Then he having-arisen his father near went But he*  
 dūri hōtā kē tā-chē bāpā-nē tā-lā dēkhi-san darēg ālā, aur dauṛī-san  
*far was that his father by him having-been compassion came, and having-un*  
 tā-chē garā-mē mili-san chumā ghētan Lēkur-nē tā-lā bōlan,  
*his neck-on having-joined kiss was-taken The-son-by him-to it-was-said,*  
 'dādā, mē-nē Bhag\*vān-chē gharī au tum-chē sām'nē pāp kar'lē āhē . Aur  
*'father, me-by God-of in-house and you of before sin done is And*  
 phir tum-chā lēkur mañ bōlī-ohyā lāyak naiyā' Pai bāpā-ne āp'lā  
*again your son I saying-of worthy not-am' But the father-by his*  
 naukar-lā sāng'lē, 'sab luk chāng'lā kap'rā nikārī-san tā-lā  
*servants to it-was-said, 'all than good cloth having-brought him-to*  
 livāi dyā, aur tā chē hāth-mē mundi aur pāv-mē mōch'ri  
*having-applied give, and him of hand-on ring and feet-on shoes*  
 livāi dyā, aur ham achēhā khāi-san aur khuṣī karā, kā-kī  
*having-applied give, and we good having-eaten again merry make, because*  
 hā mājhā lēku marī gēlā hōtā, phir jītā jālā, khvāhī gēlā  
*this my son having-died gone was, again alive became, lost gone*  
 hōtā, phir millā āhē' Tab tē khuṣī karō lāg'lē  
*was, again found is' Then they merriment to-make began*

Tā-chā barā lēkur khēt-mē hōtā Aur jab tō yēt hōtā  
*His elder son field-in was And when he coming was*  
 au ghai-chē jōrē pōbach'lā, tab bājā aur nāch-chā āvāj aikan  
*and house-of near arrived, then playing and dance-of sound was-heard*  
 Aur tā-nē ap'nē naukar-mi-luk ěk-lā āp'nē jōrē bulāi-san pūchhan,  
*And him-by his servants-from one-to his near having-called it-was-asked,*  
 'hā kāy hōi rāhulā hai?' Tā-nē tā-lā bōlan kē,  
*'this what having-become being is?' Him-by him-to it-was-said that,*  
 'tujhā bbāū ālā hai, aur tum-chā bāp-nē chāng'lā khāv-lā  
*'thy brother come is, and your father-by good eating-for*  
 banav'lā-hai, hā-ohē liyē kē tā-lā achēhā millā-hai' Pai tā-nē krōdh  
*arranged-is, this-of for that him-to well met-is' But him-by anger*  
 karan, aur bhitār jā-nā nahī obāhūn Hā-ohē liyē tā-chā bāp-nē  
*was-made, and inside to-go not wished This-of for his father-by*  
 bābēr nik'rī-san tā-lā manaū lāg'lā Tā-nē bāp-lā javāb dētan  
*out having-gone him to-entreat began Him-by father-to answer was-given*  
 kē, 'dēkhō, mē it'lē baras lukē āp-chī sēvā karat hōtē,  
*that, 'see, I so-many years from your-Honour's service doing was,*  
 aur kabhī āp-chī bāt-lā mē-nē nahī tōṛ'lī. Aur mā-lā tum.  
*and ever your-Honour's word me-by not was-broken And me-to you-*

nē kabhī ēk thōla pāth bhī nahī dīlē, kē mē ap'nē dōstā-chā  
*by ever one single had even not was-given, that I my friends-of*  
 sāth knuśī kar'tā Par tum-chā hā lēkur kē jā-nē kis'banō-chē  
*with merry might-make But your this son that whom-by harlots-of*  
 sāth āp-chī sampat khayā karan, jab tō ālā tab  
*with your-Honour's property devoured was-made, when he came then*  
 .āpan tā-chē lānē aochhā khāv-lā kēlā hai.' Bāp-nē tā-lā  
*your-Honour-by him for good feast-to made is' The-father-by him-to*  
 bōlan, 'lēkur, tu hamēs mājhē jōrē rāh'tā, aur jō-kuohh mājhā  
*it-was-said, 'son, thou always me-of near art, and whatever mine*  
 hai, sō tujhā hai Par khuśī hōnā aur khuśī kar'nā ohāhiyē hōtā,  
*is, that thine is But merry to-be and merry to-make proper was,*  
 kahā-kī hā tujhā bhāū marī gēlā hōtā, sō phū jītā jālā  
*because this thy brother having-died gone was, he again alive become*  
 āhē, khōvāī gēlā hōtā, phir millā hai'  
*is, being-lost gone was, again found is'*

[No 83.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARATHI

KATHIAR OR KATHI DIALECT.

(DISTRICT NARSINGHPUR.)

## SPECIMEN II.

एक भना-चें दोन लेकुरे होते । तिनमेंसे कोटे लेकुरने अपने बापला बोलले के, जो घरी जो धन आहे सो माँभा हिम्मा सो माना दुन दे । तव बापने तिन्हे अपना धन पाँटु दिलले । कछु दिनोंचें पीछू नाहुन लेकुर अपना धन-दौलत धुँके परदेगला चढा गेला । तैचू गंवारी चालसे सब धन बरवाद करू दिलले । जब कोरा रहुँ गेला तो देश-पे पडा काल पडला । तहीं तो भूखों मरों लगला । तहीं तो कोई देसु-आदमी-खाँ नौकर लगु गेला । ताण्हा ताने सुंगरियाँ चरोंला राखले । जब तो सुंगरियोचीं खाँवची जूठनपेनू अपना पोटु भरोँ चाहले, कोई आदमी ताण्हा कछु न देत होता । जब तो खबर-पै आला तव बोली लगला, ऐ माँभे दैय्या, जब माँभे बाप-खाँ कितते आदमोंला पोटु-भर खाँवला मिलत होता, और वचु रझत होता । और मैं भूखों मरते आहेँ । अब मैं उठकेँ बापचें जोरे जाँते और अब बोलही, दादा मीने तूजे साम्हने परमेश्वरचा दोष करले है । अब भी तूजे लेकुर बोललो लाखतूँ नहीं टाले । अपने नौकरोँ एक घाई माना सोई राँखू घेआ । जब तो उठुकेँ ठाडा जाला, और अपने बापचें जोरें गेला । बापने दूरेनू आवत देखूँ चिह्ने ताँचा-ऊपर दया करले, और ताण्हा दौरऊके गछसे लगुँअं चिह्लले और चूमा चिह्ले । तव लेकुरने बोलले, हे दादा मीने तूजे साम्हने परमेश्वरचाँ कसूर करले हैं । मी तुजे लेकुर कइलें लोग नहीं राले । पै बापने अपने नौकरोँला हुक्म दिलले, नोनैचे नोनै उन्हेँ आन्ह ताण्हा नोन्हें पहरन देआ । और एक जोडी पनन्हें पाँवला । चला सब जीवाँ, और मँजा करियेँ । काँयसे अब हा लेकुरचा नया जन्म जान्हा । हा हयन्नु जातूँ राला होता, फिर मिछा । हाँ तरहतूँ मौज सब करोँ लगले ॥

जैठा लेकुर ते वक्त खेतपे होता । लौठचीं घर आवतीं वक्त ताण्हा नाँच गाँनचा ऐरा मुन पडला । नौकरोँ-पे एक भनाँलॉ टरेंके ताण्हा पूछले जो काया है । तव ताने ज्वाप दिलले, तूजा नाहिन भैया एँकू गेला है । और ताँचे बापनूँ ताण्हा नोनहा

भला लौटला देखूंचे खुशी भलो मनोले । तब तो हाँ सुनूँके तो गुस्सा जानह, और घरूँ नहीं जाय चाहें । जब ताचा बाप निकरूंचे ताह्या मनो लगला । लेकरने बोलले, जब मी दादा तूँजी बरसोंती गोसल करले हैं । जब मीने तुमसे कही कोई नहीं ठारली । जब तूने नान्हा बोकरा कबहुँ नहीं दिलस, तो चन-संग खुशी मनोते । जब नाहिन लेकरतें तब ताने तुमचा धन गंवारीमें खो दिलले जबसें मुरकूँके घरी आल्हे, तुम सबला पुन्य आटूराले आहा । जब तो बापने ज्वाप दिलले हे बेठा, तूँ रात-दिन माँभे जोरे आसे, तो धन माँभे-जोरे आहै, सो सब तूजा आहै । तूजा नाहिन भाज मरू गेल्ला होता लोफिर जी उठला तबतो हिराजँ गेल्ला होता, तब मिळ्ळा होता । तैसे आ खुशी मनोआ और खुशी जान्हे ॥



[ No. 83 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## MARATHI

KATIYAL OR KATIYI DIALECT

(DISTRICT NARSINGHPUR)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION

Ek jhanī-chē don lēkurē hōtī 'Tin-mē sū chhōtē lēkur-nē  
*One person of two sons were Them-in-from the-younger son by*  
 ap'nē bap-lā bōlē kē, 'jo ghaī jō dhan āhē sō  
*his-own father to was said that, 'what in the-house what wealth is that*  
 mījha hāsī sō mīnī dun dē 'Tāb bīp-nē tīl-lē ap'nā  
*my share that me-to give' Then the-father-by then-to his-own*  
 dhan bātū dīlē Kachhu dīnō chē pīchhū nīhun lēkur ap'nā  
*wealth deciding was given A-few days-of after the younger son his-own*  
 dhan daut ghū-kē par-dē-lā chālī gālā Tēchū gāvāi-  
*property having-taken foreign-country-to moved went There vulgar-*  
 chīl sē sab dhan bārbīd-karū dīlē Jab kōrā rahū  
*conduct-in all wealth having-squandered was-given When destitute to become*  
 gālā tō dē-pē bāfī kal parlā Tāhī tō bhūkhō marō  
*went then the-country-in great famine fell. Then he of-hunger to-die*  
 laglā Tāhī tō kōī dēsu-ād'mī-khī naukār lāgu-gēllā Tā-lhā  
*began Then he a-certain country man-of a-servant to be-employed-went Him-to*  
 tī-nē sūgarī chārō lā rākhī Jāb tō sūgarī-ō-chī khāv-chī jūthan-pēnū  
*him by some to-graze was-kept Then he some-of eating-of remains-with*  
 ap'nī pōtū bhārō chāhīlē Kōī-ād'mī tā-lhā kachhu na dēt hōtā  
*his-own belly to-fill desired Anybody him-to anything not giving was*  
 Jab tō khabar-pai ālī tab bōlō laglī, 'ai mājhe Daryā, jab  
*When he senses-on came then to speak began, 'O my God, since*  
 mājhe bāp-khī kitō ād'mō lā pōtū-bhar khāv-lā milat hōtā,  
*my father-with how-many men-to belly full eat-to obtained was,*  
 aur bachu rahāt hōtā Aur māī bhūkhō martē āhē Ab māī  
*and saved remaining was And I of-hunger dying am Now I*  
 ūth-kō bāp-chē jōrē jātē auī ab bōlīhō, "dādā, mī-nē tūjō  
*having arisen father-of near go and now will-say, "father, me-by of-thee*  
 sāmī-nē Parmēśvar chā dōsh karlē hai Ab-bhī tūjō lēkur bōlīhō lākhtū  
*before God of sin done is Now also thy son to-call worthy*

nahĩ tālē, ap'nē nauk'rō ēk ghāĩ mā-nā sōi rākhū ghēa''  
*not became, thy-own servants-among one like me-to also keeping take''*

Jab tō uthū-kē thārā jālā, aur ap'nē bāp-ohē jōrē gēllā.  
*Then he having-arisen standing became, and his-own father-of near went.*

Bāp-nē dūrē-nū āvat dēkhū-ghillē tā-chā-ūpar dayā kar'lē, aur  
*The father-by from-a-distance coming to-see-was-taken him-upon pity was-made, and*  
 tā-lhā daurāñ-kē galla-sē lagūā-ghillalē au chūmā ghillē Tab  
*him-to having-run the-neck-by it-was-embraced and kiss was-taken Then*  
 lēkur-nē bōl'lē, 'hē dādā, mī-nē tujē sāmhnē Par'mēsvar-chā  
*the-son-by it-was-said, 'O father, me-by of-thee before God of*

kasū kar'lē haĩ, mī tujē lēhu kahā-lē lōg nahĩ rālē' Pai bāp-nē  
*offence done is, I thy son to-say fit not lived' But the-father-by*

ap'nē nauk'rō lā hukm dil'lē, 'nōñē-chē nōñē unhē  
*his-own servants-to order was-given, 'good-of good a-cloth*

ānh tā-lhā nōnhē pah'ran dēā, aur ēk jōrī pan'nhē pāv-lā. Ohalā sab  
*bring him to good clothes gve, and one pair shoes for-the-feet Come all*

jēvā aur mājā kariyē Kāy-sē ab hā lēkur-chā nayā janm  
*let-us-eat and merriment make Because now this son-of new birth*

jālhā Hā hāthan nu jātū rālā hōtā, phir millā Hā  
*has-become This hands-from going become was, again was-obtained This*

tarah-tū mauj sab karō lag'lē  
*manner-in merriment all to-make began*

Jēthā lēkur tē-vakt khēt-pē hōtā Laut'chĩ ghar āv'tĩ  
*The elder son at-that-time the-field-in was Returning to-home coming*

vakt tā-lhā nāch gāñ-chā aurā sun-parh'lā Nauk'rō-pē  
*at-the-time him-to dancing singing-of sound to-his-hearing-fell The-servants-from*

ēk jhanā-lā tarē-kē tā-lhā pūchh'lē, 'jō kāyā hai' Tab tā-nē jvāp  
*one person-to having-called him-to it-was-asked, 'this what is' Then him-by reply*

dil'lē, 'tūjā nāhm bhayā ēkū gēllā hai, aur tā-chē bāp-nū tā-lhā  
*was given, 'thy younger brother having-come gone is, and his father-by him to*

nōn'hā bhalā laut'lā dēkhū-chē khuśī bhalō manōlē' Tab tō hā sunū-kē  
*good well returned having-seen happy good considered' Then he this having-heard*

tō gussā jānah, aur gharū nahĩ jāy chāhē, Jab tā-chā bāp nik'rū-chē  
*he angry became, and in-the-house not to-go wished Then his father coming-out*

tā-lhā manō lag'lā Lēkur-nē bōl'lē, 'jab mī, dādā, tūjī bar'sō-tī gōsal  
*him-to to-entreat began The-son-by it-was said, 'while I, father, thy for-years service*

kar'lē haĩ, jab mī-nē tum-sē kahī kōi nahĩ tār'li, jab tū-nē nānhā bōk'rā  
*have-done, while me-by thy word ever not was transgressed, still thee-by small a-goat*

lab-hū nahĩ dilas, tō chan-sang khuśī manōtē Jab  
*ever not was-given, so-that friends-with merry I-might-have-made When*

nīhu lekur-tē tab tū-nō tum-chī dhan gāvāri-mē khō dil'le,  
*the-younger son then him-by your wealth vulgar-living-in is-squandered,*  
 jab-sē mur'kū-kō ghari ālhō tum sab-lā punya ātūrālē-āhā ' Jab-tō  
*as soon as having-returned to-home has-come by-you all-to a-feast given-is ' Then*  
 hīp-nō jvāp dil'le, 'hō bōtā, tū rāt-din mājhē-jōrō āsē, tō  
*the-father-by answer was given, 'O son, thou night-and-day of-me-near art, what*  
*dhan mājhē-jōrō āhā sō sab tūjā āhā. Tūjā nāhu bhāu marū-gellā hōtā,*  
*wealth of-me-near is that all thine is Thy younger brother dead-gone was,*  
 lō-phur jī uṭh'li, jab-tō hīrāñ gellī hōtā, tab millā hōtā Taisē ā  
*again alive arose, then lost gone was, then obtained was Therefore now*  
 khuṣī-manōī, aur khuṣī jānbē '  
*merryment-celebrate, and merry shall-make.'*

## BROKEN DIALECTS OF THE EAST.

In the eastern part of the Central Provinces Marāthi is surrounded by Chhattisgarhi and other dialects of Eastern Hindi in the north, and by Gondi and other aboriginal forms of speech in the south. There are no intermediary dialects connecting Marāthi with any of these dialects.

Farther to the east we find another Aryan language, Oriyā. A dialect of this language, Bhatri, is spoken in the Bastar State, and forms a kind of connecting link between Oriyā and the language of the central portion of Bastar. This latter is known as Hal'bi, and is a curious mixture of Oriyā, Chhattisgarhi, and Marāthi. Some minor dialects in Raipur and Kanker, such as Bhunjā, Nāhari, and Kamāri, have several points of analogy with Hal'bi, of which language the two former may be considered as sub-dialects. The revised figures for all these forms of speech are as follows —

Hal'bi	101,971
Bhunjā	2,000
Nāhari	152
Kamāri	3,713
<b>TOTAL</b>	<b>111,196</b>

These dialects are the only one which can claim to be intermediary between Marāthi and Oriyā. The remarks which follow will, however, show that they are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central Provinces.

## HAL'BI

The Halbas are one of the principal tribes of the Bastar and Kanker States. In Bastar they are chiefly found in the central part of the district, from the eastern frontier westwards. They are also found in the north-west, on the frontier towards Kanker, and farther into this latter State. Halbas have also settled in Bhandara, the eastern portion of Chanda, and Raipur.

Outside the Central Provinces Halbas were returned at the Census of 1891 from the Jeypore zamindari of Madras (1,887) and from Bejar (3,841). In Madras they are classed as a sub-division of the Gōnds. In Bejar they are weavers, and most of them are found in Ellichpur.

Hal'bi, the dialect of the Halbas, has only been returned for this Survey from the Central Provinces. A specimen has, however, been forwarded from Bejar. It differs from the other Hal'bi specimens, and it will therefore be separately dealt with.

The number of speakers in the Central Provinces has been estimated for this Survey as follows —

Bastar	96,181
Kanker	5,000
Chanda	3,500
Bhandara	150
Raipur	110
<b>TOTAL</b>	<b>104,971</b>

Of the 96,181 speakers returned from Bastar 17,387 have been reported to speak Hal'bi. This dialect has, however, proved to be identical with Hal'bi. It is probably the dialect returned as Mehari in the 1891 Census Report. According to the same authority the Hal'bi of Bastar comprises several minor dialects, Adkuri, Bastari, Chandari, Grehkolo, Mehari, Murgini, Muria, and Sundi. No information is available with regard to these so-called dialects. Bastari simply means the language of Bastar, and of the 3,500 speakers of Hal'bi returned from Chanda 1,300 have been stated to speak Bastari and not Hal'bi. Mehari is the language of the low caste Mehars or Mahars. The Murias or Marias are mentioned by Colonel Glasford in his *Papers relating to the Dependency of Bastar Selections* from the Records of the Government of India, Foreign Department. No. XXIV Calcutta, 1863, p. 37. They inhabit the more cultivated plains around Jagdalpur, in the heart of the Hal'bi district and live as cultivators. Most of them speak a Gōnd dialect. The Sundis are spirit-dealers. It may safely be assumed that none of the names mentioned above connotes any separate dialect.

The Halbas have hitherto been considered to be a sub-division of the Gōnds. The Superintendent of Census Operations in the Central Provinces states that the ethnographic information received about them is to the effect that the caste were originally house-servants of the Oriya Rajas. Their sections are partly totemistic, but include the names of two or three Oriya castes. The Halbas of Raipur are looked upon and consider themselves as of Gōnd descent. In Bhandara, on the other hand, they say that they have come from Warangal in Hyderabad and disclaim any connection with the Gōnds.

Linguistic evidence also points to the conclusion that the Halbas are an aboriginal tribe who have adopted Hinduism and an Aryan language.

Their dialect is a curious mixture of Oriyā, Chhattisgarhī, and Marāṭhī. In Bhandara it has been so much influenced by the current language of the district that it must now be classed as ordinary Marāṭhī and not as Hal'bi. No specimens have been received from Chanda and Raipur, and the remarks on Hal'bi grammar which follow are, therefore, based on the specimens forwarded from Bastar and Kanker.

Colonel C. L. R. Glasford, in his *Papers relating to the Dependency of Bastar*, quoted above, pp. 16 and f., describes it as follows —

'The best [i.e. Hal'bi] closely resembles the Chutteesghurree dialect. There is a great admixture of Muratha in it, or rather, I should say, there are many Muratha affixes, and it often happens that a pure Hindostanee word is taken and a Muratha termination added, thus the Mooreas around the Jugdulpore say *ni dāl, nālī*, I did not see. Here we have the pronoun Muratha and the verb, a Hindostanee word, put in the past tense of the Muratha declension of verbs. In fact, the whole language in this part of the country is a horrid jargon of Muratha and Hindoo words, grammar and idioms all jumbled up into indescribable confusion. It is spoken by the Hultas and Mooreas, and may be said to be subdivided into the Purja or Fugana and Bhuttra dialects. It is spoken by all in Jugdulpore, from the Rajah to the lowest of his subjects.

A short vocabulary of Bhuttra or Purja has been printed in Appendix II, pp. 91 and ff., of the same publication. It has not, however, anything to do with Hal'bi.

**Pronunciation.**—The short *a* is probably often pronounced as an *o*, and *a* and *ō* are therefore sometimes interchangeable, thus, *ballō* and *bōllō*, he said, *ma-kē* and *mō-kē*, to me. Similarly *a* interchanges with *u*, thus, *ma* and *mu*, I, *baslā* and *bustla*, an ox. Compare also *bubā* and *bābā*, a father.

*E* is always marked as long. It is however probably short in words such as *ebē*, now, compare *abē* and *ibe*.

*ai* and *ē*, *au* and *ō*, respectively, are sometimes interchanged, thus, *maĩ* and *mē*, I, *gaĩlō* and *gēlō*, he went, *launĩ* and *lōnĩ*, somebody.

The *Anunāsika* is very faintly sounded, and its use is rather irregular. Thus we find *hūn* and *hun*, he, *jānē* and *jānē*, I know.

The palatals are pronounced as in Hindī, and not as in Marāṭhī, thus, *mō-chō*, my, *puhhlō*, he asked. *Ohh* seems, however, to be occasionally pronounced as *s*, for in the specimens received as illustrating the Mahārī dialect we find *chhām'nē*, in the presence of.

The cerebral *ḍ* between vowels has usually the Marāṭhī sound of *ḍ*, but is sometimes also pronounced *r* as in Chhattisgarhī, thus, *baḍē dukāl pad'li*, a great famine arose, *lap'rā*, cloth. The pronunciation as *r* seems to be more used in the so-called Mahārī than in Halbī proper.

The cerebral *n* has become dental as in the Marāṭhī of the Central Provinces and in Chhattisgarhī, thus, *lōnĩ*, somebody.

The cerebral *l* sometimes becomes *r*, thus, *parā*, run, *bēlā*, at the time, *pōrā*, the *Pōlā* festival. It is impossible to decide whether this pronunciation is due to the influence of Hindī or to that of the Marāṭhī of the Central Provinces. Compare Hindī *bēr*, Marāṭhī *yēr*, time, Hindī *parānā*, Marāṭhī *pal'nē*, to run. In most cases, however, a dental *l* corresponds to Marāṭhī *l*, thus *mlētē*, it will be got; *dukāl*, famine.

Halbī uses *b* like Hindī, Oriyā, etc., where Marāṭhī has *v*, thus, *bēr*, Marāṭhī *vēr* or *yēr*, time, *bīs*, Marāṭhī *vīs* or *īs*, twenty.

The cerebral *śh* is pronounced as *lh*, thus *manulh*, a man.

Initial *h* has a rather faint sound. Compare *ūt* and *hūt*, a camel, *ham* and *am*, we, *un* and *hun*, he.

Note *pēj'pānĩ* instead of *mēj'mānĩ*, feast.

On the whole it will be seen that the pronunciation has more in common with Chhattisgarhī than with Marāṭhī.

**Nouns.**—*Bitā*, a person, is sometimes used as a kind of definite article. Thus, *bāp bitā*, the father, *bētā-bitā-kē*, to the son.

**Gender.**—There are only two genders, the masculine and the feminine, the former also corresponding to the neuter gender of Marāṭhī, thus, *lēkā*, a child, a son.

**Number.**—The plural is formed as in Chhattisgarhī by adding *man*, thus, *bābā-man*, fathers. Often, however, no sign of the plural is added, or plurality is indicated by adding some word meaning 'many,' 'all,' etc. Thus, *hun* and *hun-man*, they, *naukar sabō-kē*, to the servants, *khubē ghōḍā*, horses, *jugē ghōḍā*, horses.

**Case.**—There is no oblique form, case suffixes being added immediately to the base, as is also the case in Chhattisgarhī and Oriyā. In one instance we find an oblique plural formed by adding *in*, thus, *bhutiyā-in-chō*, of the servants. Compare Chhattisgarhī *an*.

The usual case suffixes are as follows —

Dat	<i>kē</i>
Abl.	<i>lē</i> , <i>lagē-lē</i>
Gen	<i>chō</i> , <i>kē</i>
Loc	<i>mē</i> , <i>nē</i> .

Of these only the genitive suffix *chō* agrees with Marāthi *tsā, chī, chē*. The dative suffix *lē* corresponds to Chhattisgarhi *lā*, compare Mālwi and Bihārī *kē*. The ablative suffix *lē* and the genitive suffix *kē* correspond to Chhattisgarhi *le* and *ke* respectively, while the locative suffix *mē* must be compared with Chhattisgarhi *mā*, Avadhī and Bihārī *mē*.

There is no proper instrumental. Thus, 'with ropes' is translated *dōrī-sangē*, 'with a stick' is *bat'gī-mē*. In Kanker we occasionally find a suffix *nē* denoting the agent. It is added to the subject of intransitive as well as of transitive verbs, and it is clearly only an unorganic loan from Marāthi or Hindi. Thus, *musā-nē nariālō sun'lō*, the mouse heard the cry, *bāgh-nē phāndō-sē nik'lan 1ah'lō*, the tiger was getting out of the net.

Instead of the dative suffix *lē* the Kanker specimens sometimes use *kō*, thus, *bāp-kē*, to the father, *bāgh kō*, to the tiger. Final *ē* and *ō* are also often interchanged, compare ablative, genitive, and verbs, below.

In the ablative the Kanker specimens use the suffixes *lē*, *lō*, and *sē*. Thus, *bahin-lē*, from a sister, *phāndō-sē*, from the net. *Lō* occurs in *sab-lō uttam*, best, and is, perhaps, no real ablative suffix but the Marāthi suffix *lā* in *tyāt-lā*, from among them, etc. Compare, however, the *l* suffix of the ablative in Gōndī and *lul*, from, in Katiyāi.

The genitive suffix *chō* does not change for gender and number, thus, *Bhag'vān chō hukum*, God's command, *tu-chō nāv*, thy name, *un-chō bahin*, his sister, *mō-chō bāp-chō khubē bhuti-biti-man-kē*, to many servants of my father's. Occasionally we find *chē* instead of *chō*, thus, *bāp chē purē*, before the father.

The suffix *lē* occurs in instances such as *ghōdā-kē pāt-nē*, on the back of the horse, *nāch-kē gajar*, the sound of dancing. In Kanker we also find *kā*, thus, *āp'lō yē-chē dāyā-kā bat'lā*, a reward for this your compassion. Here *āp'lō* corresponds to Marāthi *āp'lā*, *yē* is Chhattisgarhi, and the suffix *chē* Marāthi, while *dāyā-kā* is high Hindi. Even Rājāsēkhara, who knew all the Bhāshās, could hardly have succeeded better in mixing various dialects together.

Sometimes also the governed noun is simply put before the governed one, both forming a kind of compound, thus, *mō-chō bāp ghar-mē*, in my father's house.

The locative suffix *nē* is perhaps related to Telugu *na*, Gōndī *nē*. Thus, *pāt-nē*, on the back, *hunī nānī kuriyā-nē*, in that small house.

**Adjectives** do not change for gender and number, thus, *badē*, or *badlō*, *bēfā*, the elder son, *tu-chō sēvā*, thy service, *āp'lō dhan*, your property.

**Numerals.**—The numerals will be found in the list of words. They are almost the same as in Chhattisgarhi. *Gōlōk*, one, is also used in Bhatrī. *Du*, two, corresponds to Bhatrī and Oriyā *du*. In Kanker we find the Chhattisgarhi form *dō*. *Ohhah*, six, *das*, ten, *bis*, twenty, *pachās*, fifty, *sau*, hundred, are pure Chhattisgarhi and have nothing to do with Marāthi. Note also the addition of *phan* in *du phan bētā*, two sons, compare Chhattisgarhi *dū-phan*, exactly two.

**Pronouns.**—The following are the personal pronouns —

<i>mu</i> , <i>muī</i> , <i>ma</i> , <i>maī</i> , <i>mē</i> , I	<i>tu</i> , <i>tuī</i> , <i>tū</i> , thou.
<i>mō-kē</i> , <i>ma-kē</i> , to me	<i>tu-kē</i> , to thee.
<i>mō-chō</i> , <i>mā-chō</i> , my	<i>tu-chō</i> , <i>tōr</i> , thy
( <i>h</i> ) <i>amī</i> , <i>ham-man</i> , we	<i>tum(ī)</i> , you
( <i>h</i> ) <i>am-chō</i> , ( <i>h</i> ) <i>amar</i> , our	<i>tum-chō</i> , <i>tamar</i> , your

The final *i* in *hamī*, *tumī*, is an emphatic particle. It also occurs in the pronoun *hun* or *hun-i*, that, he. *Hun* is also written *un* and is regularly inflected, thus, *hun-chō*, his, *hun-man*, they.

Other pronouns are *tō*, oblique *tā*, that, *yī*, this, *jē*, *jō*, and *jaun*, who, *kōn*, genitive *kā-chō*, who? *lāy*, what?

**Verbs**—There is only one conjugation, and only the active construction is used. The subject is occasionally put in the agent in the specimens forwarded from Kankei. See Case, above.

Verbs do not change for gender. There is a great variety of forms used without any distinction. Thus, 'he was' is *īalā*, *ralē*, *ralī*, and *ralō*, 'he had compassion' is translated *dayā karlē* and *dayā karlō*.

A particle *nā* is often added, thus, *tu-chō nāv kāy āyē-nā*, what is your name? *jāō-nā*, go, *mus hundlē-nā*, I have walked, *jāō-nā*, let us go, *māēndē-nā*, I will strike.

There is a marked tendency to use periphrastic tenses. Thus, the present tense is formed by adding the verb substantive, see below.

The usual present tense of the verb substantive is inflected as follows—

Singular—1 *āsē*

2 *āsīs*

3 *āsē*

Plural—1 *āsū*

2 *āsūs*

3 *āsāt*

Other forms are *āyē* and *hāy*, I am, *āyē* and *āy*, he is.

The present tense will be seen to be more closely related to the usual forms in Marāthī than to those used in Chhattisgarhī. The corresponding past tense is formed from the same base as in Chhattisgarhī by adding the *l*-suffix of Marāthī and Orīvā. The terminations of the various persons seem to be borrowed from all these languages. Thus—

Singular—1 *īalē* and *ralī*

2 *īalā*, *īalē*, *īalī*

3 *īalō*, *ralē*, *ralī*, and *ralā*

Plural—1 *ralē*, *ralā*, and *īalō*

2 *ralūs*, and *īalē*

3 *īalē*, *īalā*, *īalī*, and *īalō*.

The number of various forms is very great. It is not, however, possible to find any difference in the use of the forms given under each person.

The present tense of finite verbs is formed by adding the verb substantive to the base, or to some participial form, thus, *mus pyē-sē*, I drink, *tu mā'sīs*, thou striketh, *amī mā'ē-sē*, we strike, *ham jāū-sē*, we go, *hun-man bōl'sat*, they say.

The past tense has the same bewildering maze of various forms as in the case of the verb substantive. Thus, *mas mā'lē*, *mār'lē*, and *mā'lā*, I struck, *mas fā'lō*, I transgressed, *mus gēlō*, and *gēlā*, I went, *mus hōlē*, I became, *tu gēlā*, and *gēlīs*, thou wentest, *tu mār'lī(s)*, thou struckest, *hun mā'lō*, *mār'lā*, and *mār'lē*, he struck; *lōhū hōlī sē*, blood had become (attached), *hamī mār'lū*, we struck, *tumī dekh'lās*, you saw, etc.



Another past tense is formed by adding a *b*, and not an *l*-suffix. Thus, *maĩ kar<sup>b</sup>bē-sē*, I have done, *mō lē mār<sup>b</sup>bū-āsat*, they struck me, I am struck. Compare the remarks under the head of participles below.

Solitary forms are *balē*, he said, *rahē*, they were, *bāchē*, it is left, *chhōdēn-thāti*, he released, *diyō*, he gave.

The characteristic sign of the future is *dē*, or, occasionally, *tē*, compare the present participle. Thus, *maĩ mān ēn-dē*, I shall strike, *bōlan-dē*, I will say, *hun dē-dē*, he will give, *ham mārūn dē*, we will strike, *hun man mārēn-dē*, or *māi dē*, they will strike, *milē-tē*, it will be got. *Sē* is sometimes used instead of *dē*. Thus, *maĩ kar<sup>ũ</sup> sē*, I will do, *tun diyā sē*, or *dē-sē*, thou wilt give, *tum mārā sē*, you will strike. In *ham mār<sup>v</sup>vā*, we will strike, *puohhūvā*, we will ask, the *v* perhaps corresponds to the *b*-suffix in Bihārī. *Dihō*, I shall give, on the other hand, is Ohhattisgarhī.

The imperative is usually formed without any suffix, thus, *bas*, sit, *jā*, go. An honorific imperative is sometimes formed by adding *ās*, thus, *diyās* and *dēs*, give, *ānās*, bring, *māi ās*, strike. In the second person plural we sometimes find the Marāṭhī form in *ā*, and sometimes the Chhattisgarhī form in *ō*, thus, *ākhā*, keep, *dēkhō*, see. Forms such as *khālū*, let us play, *hōlū*, let us be, occur in Mahīi.

**Participles**—The present participle is sometimes formed as in Ohhattisgarhī and sometimes as in Oriyā. Thus, *karat*, doing, *jātē*, going, *far<sup>t</sup>tē*, transgressing, *sōu (ralē)*, sleeping (he was). Other forms are *karandē*, doing, *mār-dē*, striking, and probably also *māi ē* in *māi ēsē*, (I) strike, *nikalan (rahalō)*, (he was) getting out. The past participle sometimes agrees with Marāṭhī and sometimes with Chhattisgarhī, thus, *gēlō*, gone, *padē*, fallen, *bhukē*, hungry, *marā*, dead, *bachā*, left. The form *mar<sup>b</sup>bō*, dead, corresponds to the past tense formed with a *b*-suffix. It is perhaps originally a future participle.

The conjunctive participle is commonly formed as in Marāṭhī, thus, *bātun*, having divided. *thānī* and *bhāti* are often added, thus, *banāun-bhāti*, having made, *jāun-thānī*, having gone. Such forms are, however, by no means the only ones, and we often also find conjunctive participles ending in *ā*, *ā-sin*, *lē*, and *ī*, thus, *bātā dālō*, having-divided gave, he divided and gave, *dēyā-sin*, having given, *jāy-kē*, having gone, *manī*, having said, therefore. In *bhul-kun*, having been lost, the suffix *kun* must be compared with Gōndī *kun*.

**Verbal noun**—The usual form ends in *tō*, genitive *tōr*, thus, *khātō*, to eat, *ētō bahkat*, at the time of coming, *bāj<sup>t</sup>tōr gajan*, the sound of music. Several other forms are also used, thus, *mār<sup>n</sup>nā*, to strike, *puohhūl*, to ask, *jāūk*, to go, *charāū-kē* and *charāub*, in order to tend, *nikal*, to get out, *mār<sup>l</sup>lē-sē*, from (my) killing, *mārē-bar tayāi*, ready to kill, *dēkh-kē*, in order to see, etc.

Causals are formed as in Chhattisgarhī and Oriyā by adding *ā*, thus, *charāū-kē*, in order to tend.

The preceding remarks will have shown that Hal'bi is a mixed dialect. It is by no means a uniform language, but a mechanical mixture of at least three different forms of speech. Through Bhatī, it gradually merges into Oriyā. It agrees with Ohhattisgarhī in its phonetical system, in the principle of declension, in its numerals, and to a great extent also in pronouns and in vocabulary. It cannot, however, be classed as a dialect of Chhattisgarhī, chiefly because it uses an *l*-suffix in order to form its past tense, just as is the case with Marāṭhī and Oriyā. With Marāṭhī it shares the *ch*-suffix of the genitive,

the present tense of the verb substantive, the conjunctive participle, and irregular verbal forms such as *gēlō*, went

The language of the Halbas is a borrowed form of speech, and there can be little doubt that they have originally spoken some Dravidian dialect. The Halbas of Bhandara now speak Marāthī, and in order to avoid splitting Hal'bī up and dealing with it in more than one place, it has been found convenient to subordinate it under Marāthī, though it cannot be considered as a true Marāthī dialect. With regard to the dialect of the Halbas of Beraī, see below pp. 366 and ff.

Of the three specimens which follow the two first have been forwarded from Bastar, and the third one from Kanker. A List of Standard Words and Phrases will be found below on pp. 395 and ff.

[No 84.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI

(BASTAR STATE)

## SPECIMEN I

कोनी आदमीचो दुड्ड-ठन वेठा रला । हुनी भीतरचो नानी वेठा वाप-की वोललो, ए वावा, धन माल भीतरले जे मोचो वाटा आय मोकी दीआ । तेवे हुनकी आपनचो धनकी वाटुन दीलो । खूवे दिन नी होउन रली नानी वेठा सवकी गोठकी थाने वनाउन-भाती खूवे धूर जाते गेलो और हुता फटकारी-बुदमें दिन सारते आपलो धन गँवाउन दीलो । जेवे हुन सव धनकी सारली तेवे हुन राजमें वडे दुकाल पडली । तेवे हुन गरीब होउन गेलो । अरू हुताले हुन राजचो कोनी एक मनुख घरे घेवुन रलो । हुन वीता हुनकी वेडामे वराहा चरातो-काजे पठालो । और हुन हुनी चाराके जेके वराहा खाते रला आपलो पेट भरतो-काजे मन करलो । और कोनी हुनकी कार्ड नी देते रला । तेवे हुनकी चेत चंगली तेवे हुन वोललो की मोचो वापचो खूवे भुती-वीतीमनकी पेज भात खातो थानले वाचते रली एवे मैं भुखे मरेंमे । एवे मैं उठुन मोचो वाप घरे जाएंदे, और हुनकी वलेन्दे के, वूवा, भगवानचो हुकुम नी मानले और वापचो पुरे पाप करले । फेर तुमचो वेठा वलतोर डउलचो नी होले । मोकी जसन तुमचो भुती-वीतीमन आसत हुसने राखा । तेवे हुन उठुन-भाती आपलो वाप-लगे गेलो । हुनचो वाप दूरले दखुन माया करलो और पराउन-भाती टोडराके धरुन चुमलो । वेठा हुनकी वललो की, ए वूवा, मैं भगवानचो हुकुम नी मानले और तुमचो पुरे पाप करले । तुमचो वेठा वलतोर लायेक नी होले । तेवे वाप आपलो नवकारके वललो, सवले नगत कपड़ा हिटाउन-भाती हुनकी पिंधाहा और हुनचो हाथे मुन्दी अरू पाएमें पन्हई पिंधाहा । हम-मन खाउन हरीख करते रला । तेवे मोचो वेठा मरुन रलो जीवलो भुलकुन रलो फेर मिलली । तेवे हरीख होते रला ॥

हुनचो वडे वेठा वेडामें रलो । और हुन जेवे एतो-वेरा घर-लगे अमरलो, तेवे वानतोर और नाँचतोर गजर सुनलो । और हुन आपनचो कवाडीमनले गोठक-की वलाउन-भाती पुकलो, ए काय आए । हुन हुनकी वललो, तुमचो भाई

झुला और तुमचो वाप नगत पेजपानी वनालो, कारन कि वेठा-वीताके नीको र पावलो। तैवे हुनके रीस लागली और घर-भीतर जातो-काजे मन नी करलो। हुनचो-काजे हुनचो वाप वाहिर निकरुन मनालो। हुन वापके वललो, दखा, मै खुवे दिनले तुमके सेवा करेंसे, और तुमचो हुकुमके नी टारते रले। अरु तुमी मोके केवे एक मेंढा वले नी दीलास, की मोचो मीत सगे हरीख करते। और तुमचो ए वेठा जे किसवीन संग तुमचो धन उडाउन दीलो, हुन जसन झुलो, तसन आपन नंगत खाउक दिलो। वाप हुनके वललो, ए वेठा, तुय मोचो सगे आसीस कि जे मोचो धनभाल आसे हुन तुचो आय। और एमेतो हरीख होतोर आनन्द कर-तोर तुके उचित रली। कारन कि तुचो भाई मरुन रलो फेर जीउन झुलो हाजुन जाउन रलो फेर मिललो ॥

[No 84]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## HALABI

(BASTAR STATE)

## SPECIMEN I

## TRANSLITERATION AND TRANSLATION.

Kom -dim cho dui than beṭi rali Humi-blutar-cho nāni bēṭā  
*A certain one-of the son were Them-in-fions the-younger son*  
 I-mo I-mo, 'e bāni dāni-mil-blutar-le jo mō-chō bātī āy mō-kō  
*father-to son, 'O father wealth's property-in-froms which my share is me-to*  
 dāni Tāḥ hun ke apin cho dhan-ke bīṭun dilō Khubō  
*he-gave-to-himself 'T'is then-to himself-of wealth having decided he-gave Many*  
 dāni koun rali nāni beṭi sab-kō gōṭki-thānō bāniun-  
*days not having been were the-younger son all one-in-place collected-*  
 bāni khubō dhan gito g'lo, aur hutī phap'k'viri-bud-mō dāni sārto  
*having very far going went, and there riotous conduct-in days passing*  
 ap' dhan gāvan dilō Jēbe hun sab dhan-kō sārto, tēbō  
*his wealth having wasted he-gave When he all wealth to spent, then*  
 hun raj m' bāni dūṭi pālī Tēbō hun garib hōun gēlo  
*that country is great famine fell. Then he poor having-become went.*  
 Aur hutī-le hun raj cho kom ek manukh gharō thēbun  
*And there that country of certain one man in-house having-placed-himself*  
 rālo Hun bātī hun ke bāni-mo bāniḥi charito-kijō paṭhālō Aur hun  
*(he) here! This can him-to field in some feeding-for sent And he*  
 huni chari-ke jo-ke bāniḥi khito rali āp'lo peṭ bhar'tō-kājō  
*there very husks which the-some eating were his own belly filling-for*  
 man karlo Aur komi hun-ke kī nī dētē rali Tēbō hun-kō  
*and he made And anyone him-to anything not giving was Then him-to*  
 cha. cho, li, tēbō hun bol'lo kē, 'mō-chō bāp-cho khubō bhutī-  
*consciousness came, then he said that, 'my father-of many hired-*  
 bātī man-ke peṭ bhūt khūtō thān-le bīch'tō rali, ēbō māī  
*servants-to rice eater cooled-rice eating than exceeding was, now I*  
 bhul ho mar'-. Lbō māī uthun mō-chō bāp-gharō jācndē;  
*hungry dying am Now I having-risen my father-to-house will go;*  
 aur hun ke balende ke, "bābī, Bhag'vīn-cho hukum nī mān'lē,  
*and him-to will-say that, "father, God-of order not (I-)obeyed,*  
 aur bīp-cho purō pāp karlō Pher tum-cho bēṭā bāṭtōr dāul-  
*and father-of before son (I-)made Again your son to be-called-of wealthy-*

chō nī hōlē Mō-kō jasan tum-chō bhuti-bitī-man āsat hus'nō rākhā " "  
*of not became Me-to as your hired-servants are so please-to keep "*  
 Tēbē hun uthun-bhātī āp'lō bāp-lagō gēlō Hun-chō bāp dū-lē  
*Then he arisen having his-own father near went His father a-distance-from*  
 dakhun māyā kar'lō, aur parāun-bhātī tōd'rā-kē dharun  
*having-seen compassion made, and un-having neck-to having-seized*  
 ohum'lō Bētā hun-kē bal'lō kē, 'ō bubā, māī Bhag'vān-chō  
*he-kissed The-son him-to said that, 'O father, I God-of*  
 hukum nī mām'lē au tum-chō purē pāp kar'lō, tum-chō bētā bal'tōi  
*order not obeyed and your before sin I-made, thy son to-be called-of*  
 lāvēk nī hōlē' Tēbē bāp āp'lō nav'kar-kē bal'lō, 'sab-lē  
*worthy not (I-) became' Then the-father his-own servants-to said, 'all from*  
 nangat kap'rā lutāun bhātī hun-kē pindhāhā, aur hun-chō hāthō  
*good cloth brought-forth having him-to put-on, and his on hand*  
 mundī, arū pāē mē panhāi pindhāhā. Ham-man khāun harikh  
*a-ring, and feet on shoes put-on We having eaten merriment*  
 kar'tē rālā Tēbē mō-chō bētā marun rālō, jī'lō, bhul-kun rālō, phēi  
*making are Then my son having-died was, is-alive, being lost was, again*  
 mil'lō' Tēbē harikh hōtō rālā  
*was found' Then merriment being they-were.*

Hun-chō badē bētā bēdā-mē rālō Au hun jēbō ētō-bērā ghar-  
*His elder son field-in was And he when coming-while house-*  
 lagē amar'lō, tēbē bāj'tōr au nāch'tōi gajar sun'lō Aur hun  
*near came, then music-of and dancing-of sound he-heard And he*  
 āpan-chō kabādī-man-lē gōtak-kē balāun-bhātī puchh'lō, 'ē kāy āē?  
*himself-of servants-from one-to called-having asked, 'this what is?'*  
 Hun hun-kē bal'lō, 'tum-chō bhāi ilā, aur tum-chō bāp nangat  
*He him-to said, 'thy brother is-come, and thy father good*  
 pēj'pānī banālō Kāian kī, bētā-bitā-kē nīkō nīkō pāv'lō'  
*feast has-prepared Because that, son-person safe sound he-found'*  
 Tēbē hun-kē rīs lāg'li, aur ghar-bhitar jātō-kājē man nī kar'lō Hun-chō-kājē  
*Then him-to anger came, and house-into going-for mind not he-made Therefore*  
 hun-chō bāp bāhur nīk'run manālō Hun bāp-kē bal'lō, 'dakhā, māī khubē  
*his father out having-come entreated He father-to said, 'see, I many*  
 dīn-lē tum-kē sēvā karē-sē, aur tum-chō hukum-kē nī tār'tē  
*days-from thee-to service doing-am; and your order-to not transgressing*  
 rālē Arū tumī mō-kē kēbē ēk mēndhā balē nī dilās, kī mō-chō mit-sangē  
*was And you me-to ever one kid even not gave, so-that my friends-with*  
 harikh kar'tē. Au tum-chō ē bētā jē kis'bin-sang tum-chō dhan  
*merry (I-)might-have-made And your this son who harlots-with your wealth*

udhan dilo, hun jism ilo tism āpan nangat khauk  
*having squandered gave, he as soon-as came so soon your-Honour good feast*  
 di'ō' Bap hun-ko bā'lo, 'e ba'i, tui mo-cho sango asis, ki jo  
*gave' Father him-to said, 'O son, thou me-of-wealth art, that which*  
 mo-cho dhan-mil is hun tu cho is Aur emto harikh hotor anand  
*of property is that there is And this time merry becoming-of joy*  
 kārto tu'e uchi rah Kiran ki, tu cho bhai marun ralō,  
*seeing of there to proper was Because that, thy brother having died was,*  
 pher jūn rā, hūn jūn rālo, pher mil'lo'  
*and there came, having been lost having gone was, again is found'*

[ No. 85 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HAL<sup>A</sup>BI

(BASTAR STATE.)

## SPECIMEN II.

## STATEMENT OF AN ACCUSED PERSON

सवाल—तुमचो गाँवमें कोसम मुरिया नामचो कोनी मनुख रलो ।

जबाब—रलो ।

सवाल—हुन जिवत आसे कि मरलो से ।

जबाब—नी आय, मरलो ।

सवाल—कसन मरलो ।

जबाब—आम्ही मारुन दीलू ।

सवाल—तुम्ही एक ही भन मारलास कि और काचो संगे ।

जबाब—एक ही भन नाई दुई भाई मारलू ।

सवाल—काय वितीमें मारलास ।

जबाब—बडगी ।

सवाल—काय बडगीमें मारलास ।

जबाब—हुनी बास बडगीमें ।

सवाल—तुई कोन बडगीमें मारलीस ।

जबाब—हुनी लाम बडगीमें ।

सवाल—भीमा कोन बडगीमें मारलो ।

जबाब—हुनी गोटकी बडगीमें मारलो ।

सवाल—नानी बडगी काचो आय ।

जबाब—हामचो भाई घरे रली ।

सवाल—मारतो ठाने तुम्ही नेउ रलास ।

जबाब—नाही ।

सवाल—तुम्ही काय काजे कोसमके मारलास ।

जबाब—आपलो बेटीचो खर्चा काजे ।

सवाल—खर्चाचो गोट कसन कसन आय ।

जबाब—उनचो घरे मैँ घर-जवई रले । कोसम वललो हामको खर्चा कीवे



दियासे भाचा । मैं बलले देउन्दे जानु मामा । केवे देसे  
उन्ह बोललो । मैं बलले तुचो घरे आसे जानु मामा । एसु  
कहाँ-येले-बले देउन्दे । मामा बललो केवे दियासे । असन  
बलुन परकनाये (जल्दी) उठुन मोकी खुदलो । अरू तुके मरतले  
मारिन्दे-ना माये-लोठिया असन बललो ।

सवाल—असन तुमचो गोठ-वात होतो बेरा भीमा रलो ।

जवाब—हुदलो दाये नी रलो ।

सवाल—भीमा हुता केवे डलो ।

जवाब—हामी गेलू हामचो भाई घरे । भाईचो घर नदी पैले आसे ।  
जाँव भाई हामको काय काजे जरालो से खुंदलो से पुछूक जाँवो  
असन मैं बलले । मरतले मारिंदे बलुन बलते रहो हामी  
देउन्दे देउन्दे बलसे ।

सवाल—दुनो भन जाउन-भाती कोसमचो घरे काय काय करलास ।

जवाब—आगे मालगुजार घरे गेलू । हामचो भाई मालगुजारके बललो  
जाँव-ना पुछूवाँ हामचो भाईके काय काजे जरालोसे । माल-  
गुजार बललो, तुम्ही जाहा हुताय हुनके हुता आना । इता  
पुछूवाँ । हाम्ही कोसम-ठाने गेलू । मैं बलले, जाँव, मामा  
मालगुजार घरे हुता मोचो भाई डलो से । हुन भीतर-ले निकरलो  
अरू बललो, आज तुके मरतले मारिन्दे ॥

[No 85]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

HALABĪ

(BASTAR STATE)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION

Savāl — Tum-ohō gāṽ-mē Kōsam Muriyā nām-ohō kōnī manukh rālō ?  
*Question — Your village-in Kōsam Muriyā name-of certain man was ?*

Jabāb — Rālō

*Answer — Was*

Savāl — Hun jivat āsē ki mar'lō sē ?  
*Question — He alive is or dead is ?*

Jabāb — Nī āy, mar'lō

*Answer — Not is, dead*

Savāl — Kasan mar'lō ?  
*Question — How he-died ?*

Jabāb — Āmhi mārūn dīlū

*Answer — We having-killed gave*

Savāl — Tumhī ēk-hī jhan mār'lās ki au kā-ohō-sangē ?  
*Question — You one-only man killed or other anybody-of-with ?*

Jabāb — Ēk hī jhan nāī, dūī bhāī mār'lū

*Answer — One only man not, two brothers we-killed (him)*

Savāl — Kāy bitī-mē mār'lās ?  
*Question — What thing-with you-killed ?*

Jabāb — Bad'gī

*Answer — A-stick*

Savāl — Kāy bad'gī-mē mār'lās ?  
*Question — What stick-with you-killed ?*

Jabāb — Hunī bās bad'gī-mē

*Answer — This bamboo stick-with*

Savāl — Tuī kōn bad'gī-mē mār'līs ?  
*Question — Thou what stick-with didst-strike ?*

Jabāb — Hunī lām bad'gī-mē

*Answer — This long stick-with*

Savāl — Bhīmā kōn bad'gī-mē mār'lō ?  
*Question — Bhīmā what stick-with did-strike ?*

Jabāb — Hunī gōt'kī bad'gī-mē mār'lō

*Answer — This particular stick-with he-struck*

Savāl — Nānī bad'gī kā-chō āy ?

Question — *The-small stick whose is ?*

Jabāb — Hām-chō bhāi-gharō rali

Answer — *Our in-brother-house was*

Savāl — Mār'tō-ṭhānō tumhī nēu rālās ?

Question — *At-the-killing-spot you carrying were ?*

Jabāb — Nāhī

Answer — *No*

Savāl — Tumhī kāy-kājē Kōsam-kō mār'lās ?

Question — *You what-for Kōsam-to did-kill ?*

Jabāb — Āp'lō bēti-chō kharchā-kājē

Answer — *His-own daughter-of expense-for*

Savāl — Kharch'ī-chō gōt kasan kasan āy ?

Question — *The-expense-of story how how is ?*

Jabāb — Un-chō gharō maī ghar-javāī rālē Kōsam bal'lō,

Answer — *Ham of in-the-house I house-son-in-law was Kōsam said,*

'hām-kō kharchā kēbō diyāsē, bhāochā ?' Maī bal'lē, 'dēundē,

'us-to expenses when will-you-give, nephew ?' I said, 'I-will-give,

jānu māmā' 'Kēbē dēsē ?' unī bō'lō. Maī bal'lē, 'tu-chō gharō

you-know uncle' 'When will-you-give ?' he said I said, 'thy in-house

āsē, jānu māmā, c̄su kahā-yālē-balō dēundē' Māmā

I-am, you-know uncle, this-year from-some-source-or-other I-will-give' The-uncle

bal'lō, 'kēbē diyāsē ?' asan balun parak'nāyē (jal'di) uthun mō-kē

said, 'when will-you-give ?' so having-said at once (at-once) having-risen me-to

khund'lō, arū, 'tu-kō marat-lē mārōndē-nā, māyē-lōṭiyā,' asan bal'lō

he-kicked, and, 'thee death-to I will beat, mother-plunderer,' thus said.

Savāl — Asan tum-ohō gōṭ-bāt hōtō-bērā Bhīmā

Question — *In this way your talk was-going-on-while Bhīmā*

ralō ?

*was (present) ?*

Jabāb — Hud'lō dāyē nī ralō

Answer — *At-that-time not (he)-was*

Savāl — Bhīmā hutā kēbē ilō ?

Question — *Bhīmā there when came ?*

Jabāb — Hāmi gēlū hām ohō bhāi-gharē Bhāi ohō ghar nadi

Answer — *We went our to-brother-house Brother-of house river*

pālō āsē 'Jāiv bhāi, hām kē kāy-kājē jarālō-sē khund'lō-sē, puohhūk

beyond is 'Let-us-go brother, us-to what-for has-burnt has-kicked, to-ask

jāivō,' asan maī bal'lē. "Marat-lē mārōndē," balun bal'tē rahō

we-will-go,' so I said. "Death-to I-will-beat," having-said saying he-was.

Hāmi, "dēundē dēundē," bal-sē'

We, "will-give will-give," said'

Savāl — Dunō jhan jāun-bhātī . Kōsam-chō gharē kāy-kāy  
 Question — Both people having-gone Kōsam-of in-house what-what

kar'lās ?  
 you-did ?

Jabāb — Āgē māl'gujār gharē gēlū Hām-chō bhāi  
 Answer — First the-malguzar-(of) to-house (we)-went Our brother  
 māl'gujār-kē bal'lō, 'jāv-nā, puchhūvā, hām-chō bhāi-kē kāy-kājē  
 the-malguzar-to said, 'let-us-go, we-will-ask, our brother-to what-for  
 jarālō-sē ?' Māl'gujār bal'lō, 'tūmhī jāhā hutāy hun-kē hutā ānā  
 did-he-burn ?' The-malguzar said, 'you go there him-to here you-bring  
 Itā puchhūvā ' Hāmhi Kōsam-thānē gēlū Maī bal'lē, 'jāv, māmā,  
 Here we-will-ask ' We Kōsam-near went I said, 'let-us-go, uncle,  
 māl'gujār gharē hutā mō-chō bhāi ilō-sē ' Hun bhītar-lē  
 the-malguzar-of in-house there my brother come-is ' He inside-from  
 nikar'lō arū bal'lō, 'āj tu-kē marat-lē māiēndē '  
 came-out and said, 'to-day thee-to death-to I-will-beat '

### FREE TRANSLATION OF THE FOREGOING.

Question — Did a man called Kōsam Muriyā live in your village ?

Answer — Yes

Question — Is he alive or is he dead ?

Answer — He is no more, he is dead

Question — How did he die ?

Answer — We have killed him

Question — Did you kill him alone or together with somebody ?

Answer — I did not do it alone, but together with my brother.

Question — What did you kill him with ?

Answer — A stick

Question — What stick did you kill him with ?

Answer — With that bamboo stick

Question — With which stick didst thou strike ?

Answer — With that long stick

Question — And which stick did Bhīmā use ?

Answer — This one

Question — To whom does the small stick belong ?

Answer — It was in my brother's house

Question — Were you carrying it to the spot where you killed him ?

Answer — No

Question — Why did you kill Kōsam ?

Answer — On account of the expenses for his daughter

*Question* — How is the story of these expenses ?

*Answer* — I lived as his son-in-law in his house Kōsam said, 'nephew, when will you pay the price of your wife ?' I said that I was going to do so, and he again asked when I said, 'Uncle, I live in your house, you know, and this year I will pay in some way or other' The uncle said, 'when will you pay ?' and suddenly he rose and kicked me and said, 'I will kill you, you rogue'

*Question* — Was Bhīmā present during this your altercation ?

*Answer* — He was not, at that time.

*Question* — When did Bhīmā come there ?

*Answer* — I went to my brother's house, which is beyond the river, and said, 'well, brother, let us go and ask why he has vexed me and kicked me' He said that he would beat me to death, and I said that I would pay.'

*Question* — What did you two do after having gone to Kōsam's house ?

*Answer* — First we went to the Mālguzār's house, and my brother said to him, 'let us go and ask him why he has vexed my brother' The Mālguzār said, 'go you and bring him here, and we will ask him here' Then we went to Kōsam's house, and I said, 'come, uncle, let us go to the Mālguzār's house My brother is there' He then came out and said that he would kill me.

[No 86]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI

(KANKER)

## SPECIMEN III.

एक-दुन बाघ कोनी वनमें पड़े सोउ रली । एक-दम खुबभन मुसा हुनके पास अपलो विलले निकरलो । हुनके आरोसे बाघ उठलो आउर हुनके डावला एक-दुन मुसा-पर एक-दम पडला । रीसमें ड्रलो । बाघने हुन मुसाको मारे-वर तैयार हो रहिलो । मुसा अर्जी करलो । तुमचो आपन-वाट देखो मोचो वोर देख । मोचो मारले-से तुचो का वडाई मीलेते । इतनो सुन बाघने मुसाको छोडेन थाती । मुसाने अर्जी करलो । वो कहलो, कोनी दिनमें आपलो येचे दायाका बदला दीहो । हुनके सुन बाघ हँसलो आउर वन-वाट गेलो । थोडे दिन पाछे हुन वनके पासके रहिलो वीतामन फाँदा लगावलो । बाघको फसावलो । क्योंकि हुन हुनके ठोरको कन्तु-कन्तु मारते रेलो । बाघने फाँदोसे निकलन रहलो, फेर निकल नही सकलो । आखिर हुन दुखकी मारे नरिआवलो । हुनी मुसाने जिनके बाघ छोडाउन दिले रहलो हुन नरिआलो सुनलो । हुन आपलो उपकार करियाके बोली जानलो आउर खोजत उथा अमरलो हुता बाघ फसा पडा रहलो । हुन आपलो तेजचो दाँतोसे फाँदाको कतरलो आउर बाघको छडावलो ॥

## INDO-ARYAN FAMILY

## SOUTHERN GROUP.

HALABI

(KANKER)

## SPECIMEN III

## TRANSLITERATION AND TRANSLATION

Ek-dun bāgh kōnī ban-mē padē sōu iali Ek-dam khub-jhan musā  
*One tiger a-certain forest-in lying sleeping was At once many-people mice*  
 hun-kē pās ap'lō bil-lō mīkar'lō Hun-kē ārō-sē bāgh uth'lō  
*him-of near their-own hole-from came-out Them-of noise-from the-tiger arose*  
 iur hun-kō dāv'lā ek-dun musā-pai ek-dam pad'lā Rīs-mē ilō  
*and his paw one mouse upon suddenly fell Anger-into he-came*  
 Bāgh-nē hun musā-kō mārē-bai taryāi hō rah'lō Musā  
*The-tiger-by that mouse to killing-for ready having-become was The-mouse*  
 arjī kar'lō, 'tum-chō āpau-bāt dekhō mō-chō vōi dēkh, mō-chō mār'lē-sē  
*statement made, 'your own-way look me-of direction look, me-of killing-from*  
 tu-chō kī badlāi mīl-tē?' It'nō sun bāgh-nē musā-kō  
*you what greatness will-be-got?' This having-heard tiger-by mouse-to*  
 ohhōdēn-thātī Musā-nō arjī kar'lō Vō kah'lō, 'kōnī dīn-mē  
*let-off The-mouse-by statement was-made He said, 'a-certain day-on*  
 āp'lō yē chō dāyā-kī bad'lā dīhō' Hun-kē sun bāgh  
*your-own this kindness of return I-will-give' That having-heard tiger*  
 hās'lō āur ban-bāt galō Thōdē dīn pāchhē hun ban-kē pās-kē  
*laughed and forest way went A-few days after that forest-of near-of*  
 rah'lō bitā-man phādā lagāvlō, bāgh-kō phasāvlō Kyaū-kī hun hun-kē dhōi-kō  
*living men a-net spread, tiger-to caught Because he then cattle*  
 kantu-kantu mār'tē iēlō Bāgh-nē phādō-sē mīk'lān rah'lō, phēr mīkal  
*sometimes killing was The-tiger-by the-net-from getting-out was, but get-out*  
 nahī sak'lō Ākhu hun dukh-kē mārē nariāvlō Hunī musā-nē, jīn-kē  
*not could At-last he pain-of through roared That mouse-by, whom-to*  
 bāgh ohhōdāun dilē rah'lō, hun nariālō sun'lō Hun āp'lō  
*the-tiger having-let-off having-given lived, that roar was-heard He his-own*  
 up'kār kariyā-kē bōlī jān'lō āur khōjat uthā amar'lō hutā bāgh  
*obligation doer-of speech knew and searching there arrived there the-tiger*  
 phasā padā rah'lō Hun āp'lō tēj'chō dātō-sē phādā-kō katar'lō āun  
*ensnared fallen was He his-own sharp teeth-by the-net-to cut and*  
 bāgh-kō ohhadāvlō  
*the-tiger-to set-free*

## FREE TRANSLATION OF THE FOREGOING

A tiger had once fallen asleep in a forest. Suddenly many mice came out from their holes close to him. At their noise the tiger awoke and put his paw on one of the mice. He got angry and was just going to kill the mouse, when it made the following request, 'Look at yourself and at me. What good will come to you from killing me?' Having heard this the tiger let the mouse off. The mouse then said to him, 'Some day I will make return for this your kindness.' The tiger laughed at this and went into the forest. A few days after the men who lived near the forest spread a net and caught the tiger, because he sometimes killed their cattle. The tiger tried to get out of the net, but could not. So he began at last to roar with pain. The mouse which the tiger had released heard his roar, understood that it was the voice of its benefactor, and found its way to the place where the tiger was caught in the net. With its sharp teeth it cut the net and set the tiger free.

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It has already been mentioned that the Mah'ī dialect of Bastar is, in reality, nothing else than Hal'bi. The two specimens which follow share all the characteristic features of that dialect.



[No 87]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI

MAH'RI DIALECT.

(BASTAR STATE)

## SPECIMEN I.

कोहीचो दुङ्ग-ठन वेटा रला। ताचो नानी वेटा वापकी बोललो, ए वावा, धन-भीतरचो जो मोचो भाग आसो ताको मोकी दे। तेवे हुनकी आपलो धनकी वाटा दीलो। बहुत दिन नी सारा रली नानी वेटा सब धनकी एके ठाने वनाअला दूर देश गेलो और हुता लँडियापनमें दिन सारते रली सब धन-की वरवाद करलो। जीवे सब धनकी सारापकाअला हुँन देशमें बहुत भूख पड़ली। और हुँन कंगाल होलो। और हुँन हुता जायकी हुँन राजकी गोठोक साहूकार घरे रला। हुँन साहूकार हुँनकी ताचो वेड़ामें घुसरा चराज्जकी पठायलो। और हुनकी वरहा खाते रलो ताको आपन खातो-काजी मन करलो। और ताकी कोहूँ काहीं नी दीते रला। हुँताले ताकी चेत पड़ली, और तो बोललो, माचो वाप घरे भुतियारिनचो भात वाचा जाते रली और एवे मुँय भूख काजे मरदे आये। और एवे मुँय वावा घरे जायेंदे और वावाकी बोलदे, ये वावा, मुँय भगवानचो हुकुम नी मानले, वापचे पुरे पाप करले। अवे मुँय तुचो वेटा बोलतोर लायकचो नो हाँय। अवे मोकी तुचो भुतियार सगे वरावर वनवा देस। तेवे हुन उठलो और पाछे वावा ठाने गेलो। अंधरलो वाप-बीता देखलो और माया करलो। वाप-बीता पराआते गेलो हुँनकी टोड़रा धरासीन चूमलो। तेवे वेटा बोललो, ये वावा, मुँय भगवानचो हुकुम नी मानले तुचे पुरे तो मुँय पाप करलो। येवे मुँय तुचो वेटा बोलतोर नो होली। तेवे वाप-बीता कवाडीमन-के बोललो, अच्छा कपड़ा निकारवासीन ताकी पिधवा। और हाँथे मुंदी और पायें पन्हर्ड पिधवा। और हमी खिलूँ हरिख होलूँ। मोचो वेटा मरा रलो अवे और जीवलो हाजा रलो और पावलो। तेवे हुँन हरिख होला ॥

ताचो वड़े वेटा वेड़ामें रलो। और जीवे वेड़ाले द्रतो बेरा घर लगे पोहुँचलो तेवे बाजा और नाचकी गजर सुनलो। और हुन कवाडी-भीतरचो गोठकके हाँक दियासीन ताकी पुकला, ये काय आय। कवाडी-बीता हुनकी

बोललो, तुचो भाईं झलो आये और तुचो बाप नीक राँधा बनायलो आये, ये ताचो काजि हुनके नीको पावलीस। तो रिस लागली मनी घर-भीतरे नी जाँय बोललो। बाबा घरले निसकासीन हुनके मनाआते रलो। तेवे हुन बाबाके बोललो, देख, मुँय येतलो वरखले तुचो सेवा करदे आये। तुचो बोलके मुँय केवे नी टारलो। केवे मोके तुँड मॅंड़ा नी दीलिस, माचो मीत सगे मुँय हरिख करतो रले। ये बेटा छिनार संगे तुमचो धनके सारा पकाअलो जदलो-दाईं झलो येदलो-दाईं नीको राँधा बनायलो। ताचे बाबा बोललो, ये बेटा, तुँड सगर दिन मोचो संगी आसीस। जे माचो आये हुन तुचो आये। हुनचो हरिख करतोर बात रली, तुचो भाईं मरा रलो फेर जिवलो हाजा रलो और पावलो ॥

[No. 87.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABĪ

MAHARĪ DIALECT.

(BASTAR STATE)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Kōhi-chō du-ṭhan bēṭā rālā Tā-chō nānī bēṭā bāp-kē  
*A-certain-one-of two-only sons were. Them-of younger son the-father-to*  
bōl'lō, 'ē bābā, dhan-bhīṭai-ohō jō mō-ohō bhāg āsē tā-kē mō-kē  
*said, 'O father, wealth-in-of what my share is that me-to*  
dē' Tēbē hun-kē āp'lō dhan-kē bātā dīlō Bahut dīn  
*give' Then them-to his-own wealth divided he-gave Many days*  
nī sārā rālī, nānī bēṭā sab dhan-kē ēkē-ṭhānē banāalā,  
*not passed were, younger son all wealth one-in-place made,*  
dūr dēs gēlō, au hutā lānyāpan-mē dīn sār'tē rālō  
*far country he-went, and there debauchery-in days passing (he-)was*  
sab dhan-kē bar'bād kar'lō Jēbē sab dhan-kē sārā-pakāalā, hūn  
*all wealth squandered made When all wealth-to he-had-spent, that*  
dēs-mē bahut bhūkh paṛ'li, aur hūn kangāl hōlō Aur  
*country-in great hunger fell, and he poor became And*  
hūn hutā jāy-kē hūn rāj-kē gōṭōk sāhūkār gharē rālā  
*he there having-gone that country-of one wealthy-citizen in-house lived*  
Hūn sāhūkār hūn-kē tā-chō bēṛā-mē ghus'rā charāṭ-kē pathāy'lō Aur hun-kē  
*That citizen him-to his field-in swine graze-to he-sent And his*  
bar'hā khātē rālō, tā-kē āpan khātō-kājē man kar'lō Au tā-kē kōhū  
*the-swine eating were, that himself eating-for mind he-made And him-to anyone*  
kāhī nī dītē rālā Hūntā-lē tā-kē chēt paṛ'li, aur tō  
*anything not giving was That-after him-to consciousness fell, and he*  
bōl'lō, 'mā-chō bāp-gharē bhutiyāin-ohō bhāt bāohā jātē rālī, aur  
*said, 'my father's-in-house hired-servants-of food saved going was, and*  
ēbē mūy bhūkh-kājē marandē āyē, aur ēbē mūy bābā-gharē  
*now I hunger-with dying am, and now I to-father's-house*  
jāyēndē, aur bābā-kē bōlandē, "yē bābā, mūy Bhag'vān-ohō lukum nī  
*will-go, and father-to shall-say, "O father, I God-of order not*  
mān'lē, bāp-chē purē pāp kar'lē Abē mūy tu-chō bēṭā hōl'tōr  
*obeyed, father-of before sin I-made Now I thy son being-called-of*

layak-chō nō hāy Abū mō-kē tu-chō bhutiyār-sangē barābar ban'vā-dēs ''  
*worthy-of not am Now me-to thy servant-with alike make''*  
 Tēbē hun uṭh'lō, aur pūchhō bābā-thānō gēlō Adharlō  
*Then he arose, and afterwards father-near went From a-distance*  
 bāp-bitā dēkh'lō, aur māyā kar'lō. Bāp-bitā parāūtō gēlō,  
*father-the saw, and compassion made The-father running went,*  
 hūn-kē tōr'rā dharā-sin chūm'lō. Tēbō bētā bol'lō, 'yō  
*him-of neck having-seized kissed Then the-son said, 'O*  
 bābā, mūy Bhag'vān chō hukum nī mān'lō, tu-chō purē tō mūy  
*father, I God-of order not obeyed, thee-of before then I*  
 pāp kar'lō, yēbō mūy tu-chō bētā bōl'tōr nō hōlī  
*sin made, now I thee-of son being-called-of not became'*  
 Tēbē bāp-bitā kabārī-man-kē bōl'lō, 'achēhlā kap'rā nikar'vā-sin  
*Then father-the the-servants-to said, 'best a-cloth having-brought-forth*  
 tā-kē pindhavā, aur hāthō mundī, aur pāyē panhai pindhavā, aur hamī  
*him-to put-on, and on-hand a-ring, and on-feet shoes put-on; and we*  
 khēlī, harikh hōlī Mō-chō bētā marā ralō, abō aur jib'lō, hājā  
*shall-eat, merry shall-we-be My son dead was, now again is-alive, lost*  
 ralō, aur pāv'lō' Tēbē hūn harikh hōlī  
*was, and is-found' Then they joyous became*

Tā-chō barē bētā bēra-mē ralō, aur jēbō berā-lō itō bēra  
*His elder son field-in was, and when field-from coming while*  
 ghar-lagē pōhūch'lō, tēbō bājā au nāch-kē gajar sun'lō Aur  
*house-near he-arrived, then music and dancing-of noise he-heard And*  
 hun kabārī-bhitar-chō gōtak-kē hāk-dēyā-sin tā-kē pūchh'lā, 'yē  
*he the-servants-among of one-to having-called him-to he-asked, 'this*  
 kāy āy?' Kabārī-bitā hun-kē bōl'lō, 'tu-chō bhāī ilō āyē, aur tu-chō  
*what is?' The-servant him-to said, 'thy brother come is, and thy*  
 bāp nikō rādhā banāy'lō-āyē, yē tā-chō-kājē hun-kē nikō pāv'lis'  
*father good a-feast has-given, this that-of-on-account him-to safe he-found'*  
 Tō ris lāg'lī manī, 'ghai-bhitarē nī jāy,' bōl'lō Bābā  
*Then anger arose having-said, 'the-house-into not I-will-go,' he-said The-father*  
 ghai-lē nis'kā-sin hun-kē manāātē ralō Tēbē hun bābā-kē bōl'lō, 'dēkh,  
*house-from having-come-out him-to entreating was Then he father-to said, 'see,*  
 mūy yēt'lō barakh-lē tu-chō sēvā karandē āyē, tu-chō bōl-kē mūy kēbē nī  
*I so-many years-from thy service doing am, thy speech-to I ever not*  
 tārlō, kēbē mō-kē tū mēra nī dilis, mā-chō mit-sangē mūy  
*transgressed, ever me-to thou a-goat not gavest, my friends-with I*  
 harikh kar'tō ralē Yē bētā chhūnār-sangē tum-chō dhan-kē  
*merriment making might-be This son harlots-with thee-of wealth*  
 sārā pakāalō, jad'lō-dāī ilō, yēd'lō-dāī nikō rādhā  
*having-squandered threw, as-soon-as he-came, so-soon good a-feast*

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MAH'RĪ.

banāy'lō ,	Tā-chē	bābā	bōl'lō,	'yē	bētā,	tūi	sagar	din	mō-chō
is-given ,	His	father	said,	'O	son,	thou	all	days	me-of
sangī āsīs,	jē	mā-chō	āyē	hun	tu-chō	āyē.	Hun-chō	harikh	kar'tōr
with art,	what	mine	is	that	thine	is.	That-of	merriment	making-of
bāt ralī,	tu-chō	bhāi	marā	ralō,	phēr	jib'lō,	hājā	ralō,	aur
affair was ;	thy	brother	dead	was,	again	is-alive ;	lost	was,	and
									is-found ,

[ No. 88 ]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

ITAL<sup>A</sup>BI.MAH<sup>A</sup>RI DIALECT

(BASTAR STATE)

## SPECIMEN II. .

सवाल—तुमचो गायें माटा नामचो गोंड रहलो जे ।

जवाव—रहतो-काजे रहलो मातर दूवे निँहे ।

सवाल—माटा दूवे कहाँ गेलो ।

जवाव—कहाँ निह जाय हुनी मरुन गेलो ।

सवाल—काद्र व्याद धरुन रली कि हुनाकी कोछ मारुन पकाला ।

जवाव—हुनकी काद्र व्याद रोग निह धरे कीनी पुनी मारला तेवे हुन मरलो ।

सवाल—हुनकी कीन मारलो ।

जवाव—मैं कसन जॉने ।

सवाल—साखी लोग वोल्सत कि माटाके तुम्ही मारुन पकालस । एवे तुमचो काय वोल्तुर असे ।

जवाव—मैं तो निह मारलेसे । साखीमनके सिखालस अस । मचो माटा-संग भगडा ठिन काही होलर निहे । मैं हुनकी कसन मारते ।

सवाल—ये टंगिया तुमचो घरे निकरली ।

जवाव—हाँ निकरली । ये मुचो टगिया आय । गुने मुचो घरे निकरली ।

सवाल—ये टगिया-उपरे लोहू होलीसे ।

जवाव—हाँ होलीसे । मैं वोकाड़ा कोटले गुन हुनचो लोहू होलीसे ।

सवाल—ये कटद्र तुमचो घरे निकरली ।

जवाव—पोलिस हवलदार मोचो छामने ये धोती मचो घरे पकाउन दिलो । मैं वल्ले, मालिक हुसन निह करा । मुचो उपरे बदी एदे । सर्कार मोकी फाँसी

देदे । हवलदार बोललो तुझ माटाकी मारलीसस, सबू लोग बोलसत तो एचे काजे ये धोती तुचो घरे पकाँयसे ।

सवाल—तुझ और माटा मँद पियुन रेलस ।

जवाब—मैं रोज पियेंसे, मौस पुनी खाँयसे ।

सवाल—मसा कलारचो मँद-भाटीमे तुझ और माटा पोरा दिने मँद खाते रहस ।

जवाब—पोरा दिन मोचो माँमाँ गुष्टा घरे रलो । माटा-संगे मंसाचो भाटी थाने निह गेलिसे । सबू फन्दाय ।

सवाल—माटाचो मढा तुमी देखलास अस ।

जवाब—गाँवचो लोग सबू देखूके जाउन रला । हुसने मैं पुनी देखूके जाउन रले ।

सवाल—माटाके काइ थाने पुन घाव लागुन रहे ।

जवाब—एक घाव टगियाचो हुनके मुडे रहली । दूसर हुनके छातीमें रहे । हुनचो गागामें एक-ठन कटझ रली, हुता लोह्न होउन रहे । हुतलोले मैं काही निह जाने ॥

[No 88]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ.

MAH'RĪ DIALECT

(BASTAR STATE)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION

Savāl.—Tum-chō gāyē Mātā nām-chō gōnd rah'lō jē ?  
*Question — Your in-village Mātā by-name a-Gōnd lived what ?*

Javāb — Rah'tō-kājē, rah'lō, mātār ibē nīhē  
*Answer — Having-as-to, lived, but now is-not*

Savāl — Mātā ibē kahē gēlō ?  
*Question — Mātā now where went ?*

Javāb — Kahē nih jāy Hunī marun gēlō  
*Answer — Anywhere not went. He having-died went*

Savāl — Kāi byād dharun rali, kī hunā-kē kōhū mārūn  
*Question — Any disease having-seized was, or him-to anyone having-beaten*  
 pakālā ?  
*killed ?*

Javāb — Hun-kē kāi byād-rōg nih dharē, kōnī-punī mār'lā,  
*Answer — Him-to any disease-sickness not seized, somebody-else killed (him),*  
 tēbē hun mār'lō  
*then he died*

Savāl — Hun-kē kōn mār'lō ?  
*Question — Him-to who killed ?*

Javāb — Maī kasan jānē  
*Answer — I how should-know.*

Savāl — Sākhī-lōg bōl'sat kī, Mātā-kē tumhī mārūn-pakālas Ebē  
*Question — The-witnesses say that, Mātā-to you have-killed Now*  
 tum-chō kāy bōl'tur asē ?  
*you of what to-say is ?*

Javāb — Maī tō nih mār'lē-sē Sākhī-man-kē sikhālas-asa  
*Answer — I surely not have-killed The-witnesses (they-)taught have*  
 Ma-chō Mātā-sang jhag'rā-thm kāhī hōlai mīhē Maī hun-kē kasan  
*Me-of Mātā-with quarrel any become is not I him-to why*  
 mār'tē ?  
*should-have-killed ?*

Savāl — Yē ũangiyā tum-chō gharē nikar'li ?  
*Question — This are your in-house was-found ?*



Javāb — Hā nīkar'li, yō mu-chō tangiyā āy Gunō mu-chō  
*Answer — Yes was-found; this my axe is So my*  
 gharē nīkar'li.  
*in-house was-found.*

Savāl — Yō tangiyā-up'rō lōhū hōlī-sē  
*Question — This axe-upon blood attached-is*  
 Javāb — Hā hōlī-sē. Māī bōk'rā kōṭ'lō gun hun-chō  
*Answer — Yes attached is. I a-gout cut (killed) therefore its*  
 lōhū hōlī-sē  
*blood was-attached.*

Savāl — Yō kaṭī tum-chō gharē nīkar'li.  
*Question — This cloth your in-house was-found.*  
 Javāb — Pōhs havāḍ'dār mō-chō ohhām'nō yē dhōṭī ma-chō  
*Answer — The-police Havildar me-of in-presence this cloth me-of*  
 gharē pakāun dīlō Māī bal'lē, 'mālik, husan nih karā,  
*in-house having-thrown gave. I said, 'master, this-way not do,*  
 mu-chō-up'rē bādī ēdō, Sarkār mō-kō phṛsī dēdē'  
*me-of-upon ill-name will-come, Government me-to hanging will-give'*  
 Havāḍ'dār bōḷ'lo, 'tū Mātā-kō mār'lisas, sabū lōg bōḷ'sat, tō  
*The-Havildar said, 'thou Mātā-to hast-killed, all people say, then*  
 ē-chē-kājē yō dhōṭī tu-chō gharē pakāy-sē.  
*this of for-the sake this cloth thy in-house I-have-thrown*

Savāl — Tū aur Māṭā mād piyun rēlas?  
*Question — Thou and Māṭā liquor having-drunk were?*  
 Javāb — Māī rōj piyē-sē, mas punī khāy-sē.  
*Answer — I daily drink, flesh also I-eat*  
 Savāl — Mansā kalār-chō mād-bhāṭī-mē tū aur Māṭā Pōrā-dinē  
*Question — Mansā kalār-of liquor-still-in thou and Māṭā on-Pōrā-day*  
 mād khātō rahas?  
*liquor eating were?*

Javāb — Pōrā-din mō-chō nāmā Gutṭā gharē ralō Māṭā-sangē  
*Answer — On-Pōrā-day my uncle Gutṭā in-house was. Māṭā with*  
 Mansā-chō bhāṭī-thānē nih gōl-sē. Sabū phandāy  
*Mansā-of still-near not I-gone-was All false*

Savāl — Mātā-chō marhū tumī dēkh'lās-asa?  
*Question — Mātā-of dead-body you have-seen?*  
 Javāb — Gāy chō lōg sabū dēkhū-kē jāun ralā.  
*Answer — The-village-of people all to-see having-gone were*  
 Hus'nō māī punī dēkhū-kē jāun ralē  
*In-the-same-way I also to see having-gone was.*

Savāl — Māṭā-kē kā-thānē pun ghāv lāgun rahē?  
*Question — Māṭā-to what in-places again wound having-been-applied was?*

Jarāb — Ek ghāv tangiyā-ohō hun-kē mundē rah'li. Dusar hun-kē  
*Answer* — One stroke axe-of him-of on-head was. Another him-of  
 ohhātī-mē rahē Hun chō gāgā-mē ēk-than kataī ralī, hutā lōhū  
 the-breast-on was Him-of body-on one-only cloth was, on-that blood  
 hōun rahē Hut'lō-lē maī kāhī nih jānē.  
 having-been was This-from I anything not know.

### FREE TRANSLATION OF THE FOREGOING.

*Question* — Was there a man called Mātā in your village?

*Answer* — Yes, but now he is not there.

*Question* — Where has Mātā now gone?

*Answer* — He has not gone anywhere. He is dead.

*Question* — Did a disease seize him, or has anybody killed him?

*Answer* — No disease seized him, but some one killed him, and so he died.

*Question* — Who killed him?

*Answer* — How should I know.

*Question* — The witnesses say that you have killed Mātā. Now, what have you to say?

*Answer* — Surely I have not killed him. The witnesses have been told to say so. I have not had any quarrel with Mātā. Why should I kill him?

*Question* — This axe was found in your house?

*Answer* — Yes, this is my axe, and so it was found in my house.

*Question* — There was blood on this axe?

*Answer* — Yes. I had killed a goat, and therefore there was blood.

*Question* — This cloth was found in your house?

*Answer* — The police sergeant threw this *dhoti* into my house in my presence. I said, 'Master, don't do so. I shall be suspected, and the Government will hang me.' The sergeant said, 'thou hast killed Mātā. All people say so, and therefore I have thrown this cloth into thy house.'

*Question* — Had you and Mātā drunk liquor?

*Answer* — I drink liquor every day, and I also eat flesh.

*Question* — Were you and Mātā on the Pōrī day drinking liquor in Mansā Kalār's liquor-distillery?

*Answer* — On the Pōrī day my uncle Guṭṭā stayed with me. I did not go with Mātā to Mansā's distillery. That is all false.

*Question* — Have you seen Mātā's corpse?

*Answer* — All the village people went to see it. And in the same way I also went to see it.

*Question* — Where had Mātā been wounded?

*Answer* — There was a wound of an axe on his head, and another on his breast. Only one cloth was on his body, and blood was on it. I do not know anything more than this.

<sup>1</sup> Pōrī is festival day on the tenth day of the new moon of Śrāvaṇa or of Bhādrapada. Bullocks are exempted from work on this day. <sup>2</sup> *dhōṭī* is a dhoti and a *gāṇḍī* is a garland about the neck.

The Halbis of Bhandara speak the usual Marathi of the district, with very few peculiarities.

*Th* is usually substituted for *f*; thus, *dhāk'lhā*, younger, *lā'lhā*, share

Cerebral *l* is pronounced as *r*, thus, *mū'lc*, is got. In *ūgavād*, near, the final *d* is probably written for *r* or *r*.

Note forms such as *mī pāp kēlan*, I did sin, *tyā-na rāsēt dēlan*, he gave his property; *khārū- iō*, to eat.

In all essentials, however, the so-called Halbi of Bhandara closely agrees with the current Marathi of the district, as will be seen from the specimen which follows

[No 89]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

### MARATHI

#### HALBI DIALECT

(BHANDARA)

एका माणमाले दोन लेकरा होते । त्या पैकी धाकठा वापाले वोलला, वावा, मालमत्तेचा जो वाठा आहे तो आमचा दे । त्यान मग रासेत वाठून देलन । मग जुग्या दिसानी लाहान पोत्या अरधा जमा केला अन दुर मुलखा मंधी निघून गेला । तेथ जाऊन-सन्धानी आपला पैसा त्यान उमसपणान उडवलन । अवघा पैसा त्यान उडवून-सन्धा मग त्या गावी मझग पडला । त्याच्या मधी त्याले अडचण पडली । तऱ्हा तो त्या गावच्या मोठ्या माणसाच्या पासी जाऊन राहिला । त्यान आपल्या वावरात डूकर चारावाले धाडलन । तऱ्हा डूकर फोल खातेत ते खावाना अन आपल पोठ भरावा अस त्याला वाठलन । त्याले कोणी काही देलन नाही । मग तो सुधवर आला अन वोलला, माझ्या वापाच्या घरी चाकराले पोठभर रोठी खावाले मिरते मी उपागी'मरतुन । मी उठून आपल्या वापा-कड जाईन वापाले मनल, मी देवा-पासी अन तुमच्या गिरी पाप केलुन । अज-पासून मी तुम्हा काही पोत्या न्हुन राहिलु नाई, तु माले एका चाकरा परमाने ठेव । मग उठून वापा जवड गेला । लेकाले दुर पाडून-सन्धा त्याच्या पोठांत दया आली । धावत जाऊन-सन्धा त्याच्या गऱ्याले पोठारलन मग त्याचा चुमा घेतलन । मग पोत्या वापाले मतलन वावा, मी देवा-पासून अन तुमच्या गिरी पाप केलु होतु । अज-पासून तुम्हा काँहीं मी लेकरु नाइ । मग वापान चाकराले सांगितलन, या पोत्याले वेस आगडा आणून घाल । हाता-मधी मुदी अन पाया-मधी जोडा ठाक । मग आपुन जेऊन खाऊन-सन्धा अनन्द होऊ । हा माझा पोत्या मेला होता अन मग जिता झाला । तो दवलला होता तो सापलला । मग ते दोघे-भन अनन्द करू लागले ॥

त्या-वक्ती त्याचा वडिल पोच्या वावरात होता । तिकून घरा-काठी येजन-सन्या वाजा अन नाच ऐकलन । एका चाकराले वलाजन-शनी विचारलन, हे का हो । त्यान सागिलन का, हा तुम्हा भाज आला आहे । तुम्ह्या वापाले हा सुख-रितान मिरला । मग त्यान मोठा जेवन केलन । त्याले मोठा मंग राग आला, अन घरात जायेना । त्याचा वाप वाहेर आला त्याले समजाऊ लागला । मंग वापाले मतलन का, इतके वरस भाले मी तुम्ही चाकरी करतून । तुम्हा हुकुम काँही मोडलु नाई । माभ्या सग्या-वरोवर खुशी करावाले तु माले काही वकरा देलास नाही । अन यान तुम्हा समदा पैसा कीजवीज वरावर उडवून देलन वापा-कड आला, मुन त्याच्यासाठी त्यान जेवन केलन । तन्हा वापान पोराळे मंतलन, पोरा तु हमेशा माभ्या वरावर आहेस । हा इतकाही मालमता तुम्हीच आहे । आपुन खुशी करावा हे आपले काम होते । हा तुम्हा भाज मेला होता, मंग फिरून जिता भाला । तो दवलला होता तो सापलला ॥

[No. 89.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## MARĀTHĪ.

HALBI DIALECT.

(BHANDARA )

## TRANSLITERATION AND TRANSLATION.

Ekā min'si-lē dōn lēk'rā hōtē. Tyā-paikī dhāk'thā  
 One man-to two children were. Them-from-among the-younger  
 bāpi-lē bol'lī, 'bābā, mālmattē-tsā dzō vāthā jhē, tō ām-tsā dē.  
 father-to spoke, 'father, the-property-of what share is, that our give'  
 Tyī-na mang risēt vāthūn dēlan Mag dzugyā disā-nī  
 Him-by then the-property having-divided was-given. Then a-few days-in  
 lālūn pōryī ar'dhī dzamā kēlī, an dui mul'khā-mandhī nighūn  
 the-younger by-son (his-) half together was made, and far country-into having-gone  
 gēlī Tēthā dzūn-sanyā-nī āp'lā paisā tyā-na umas'panān ulav'lan  
 went There having-gone his-own money him-by riotousness-with was-squandered  
 Ar'ghī paisā tyī-na ud'rūn-sanyā mang tyā gāvī mahāng  
 All money him-by having-squandered then that in-village dearth  
 pad'lī Tyā-chyā madhī tyā-lē ad'tsan pad'lī Tavhā tō tyā  
 fell. That-of in-mudst him-to difficulty fell Then he that  
 giv-chyī mōth'yā mān'si-chyā-pāsi dzāūn rāhulā Tyā-na āp'lyā  
 village-of great man-of-near having-gone lived Him by his-own  
 vā'rīt dūkar tsārāvā-lē dhād'lan. Tavhā dūkar phōl khātēt tē  
 into-field sicine feed-to it-was-sent Then the-sicine husks eat that  
 khāvā-nī, an āp'lā pōth bharāvū, asa tyā lā vāth'lan  
 to-eat, and his-own belly should-be-filled, so him-to it-appeared.  
 Tyā-lē kōnī kāhī dēlan nāhī. Mang tō sudh-var ālā, an  
 Him-to by-anybody anything was given not Then he senses-on came, and  
 bōl'lī, 'mājhyā bāpā-chyā gharī tsāk'rā-lē pōth-bhar rōthī khāvā le  
 spoke, 'my father-of at-house servants-to belly-full bread eat-to  
 mar'tō, mī upāsi mar'tun. Mī uṭhūn āp'lyā bāpā-kada  
 is-obtained, I hungry die. I having-arisen my-own father-to  
 dzāin, bāpā-lē manal, "mī Dēvā-pāsi an tujhyā snī pāp kēlūn  
 will-go, father-to will-say, "by-me God-near and thy on-head sin was-made.  
 Adz-pāsūn mī tudhā kāhī pōryā mhun rāhulu nāi, tu mā-lē  
 To-day-from I thy at-all son saying remained not, thou me-to  
 ēkā tsāk'rā par'mānē thēv'' Mang uṭhūn bāpā-dzavad gēlā  
 one servant like keep'' Then having-arisen father-near (he) went.

Lēkā-lē dur pāhūn-sanvī tyā-chyā pōthāt dayā āli. Dhivat  
*The-son-to far having-seen him-of in-belly compassion came. Running*  
 dzāun-sanyā tyā-chyā garyā-lē pōthir'lan, mang tyā-tsī tsumā ghāt'lan.  
*having-gone him-of neck-to it-was-embraced, then him-of a-kiss was-taken.*  
 Mang pōryā bāpā-lē mant'lan, 'bībī, mī Dēvā-pīsūn an tujhyā  
*Then (by-)the-son father-to it-was-said, 'father, by-me God-from and thy*  
 surī pāp kēlu hōtu Adz-pāsūn tudzhī kāhī mī lek'ru nāi'  
*on-head sin made was To-day-from thy at-all I child am-not'*  
 Mang bāpā-na tsāk'rā-lē sāngit'lan, 'yī pōryā-lē bīs āng'dā  
*Then the-father-by servants-to it-was-told, 'this son-to good a-coat*  
 inūn ghāl. Hātī-mandhī mūndī, an pīyā-mandhī dzōdī thīk  
*having-brought put The-hand-on a-ring, and the-feet-on a-shoe put*  
 Mang apun jēun khīūn-sanyī anand hōu Hī mādzhā pōryī  
*Then we having-dined having-eaten joyful will-be This my son*  
 mēlā hōtā, an mang jītā dzhālā, tō daval'lā hōtā, tō sāpal'lī'  
*dead was, and then alive became, he lost was, he is-found'*  
 Mang tē dōghē-dzhan anand karū lāg'lē  
*Then they both-persons joy to-do began*

Tyā-vak'ti tvī-tsā radhī pōryā vāv'rāt hōtā Tikūn gharā-kāthī  
*At-that-time him-of eldest son in-field was There-from house-near*  
 vēūn-sanyā vājā an nāts auk'lan Ēkī tsāk'rā-lē balāūn-sanī  
*having-come music and dance was-heard One servant-to having-called*  
 vītsār'lan, 'hē kā hō' Tyā-na sāngulan kā, 'hā tudzhā bhāū  
*it-was-asked, 'this what is? Him-by it-was-told that, 'this thy brother*  
 ālā āhē Tujhyā bāpā-lē hā sukh-rātān mūlā Mang tyā-nā mōthā  
*come is Thy father-to this safe was-got. Then him-by great*  
 jēvan kēlan' Tvā-lē mōthā mang rāg ālā an gharāt  
*a-feast was-made' Him-to great then anger came, and in-the-house*  
 dzāyē-nā Tyā-tsā bāp bāhēr ālā, tyā-lē sam'dzāū lāg'lā Mang  
*would-go-not Him-of father out came, him-to to-entreat began Then*  
 bāpā-lē mant'lan, kā, 'it'hē varas dzhālē, mī tujhī tsāk'rī  
*the-father-to it-was-said, that, 'so-many years became, I thy service*  
 kartūn, tudzhā hukum kāhī mōd'lu nāi Mājhyā sangyā-barōbar khusī  
*am-doing, thy command ever was-broken not My friends-with delight*  
 karāvā-lē tu mā-lē kāhī bak'rā dēlās nāhī, an yā-na tudzhā sam'dā  
*make-to by-thee me-to ever a-goat was-given not, and this-by thy all*  
 paisā kīdz'bīdz-barābar ud'rūn dēlan, bāpā-kada ālā,  
*money the-harlots-with having-squandered was-given, the-father-to came,*  
 mun tyā-chyāsāthī tyā-na jēvan kēlan' Tavhī bāpā-na  
*therefore him-of-for him-by a-feast was-made.' Then the-father-by*

pōra-lō mant'lan, ' pōrā, tu hamēśā mājhyā barābar āhēs, hā  
*the-son-to it-was said, 'son, you always of me with are, this*  
 it'hā-hī māl'matā tujhī-ts āhē āpun khusī karāvā, hē  
*so-much property thine-alone is By-us meritment should-be-made, this*  
 āplē kām hōtē Hī tudzhā bhāu mēlā hōtā, mang phirūn jītā  
*our duty was. This thy brother dead was, then again alive*  
 dzhālī, tō daval'lā hōtā, tō sāpal'lā '  
*became, he lost was, he is-found'*

Halbas are also found in Berar. At the Census of 1891, 2,841 Halbas were enumerated in the district, and in 1901 their number had increased to 3,124. They are weavers, and most of them are found in Ellichpur.

They have not been reported to speak a separate dialect, and it is probable that at least some of them use the language of their neighbours. A specimen of Hal'bi has, however, been forwarded from Ellichpur, and it shows that some Halbas have a dialect of their own. We are not, however, able to give any figures.

The Hal'bi dialect of Berar is not identical with that illustrated in the preceding pages. It has much less points of analogy with Marāthī and more closely agrees with Eastern Hindī. On the other hand, it has some characteristics in which it agrees with Gujarātī Bhili.

The pronunciation is mainly the same as in ordinary Hal'bi. Compare, *balis* and *bōlis*, he said, *bol'hū*, I will say, *bē ā*, time. *Chh*, however, becomes *s* as in Bhili, thus, *pusis*, he asked. Note the frequent substitution of *d* for *l*, thus, *udh'dōpanā-na*, riotously, *kād*, famine.

The usual case suffixes are, case of the agent, *na*, dative, *lā*, genitive, *kō*, *kā*, locative, *mā*. Thus, *bā-na āp'lō kām'dār-lā sāngīs*, the-father-by his servants-to it-was-said, *mānus lā*, to a man, *mōi ō bāp-lā kūtī sāl'dār-lā*, to how many servants of my father's, *jan'gī-kō hussā*, the share of the property, *thōdā divas-mā*, in few days.

It will be seen from the examples that the oblique form is identical with the base, and that the case of the agent is used to denote the subject of the past tense of transitive verbs. The nominative is, however, used instead in *lāhānō pōryā bōlis*, the younger son said. *Pōryā* perhaps contains another suffix of the agent corresponding to *ē* in Bhili.

*Pōryā*, son, shows that strong masculine bases end in *ā*. They do not change in the plural, thus, *pōryā*, sons. There are, on the whole, no traces of any suffix of the plural in the specimen.

Strong adjectives, including the genitive, end in *ō*, and only occasionally in *ā*. Thus, *lāhānō pōryā*, the younger son, but *mōthā pōryā*, the elder son.

The following are the personal pronouns —

<i>mī</i> , I	<i>tū</i> , thou,	<i>ō</i> , he (oblique <i>ōn</i> )
<i>mī</i> , by me	<i>tu-na</i> , by thee.	<i>ō-na</i> , by him
<i>mō-lā</i> , to me.		<i>ō-lā</i> , to him
<i>mōrō</i> , my.	<i>tōi</i> , thy,	<i>ō-kō</i> , his

Other pronouns are *yō*, this, dative *yē-lā*, *jē-na*, by whom, *kāy*, what?

The verb substantive agrees with Marāthī in the present and with Bhilī in the past tense. Thus, *āhū*, I am, *āhās*, thou art, *āhā*, he is, past *hōtō* (and *hōtā*), plural *hōtā*.

The present tense of finite verbs is formed from the present participle. Thus, *maritu*, I die, *bhēṭṭē*, it is got. The latter form might also be compared with Dravidian forms such as Kanarese *māḍ-utle*, Gōndī *līūtā*, it does.

The past tense is formed in various ways. The suffix *yō*, corresponding to Bhilī *yō*, occurs in forms such as *tōṛi marjī mī tōdyō* (sic) *nahī*, I did not break thy order, *gayō*, he went. A suffix *s* is used in the second and third persons singular, thus, *dēyēs*, (thou) gavest, *āīs*, he gave. Such forms take the subject in the case of the agent.

A third suffix *nu* or *na* occurs in forms such as *rahē-nu*, he stayed, *dcu-na*, he gave. It is probably identical with the *n*-suffix which is used in Bhilī and other languages spoken by aboriginal tribes. It is probably of Dravidian origin. Compare the form *chhōdēn-thātī*, he released, mentioned above under ordinary Marāthī.

A perfect is formed by adding the verb substantive to a form ending in *ē*, third person *is*, thus, *mī karē āhū*, I have done, *tu-na pangat dēyē-āhās*, by-thee a-feast given-is, *ō-na pangat karīs-āhā*, him-by a-feast made-is.

The future is formed by adding an *h*-suffix. Thus, *bat'hū*, I shall say. In the plural we find *kar'bhō*, we shall make. Compare Chhattisgarhī.

The infinitive is formed as in Eastern Hindī, thus *charab-lā*, in order to tend. There is also a form ending in *nō*, but it is used as a future participle passive, thus, *pōt bhar'nō*, the belly should be filled.

Examples of the conjunctive participle are *uāt*, having divided, *chalī*, having gone, *kar-sai ī*, having done, *dhāy-kunā*, having run. *Kunā* in the last example corresponds to Gōndī *kun*.

For further details the specimen which follows should be consulted.



[No. 90]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI

(DISTRICT ELLICHPUR.)

कोनी-एक मानुसला दोई पोया होता । ओका भितरल एक लाहानो पोया वापला बोलीस वावा जो जिनगीको हिस्सा मोला आह ओ दे । मग ओन ओला पैसा वाट दीईस । मग थोड दिवसमा लाहानो पोया समदो पैसा जमा कर-सरी दूर मुखमा चली गयो । आनी वहाँ उधडोपनान रह-सरी आपलो पैसा गमादीस । मग ओन सर्व पैसा खर्ची भयो वरतु ओन मुखमा काड पड्यो । ओन-मुड ओ खावला मोताव भयो । तब ओ मुखको एक मानुसक पास जाय-सरी रहेनु । ओन ओला डुकर चरवला आपल वावरमा धाडीस । तब डुकर जो फोल खात होता ओक वरतु ओन आपल पोठ भरनो अशो ओला समज्यो । आखीन ओला कोणी काँही देईन नही । मग शुध वरतु आय-सरी बोलीस, मोरो बापका किती सालदारला पोठभर भाकर भेटते आनी मी उपाशी मरतु । मी उठ-सरी आपलो बापकु द्या जाहुँ आखीन ओला बलहुँ, अरे वावा मी देवकी कह्योको बाहर आनखी तोरो सामने पाप करे आहुँ । येक पुठ तोरो पोया बलवकी मोला बिस लागत नही । तोरो एखादे सालवशा सरीको ठेव । मग उठ-सरी ओ आपलो बापकु द्या गयो । तब ओ दूरच आहा द्रतकोमा ओला देख-कुना ओक बापला दया आयी । आखीन ओन धाय-कुना ओक गरौमा हात टाकीस वो ओका मुका लेयीस । मग पोया ओला बलवला लाग्यो, वावा देवक कहिनोको बाहर वो तोरो सामने मी पाप करे आहुँ आखीन येक पुठ तोरो पोया बलवला मोला बरी लागत नही । पन वापन आपलो कामदारला सांगीस चांगलो पांघरून आन-सरी येला पेहराव आखीन ओक वोठमा मुंदी वो पायमा जोडा घाल । मग आपून खाय-पीयी-कुना मजा करवो । केनकसाठी कीं यो पोया मयो होतो तो अब जीतो भयो । वो हरायो होतो तो सपड्यो । तब वे आनन्द करव लाग्या ॥

ओन बेरा ओको मोठा पोया वावरमा होता । मग ओ घर आय-व्या ओन बाजा व नाच आयकीस । तब कामदार-भितरको एक भनला बलाय-कुना ओन पुसीस, यो काय आहा । ओन ओला सांगीस कीं तोरो भाई आय आहा,

आखीन ओ तोरो वापला खुशाल भेटे आहा वल-कुना ओन मोठी पंगत करीस आहा। तव ओ राग भर-सरी भीतर जात नी होता। येकसाठी ओको वाप वाहर आय-सरी ओला समजावला लाग्यो। पन ओन वापला वलीस, देख मी इतको वरीसको तोरी चाकरी करतु आखीन तोरी मर्जी कवकही मी तोड्यो नही। तरी मी आपले गडी वरोवर मजा करनो येकसाठी मोला काँहीं शेरीको पिला ही देयेस नही। आनी जेन तोरो पैसा किसवीनी सग नास करीस ओ तोरो पोऱ्या आयो तव तुन ओकसाठी मोठी पंगत देये आहास। तव ओन ओला वलीस पोऱ्या तूँ सारो दिन मोरो सगमा आहास। आखीन मोरी समदी जिंदगानी तोरीच आहा। पन हौस वो खुशी करनो अशो वरो होतो। कहा-कीं तोरो भाई मरो होतो अव ओ जीतो भयो वो हरप्यो होतो ओ सपड्यो ॥

[No 90.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HAL'BI.

(DISTRICT ELLICHPUR.)

## TRANSLITERATION AND TRANSLATION.

Kōm-āk mānus-lā dōi pōryā hōtā. Ō-kā bhitar<sup>a</sup>la ēk lāhānō pōryā  
*Some-one man-to two sons were Them-of among one younger son-(by)*  
 bāp-lā bōlis, 'bābā, jō jin<sup>a</sup>gi-kō hissā mō-lā āyha  
*the-father-to it-was-said, 'father, which property-of share me-to may-come*  
 ō dē' Mag ō-na ō-lā paisā bāt diis Mag thōda  
*that gave' Then him-by him-to money having-divided was-given Then few*  
 divas-mā lāhānō pōryā sam<sup>a</sup>dō paisā jamā kar-sarī dūr mulukh-  
*days-in the-younger son all money together made-having far country-*  
 mā chālī gayō Ānī vahā udh<sup>a</sup>dōpanā-na rah-sarī āp<sup>a</sup>lō paisā  
*in having-gone went And there riotousness-with lived-having his money*  
 gamā-dis. Mag ō-na sarva paisā khar<sup>a</sup>chī bhayō-bar<sup>a</sup>tu ōn  
*squandering-was-given Then him-by all money having-spent became-after that*  
 mulukh-mā kād padyō Ōn-muda ō khāb-lā mōtāb bhayō Tab ō  
*country-in famine arose. Therefore he eating-for wanting became Then that*  
 mulukh-kō ēk mānus-ka pās jāy-sarī rahēnu Ō-na ō-lā dukar  
*country-of one man-of near having-gone he stayed Him-by him-as-for pigs*  
 charab-lā āp<sup>a</sup>la bāvar-mā dhādīs. Tab dukar jō phōl khāt hōtā  
*feeding-for his field-in he-was-sent Then swine which husks eating were*  
 ō-ka bar<sup>a</sup>tu ō-na āp<sup>a</sup>la pōt bhar<sup>a</sup>nō aśō ō-lā samajyō, ākhīn  
*them from him-by his belly should-be-filled so him-to it-appeared, and*  
 ō-lā kōnī kēhī dēina nahī. Mag śudh-bar<sup>a</sup>tu āy-sarī bōlis, 'mōrō  
*him-to anyone anything gave not Then sense-on come-having he-said, 'my*  
 bāp-kā kitī sāl<sup>a</sup>dār-lā pōt-bhar bhākar bhēt<sup>a</sup>tē, ānī mī upāśī  
*father-of how-many servants-to belly-full bread is-got, and I with-hunger*  
 mar<sup>a</sup>tu. Mī uth-sarī āp<sup>a</sup>lō bāp-ku dyā jāhū ākhīn ō-lā bal<sup>a</sup>hū,  
*am-dying. I arisen-having my father-of near will-go and him-to will-say,*  
 "arē bābā, mī Dēv-kō kahyō-kō bāhar ān<sup>a</sup>khī tōrō sām<sup>a</sup>nē pāp karē-āhū  
 "O father, I God-of word-of outside and of-thee<sup>a</sup> before sin done-have.  
 Yē-ka pudha tōrō pōryā balab-kī mō-lā bēs lāgat nahī. Tōrō  
*This-of after thy son saying-of me-to fitness attaching is-not Thy*  
 ēkhādē sāl-baśā sarikō thēv'' Mag uth-sarī āp<sup>a</sup>lō bāp-ku dyā gayō.  
 one house-dweller like keep'' Then arisen-having his father near he-went.

Tab ō dūra-oh āhā, it'kō-mā ō-lā dēkh-kunā ō-ka bāp-lā dayā āyī,  
*Then he far-indeed is, that-in him seen-having his father-to pity came,*  
 ākhin ō-na dhāy-kunā ō-ka garō-mā hāt tākis, vō ō-kā mukā lēyis  
*and him-by run-having his neck-on hand was-shroon, and him-to kiss was-taken*  
 Mag pōryā ō-lā balab-lā lāgyō, 'bābā, Dēv-ka kahēnō-kō bāhai vō  
*Then the-son him-to tell-to began, 'father, God-of word-of outside and*  
 tōrō sām'nō mī pāp kaiē-āhū, ākhin yē-ka pudha tōrō pōryā balab-lā  
*of-thee before I sin done-have, and this-of after thy son to-say*  
 mō-lā barō lāgat nahī' Pan bāp-na āp'lō kām'dār-lā sāngis,  
*me-to fitness attaching is-not' But the-father-by his servants-to it-was-said,*  
 'ohāng'lō pāngh'rūn ān-sarī yē-lā pēh'rāv, ākhin ō-ka bōt-mā mundī  
*'good cloth brought-having this-to put-on, and his hand-on ring*  
 vō pāy-mā jōdā ghāl Mag āpūn khāy-piyī-kunā majā kar'bō.  
*and foot-on shoe put Then we eaten-drunk-having meiry shall-make*  
 Kēn-kasāthī, kī yō pōryā maryō hōtō, tō ab jītō bhayō, vō  
*What-of-for, that this son dead was, he now living became, and*  
 harāpyō hōtō, tō sapadyō' Tab vē ānand karab lāgyā  
*lost was, he was-found' Then they joy to-make began*

Ōn bērā ō-kō mōthā pōryā bāvar-mā hōtā Mag ō ghai āy-biryā  
*That time his eldest son field-in was Then he house coming-time at*  
 ō-na bājā va nāch āy'kis Tab kām'dāi-blutar-kō ēk-jhan-lī balāy-  
*him-by music and dance was-heard Then servants-among-of one man-to called-*  
 kunā ō-na pusis, 'yō kāy āhā?' Ō-na ō-lā sāngis kī,  
*having him-by it-was-asked, 'this what is?' Him-by him-to it-was-said that,*  
 'tōrō bhāi āy-āhā, ākhin ō tōrō bāp-lā khusāl bhētē-āhā bal-kunā ō-na  
*'thy brother come-is, and he thy father-to safe joined-is said-having him-by*  
 mōthī pangat karis-āhā' Tab ō rāg bhar-sarī bhītai jāt nī  
*big feast made-is' Then he (with-)anger been-filled-having inside going not*  
 hōtā Yē-kasāthī ō-kō bāp bābar āy-sarī ō-lā sam'jāb-lā lāgyō Pan  
*was This-of-for his father outside come-having him-to entreat-to began But*  
 ō-na bāp-lā balis, 'dēkh, mī it'kō baris-kō tōrī chāk'īi kartu,  
*him-by father-to it-was-said, 'see, I so-many years-of thy service am doing,*  
 ākhin tōrī marjī kab'kahi mī tōdyō nahī Tai mī āp'lē  
*and thy order ever (by-)me was-broken not But (by-)me my*  
 gadī harōbar majā kar'nō yē-kasāthī mō-lā kāhī sēri-kō pulā  
*friends with feast should-be-made this-of-for me-to ever goat-of young*  
 hī dēyēs nahī Ānī jē-na tōrō paisā kis'bini-sang nās-karīs,  
*even was-given not And whom-by thy money harlots-with spent-was-made,*  
 ō tōrō pōryā āyō, tab tu-na ō-kasāthī mōthī pangat dēyē-āhās'  
*that thy son came, then thee-by his-sake-for big feast given-is'*

Tab ō-na ō-lā balis, 'pōrvā, tū, sārō dīn mōrō sang-mā āhās,  
 Then him-by him-to it-was-said, 'son, thou all days my company-in art,  
 ākhin mōrī sam'dī jund'gānī tōrī-ch āhā Pan haus vō khuṣī  
 and my all property thine-indeed is But glad and merry  
 kar'nō aśō barō hōtō, kahā-kī tōrō bhāi marō hōtō, ab ō  
 should-be-made so fit became, because thy brother dead was, now he  
 jītō bhayō, vō harapyō hōtō, ō sapadyō,  
 alive became, and lost was, he was-found,

## BHUNJIĀ.

The Bhunjiā tribe was enumerated in the following districts and states of the Central Provinces in the Census of 1891 —

Name of District or State	Number of Bhunjiās
Hoshangabad . . . . .	1
Raipur . . . . .	6,186
Sambalpur . . . . .	9
Patna . . . . .	26
Kalahandi . . . . .	107
TOTAL	<u>6,329</u>

According to Sherring's *Hindu Tribes and Castes*, iii, 202, they are also found in the Jeypore territory of the Madras Presidency, but they are not mentioned in the Madras Census Report for 1891, in which they have been probably mixed up with the Bhumias

They are most numerous in the south-east of the Raipur district, 6,020 having been enumerated in the Raipur *tahsil* of that district alone

Hitherto it has been reported that the Bhunjiās have no special language of their own. The utmost that is said about them is that they speak 'a corruption of Hindī. The speech they use among themselves can always be understood, save where Gōnd words occur, which they have learned by mixing up with Gōnds'. A language called Bhunjiā was, however, reported as spoken by 2,000 people in Raipur, in the preliminary lists of language, received for this Survey, and a specimen of it has since been received.

An account of the Bhunjiās will be found on pp 94 and ff of the Report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67, and on p 190 of Mr. Robertson's Report of the Central Provinces Feudatories Census of 1891. In the latter passage they are identified with the Bhumias of Jeypore and the country to the east of Raipur. By tradition they come from the eastern Garjat States of Sambalpur. A short vocabulary has been printed in Mr P. N. Bose's *Chhattisgan Notes on its Tribes, Sects and Castes*. *Journal of the Asiatic Society of Bengal*, Vol lxx, part I 1890, pp 287 and ff.

Bhunjiā is closely related to Hal'bi. The phonetical system and the inflection of nouns is practically the same. The genitive is apparently always formed by adding the suffix *kē*, thus, *mānush-kē*, of a man. The suffix *chō* is, however, common with pronouns, thus, *mā chō*, my, *tū-chō*, thy. In the dative we also find the suffix *lā* in addition to the usual Hal'bi suffixes *kē*, *kō*, *kā*, thus, *bābū-lā*, to the son.

With regard to pronouns we may note the form *tū-chō*, thou. The final *chō* is here probably the emphatic particle, Chhattisgarhi *ch*, Marathi *te*; and different from *chō* in *tū-chō*, thy. Compare *kāchō*, some. Note also *hāi ā*, he, usually added to *hun*, thus, *hun-hārā*, he. Compare Chhattisgarhi *har*.

The inflection of verbs is mainly the same as in Hal'bi. In the verb substantive we may note forms such as *āchhē* or *āyē*, I am; *tū-chō āchhat*, thou art, *āchhē* and *āhē*, he is.

With regard to finite verbs we sometimes find *n* substituted for *l* in the past tense, thus, *kar'ni*, I did, *baini* and *bainit*, he became, *gavāy'ni*, he was lost. The final *s* in *māy'lās*, he squandered, is probably due to the influence of Chhattisgarhi. The subject of transitive verbs in the past tense is sometimes put in the case of the agent, thus, *bāpus-nē*

*dhan dilō*, the father gave his property But we just as often find instances such as *bābū*  
*bāitā nīlā*, the son took his share

In the future we may note forms such as *jāidē*, I will go , *guthiyābā*, I will say.  
*Khāvan*, let us eat , *rahan*, let us remain, contain a suffix *an* of the first person plural.  
 Compare Eastern Hindi

In most essential points, however, the specimen which follows will show that  
 Bhunjā agrees with Hal'bi.

[No 91]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABI.

BHUNJIA DIALECT.

(DISTRICT RAIPUR)

काचो मानुषके दू-भन पुतार रहिलो। हुँचो छोटे वावू वावासे बोलला, ऐ वावा धनसे जो माचो वाँटा आछे सो मा-चुक देहाँ। तपहर वापुसने हुनाके अपलो धन वाटून दीलो। जूगा दिन नो होइला छोटे वावू वाँटा नीला अरु वडे धूर गाँव वसूँ गेला। हुँया खराब संगमें दिन काठलो आपलो धन उड़ालो। जब हुन जमा उडावून चुकली तपहर उन देसे वड़ो दुकाल पडलो, और हुनहारा कंगाल हुइलो। अरु हुवे देसे रहबइयामें गोटेक लगे जाहून रहनाछे जिन हुनानचो अपलो खेतो बरहा चराओंके पठालो। अरु हुन फल जिन बरहा खानाछे अपलो पोठ भरून चाहलो। हुँनाके माँगनी कोने नही देई। तपहर हुन सुध करलो अरु गुठियान माचो वावा-लगे बहुत कमाहाको पोठसे आगर खाउंके मिलत आछे अरु मुद्र भूखे मरत आछे। मुद्र वावा-लगे उठून जाइदे, अरु गुठियावां ये वावा, मुद्र वैकुण्ठ उल्टा अरु तूचे लगे पाप करुनाछे। यदायें मुद्र तूचो बेटा कहून लायक नही आये। जिसों कमाहाका ठेवलिस हुसोइ मोको ठेव। मने गोखून उठून वावा लगे गेला। वावाने छोटे वावूला धूरसे एते लाइला मया लागला अरु धाँवते गोलो हुनाचो टोंटरा पुटारलो अरु चूमलो। वावू हुनाके गोठियायलो ऐ वापुस, मुद्र वैकुण्ठ उल्टा अरु तूचे ठावे पाप करुनाछे। यदायें मुद्र तूचो बेटा कहून लायक नही आये। वावाने कमाहासे कहलो अच्छा रिडाही आना अरु पहिरावा। अरु अँगुठीमें मुदरी पहिरावा अरु गोड़े पनही पहिरावा। तपहर अम्हीं खावन अरु सुखे रहन। योहारा माचो वावू आहै, हुनहारा मरला बैनी एदाय जीला, माचो वावू गवायनी फेर मिललो। हुनहारा खुशी करला-चो॥

वडे वावू खेते रहला। अरु घरकी ठावे एइला बाजा अरु नाच गरजलो ताके सुनीला। हुनाचो कमाहाससे गोटेककी पूछला हुन काय आछे। कमाहा गोठियायलो तुमचो भाई एइला। तुमचे वावाने वनक वनक खवायला



काँई के हुनाचो बने पायला । ये बात सुनून वड़े बावू रिस होयला, अरु भीतर नो गेला । तपहर हुनाचो वापुस वाहिर आयलो हुनाकी मनाज-के लागलो । हुनहारा बाबासे बोलला, बाबा मुझ तुमचे इतने वरस सेवा करनी अरु तुमचे कहे चलनी । तूचो मोकी भेडी पीला खाजको कभू ना दीलास, कि मुझ अपिलो मीत संगे खुशी करून रहतो । तुमचे छोटा बावू जो किसवी संग रहलो, अरु जमा धनकी उड़ायालास वो दाँय आइला तो वनक वनक खवायलो । बाबा गोठियायला ए बावू तूचो माचो साथे आइत अरु माचो सवै तूचो आछै । तूचो छोटे भाई एइला, खुशी होजैन ठाहा । काँई के तूचो भाई मरला वैनीत हारा जिछा, गवायनी फेर मिललो ॥

[No. 91.]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

## HALABĪ

BHUNJĪĀ DIALECT.

(DISTRICT RAIPUR)

Kāchō mānush-kē dū-ghan putār rahulō. Hū-ohō chhōtō bābū  
*A-certain man-of two-persons sons were Them-of the-younger son*  
 bābā-sē bōl'lā, 'ai bābā, dhan-sē jō mā-ohō bātā āchhē,  
*the-father-to spoke, 'O father, the-wealth-from what my share is,*  
 sō mā-chuk dēhā' Tap'har bāpus-nō hunā-kō ap'lō dhan  
*that me-to give' Then the-father-by them-to his-own wealth*  
 bātūn dilō Jūgā din nō hōilā chhōtē bābū bātā  
*having-divided was-given A-few days not became the-younger son the-share*  
 nīlā aru barē dhūr gāva basū gēlā Hūthā kharāb sang-  
*took and very far to-a-village to-live went There bad company-*  
 mē din kāth'lō, āp'lō dhan urālō Jab hun jamā  
*among days he-passed, his-own wealth he-squandered When he property*  
 urāvūn-ohuk'lō tap'har un dēsō barō dukāl pa'lō, au hun-hārā  
*had-squandered then that in-country mighty famine fell, and he*  
 kangāl hulō Aru huvē dēsē rah'vaiyā-mē gōṭēk lagē  
*a-beggar became And he in-country the-inhabitants-among one near*  
 jāhūn rahunā-chhē. Jōn hunān-ohō ap'lō khētō bar'hā  
*having-gone lived. By-whom him-to his-own into-field some*  
 charāṭ-kē pathālō, aru hun phal jin bar'hā khānā-chhē, ap'lō  
*feeding-for was-sent, and those fruits which the-some eating-were, his-own*  
 pōt bharūn chāh'lō Hūnā-kē māṅ'nī kōnē nahī dēi Tap'har  
*belly to-fill he-wished Him-to alms anybody not gives. Then*  
 hun sudh kar'lō, aru gūthiyān, 'mā-ohō bābā lagē bahut  
*by-him senses were made; and said, 'my father near-to many*  
 kamāhā-kō pōṭ-sē āgar khāū-kē milat-āchhē, aru mu bhūkhē marat  
*servants-to belly-than more to-eat got-is, and I hungry dying*  
 āchhē Mu bābā-lagē uthūn jāidē, aru gūthiyābā, "yē bābū,  
*am I father-near having-arisen will-go, and will-say, "O father,*  
 mu baikuntha ul'tā, aru tū-ohē lagē pāp karunā-chhē Yadāyē  
*by-me heaven against, and thee-of near sin done-is Hencefor th*  
 mu tū-ohō bētā kahūn lāyak nahī āyē. Jisō kamāhā-kā ṭhēv'lis,  
*I thy son to-be-called worthy not am. As the-servants thou-keepest,*  
 husōi mō-kō thēv' Maṇē gōkhūn uthūn bābā lagē  
*so me keep.'" In-mind having-thought having-arisen the-father near*

gēlā Bābā-nē ohhōtē bābū-lā dhūr-sē ētē lāh'lā,  
*he-went The-father-by the-younger son-to distance-from coming it-was-seen,*  
 mayā lāg'lā, aru dhāv'tē gōlō, hunā-chō tōt'rā puṭār'lō, aru  
*compassion came, and running he-went, him-of neck embraced, and*  
 chūm'lō Bābū hunā-kē gōṭhiyāy'lō, 'ai bāpus, muī baikunṭha ul'tā  
*kissed The-son him-to said, 'O father, I heaven against*  
 aru tū-chē thāvē pāp karunā-chohē Yadāyē muī tū-chō bētā kahūn  
*and thee-of near sin done-is. Therefore I thy son to-be-called*  
 lāyak nahī āyē ' Bābā-nē kamāhā-sē kah'lō, 'achohhā  
*wor thy not am' The-father-by the-servant-to it-was-said, 'good*  
 chhudāhī ānā, aru pahuāvā; aru āguthi-mē mud'ri pahirāvā, aru  
*robe bring, and put-on, and the-finger-on a-ring put, and*  
 gōṛē pan'hi pahuāvā Tap'har amhī khāvan, aru sukhē rahan  
*on-foot a-shoe put Then we will-eat, and happy will-be*  
 Yō-hārā mā-chō bābū āhē, hun-hārā mar'lā bamī, ēdāy jilā, mā-chō  
*Because my son is, he dead was, now revived, my*  
 bābū gavāy'nī, phēr mil'lō' Hun-hārā khuṣī kar'lā-cho  
*son was-lost, again was-found' They merriment made-indeed*

Barē bābū khētē rah'lā Aru ghar-kē thāvē ēlā, bājā  
*The-eldest son in-the-field was And the-house-of near he-came, music*  
 aru nāoh garaj'lō, tā-kē sunilā Hunā-chō kamāhā-ma-sē gōtēk-kē  
*and dance sounded, that he-heard His servants-among-from one-to*  
 pūohh'lā, 'hun kāy āohhē?' Kamāhā gōṭhiyāy'lō, 'tum-chō bhāi  
*he-asked, 'that what is?' By-the-servant it-was-said, 'thy brother*  
 ēlā Tum-chē bābā-nē banak banak khavāy'lā, kāi-kē hunā-chō  
*came Thy father-by good good feast-is-given, because-that him*  
 banē pāy'lā' Yē bāt sunūn barē bābū ris hōy'lā, aru  
*safe he-received' This, thing having-heard the-elder son angry became, and*  
 bhitar nō gēlā Tap'har hunā-chō bāpus bāhur āy'lō, hunā-kē manāū-kē  
*inside not went Then him-of the-father out came, him-to enter-to*  
 lāg'lō Hun-hārā bābā-sē bōl'lā, 'bābā, muī tum-chē it'nē  
*began By-him the-father-to it-was-spoken, 'father, by-me thee-of so-many*  
 baras sēvā kar'nī, aru tum-chē kahē chal'nī. Tū-chō mō-kē bhēṛi-  
*years service was-done, and thee-of order was-obeyed You me-to sheep-*  
 pilā khāū-kō kabhū nā dilās, ki muī apilō mit-sangē khuṣī  
*young-one eating-for ever not gave, that I my own friends-with merriment*  
 karūn rah'tō Tum-chē ohhōṭā bābū jō kis'bi sang rah'lō,  
*having-made might-have-been Thy younger son who harlots with lived,*  
 aru jamā-dhan-kē uṛāy'lās, vō dāy āilā, tō banak banak  
*and property squandered, he when came, then good good*  
 khavāy'lō' Bābā gōṭhiyāy'lā, 'ē bābū, tū-chō mā chō sāthē āchhat,  
*feast-is given' The-father said, 'O son, thou me of with at,*

## MARĀṬHĪ.

aru	mā-ohō	sabai	tū-ohō	āohhai	Tū-ohō	chhōtō	bhāi	ōlā,
and	my	all	thine	is.	Thy	younger	brother	came,
khuśi	hōūn		thāhā,	kāi-kē	tū-ohō	bhāi	mar'lā	bainit,
delight	having-become		was right,	because	thy	brother	dead	was,
hārā-jullā,	gavāy'nī,	phēi	mil'lō '					
he-alive-is,	was-lost,	again	is-found.'					

## NĀHARĪ

The Nāhars were enumerated in the following districts of the Central Provinces at the Census of 1891 —

Raipur	171
Bilaspur	88
Sambalpur	37
Chhattisgarh Feudatories	442
Oriya Feudatories	256
TOTAL	994

Their dialect Nāharī has only been returned from Kanker, where the number of speakers has been estimated for the purposes of this Survey at 482

Specimens have since been received from Kanker, and they show that Nāharī is closely related to Hal'bi

The phonetical system is the same as in Hal'bi, and the inflexion of nouns is almost identical. The dative is formed by adding one of the suffixes *kē*, *l*, *kō*, *kā*, and *lā*, thus, *bāp-kē*, to the father, *būbā-kā*, to the son. In the ablative we find the suffixes *sē* and *bē* corresponding to Hal'bi *sē* and *lē*, thus, *dhan-sē*, from the property, *dhūn-bē*, from far off. In the genitive the ordinary Hal'bi suffixes are used, thus, *nāch-kō*, of dancing, *dēs-kē*, of a country. Note also forms such as *mānē-chā*, of a man, *dayā-kar'lō bad'lā*, return for compassion. In the plural we find Chhattisgarhī forms such as *matān-sangē*, with my friends.

'My' is *mō-chō*, *mā-chō*, and *mēi ē*, 'this' is *yē* and *yō*, genitive *ih-chō*, etc.

The verb substantive is inflected as in Hal'bi, thus, *āsē*, he is, *rah'lō*, *rah'lē*, *rah'lā*, he was. Peculiar forms are *āsāt*, thou art, *rah'bō*, he was.

The past tense of finite verbs is formed as in Hal'bi, thus, *chāhō*, he wished, *garlō*, he went, *ṭār'lē*, I transgressed, *kar'bē*, I did. Note forms such as *hāsīdā*, he laughed, *kar'mdā*, I did, *lās*, he came, *ḍlās*, he gave, etc.

Instances of the future are *jāindē*, I will go, *sānghūndē*, I will say, *dēh'chō*, I will give. Note also forms such as *khād'lū*, let us eat, *pilū*, let us drink.

The general character of the dialect will be seen from the specimens which follow. They have been received from Kanker.

[No 92]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP

## HAL'BI

NĀHARĪ DIALECT

(KANKER)

## SPECIMEN I

कोन्हू मानेचा दो कड़हा आसत। हूने धूली कड़हा वूवाका साघलो,  
ऐ वूवा, धनसे जो वाँटो हो हुन मको देय। पन्हाय हुन हुनाक आपला धन

वाटून दिली । खूबे दिन नई होऊन रहलो कि धूली कडहा सवो इकठावलो दूर देश निकरून गेली, और हुवाँ अडरापन करलो । सव मालक उड़ाऊन दिलो । जवई उरकलो हुन देशमें खूब दुकाल पडलो और हुन गरीब होलो । और हुन देशके वसलो माने एकलो घरे रहलो । हुने हुन अपलोय खेत सोरोय चराऊँक पठावलो और हुन सोरोय खात रहलो हुनाचो पुटो भरलो भावलो । कोन्हा कई नई दीलास । तव चेत करलो और अपनेय वोळलो, मेरे वूवा घरे कसैया ठोवलास खादलो सवन-वोरी वाचलो और मई भूखे मरिदाहा । इथावे उठून वूवा-लग जाईंदे और हुनके सांघून्दे, ऐ वूवा, संसार-वाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे वेठा कहतले नौहौं । माचो हुन नौकर-वरावर करूक । तव हुन उठून वूवा-वग गेलो । पर हुन खूबे धूरवे देखून मया करून और पराऊन टोटरे लटकून चूमले । कडहा वापके वोळलो, ए वूवा संसार-वाहिरी पाप करवें अन तुचे पुरहे पाप करवें । मैं तुचे वेठा कहतले नौहौं । फेर वूवा वोळलो अपलो नौकर अच्छा कपड़ा निकराला हुनाक नेसावा । और हुनाक हाथामें मुद्दो अन खाटेले आवा पाहनीले । अन हमी खादलूँ पीलूँ आनन्द करलूँ । काय कि माचो कडहो मरू रहलो फेर जीवलो पकाये रहले फेर मिललो । तव हुन खुशी लागली ॥

हुनाचो वडे कडहा वेडे रहलो । और जव हुन येते वखत घरे लघे अँवरलो तव मादरचो नाचचो कुलहार सुनलो । तव हुन आपला नौकर आसे हुनाक पूँछा कि यो काई आय । हुन हुनाक वोळलो, तुचो दादा इलो आसे अन तुचो वूवा अच्छा खादलो, काई कि हुनाक कडहो नगत आसे । प हुन रिस करलो और भीतर जाऊक इरादा नी रहलो । हुनाचो वूवा वाहिर इलो अन मनावलो । हुन वापके जवाब दीले, देख इतरो वरसे तुचो सेवा करिंदा अन कमे तुचा वातक नई ठारले । अन कमी बोकडो-कडहो नी दिविस कि आपन मितान-संगे खुशी करतूँ । फेर तुचो कडहो तुचो धनक वाइला सगे खादलो जिसे इलिस तिसे तुमी अच्छा खादवा । वूवा हुनाक वोळलो ऐ कडहो तू माचा संग सगारे दिन आसत । जो कितना आसे तुचो आय । फेर आनन्द करा खुशी करूँक चाहिवा ; काय कि ये तुचो दादा मरल रहला फेर जीवले; पकाये रहलो फेर मिललो ॥

[No 92]

## INDO-ARYAN FAMILY.

SOUTHERN GROUP

HAL'BI

NĀHARĪ DIALECT.

(STATE KANKER)

## SPECIMEN I

## TRANSLITERATION AND TRANSLATION

Kōnhū	mānē-chā	dō	kar'hā	āsat	Hūnō	dhūli	kaī'hā	būbā-kā
Certain	man-of	tico	sons	were	Them-from	small	son	father-to
sāngh'lō,	'ai	būbā,	ghan-sē	jō	bātō	hō	hun	ma-kē
said,	'O	father,	wealth-from	which	share	is	that	me-to
Panhāy	hun	hunā-k	āp'li	ghan	bātūn	dili	Khūbai	din
Then	he	him-to	his own	wealth	having distributed	gave	Many	days
nāi	hōūn	rah'lō	ki	dhūli	kar'hā	sabō	ikaṭhāv'lō	
not	having-become	remained	that	the-small	son	all	gathered-together	
dūr-dēs	mk'iūn	gailō,	aur	huvā	ad'rāpan	kar'lō,	sab	
far country-(to)	having-started	went,	and	there	bad-conduct	did,	all	
māl ka	ur'iūn	dilō	Jabāi	urak'lō	hun	dēs-mē	khūb	
wealth	having-squandered	gave	When	spent	that	country-in	much	
dukāl	pad'lō,	aur	hun	garib	hōlō,	aur	hun	dēs-kē
famine	fell,	and	he	poor	became,	and	that	country-of
mānō	ek'lō	gharō	r'h'lō	Hunē	hun	ap'lōy	khēt	sōrōy
men	one-of	in-house	he lived	Hum-by	him	his-own	field	swine
pathāv'lō,	aur	hun	sorōy	khēt	rah'lō	hunā-chō	putō	bhar'lō
was sent,	and	he	the-swine	eating	remained	that-from	belly	filling
konhā	kai	nāi	dilās	Tab	chēt	kar'lō	aur	ap'nēy
Anybody	anything	not	gave	Then	sense	he-did	and	himself
bubā	gharē	kamariyā	thōb'las,	khād'lō	saban-vōri	bāch'lō,	aur	māi
father	in-house	workers	lept,	eating	all-of	it-remained,	and	I
bhūkhē	maridāhā,	ithā-bē	uthūn	būbā	lag	jāindē	aur	hun-kē
hungry	dying-am,	here-from	having arisen	father-near	I will-go	and	him-to	
sānghūndē,	"ai	būbā,	sansar-bāhūri	pāp	kar'bē	an	tu-chē-pur'hē	pāp
will-speak,	"O	father,	the-world-against	sin	I-did	and	thee-of-before	sin
kar'bē	Māi	tu-chē	bētā	kahat-lē	nau-haū	Mā-chō	hun	naukar-barābar
I did	I	thy	son	to be-called	not-am	Me-to	that	servant-like
karuk'	Tab	hun	uthūn	būbā-bag	gailō	Par	hun	khūbai
do'	Then	he	having arisen	father-near	went	But	he	much
dhūr-bē	dēkhūn	mayā	karūn	aur	parāūn	tōtrē		
far-from	having-seen	kindness	having-done	and	having-in	on-the-neck		

lat'kūn      ohūm'lē      Kar'hī      bāp-kō      bōl'lō,      'ō      būbā,  
*having-hung      kissed      The-son      the-father-to      spoke,      'O      father,*  
 sansār-bāhurī      pāp      kar'bē      an      tu chē-pur'hē      pāp      kar'bē      Maī  
*the-world-against      sin      I did      and      thee-of-before      sin      did      I*  
 tu-chē      bētā      lahat-bē      nau-haū'      Phēi      būbā      bōl'lō      ap'lō      naukaī,  
*thy      son      to-be-called      not-am'      Again      the-father      said      his own (to-)servants,*  
 'achchhā      kap'rā      nik'rā-lā      hunā-k      nēsāvā,      aur      hunā-k      hāthā-mē  
*'good      cloth      take-out      him      cause-to-put-on,      and      him to      the-hand-in*  
 muddō      an      khātē-lē      āvā      pāh'nīlē,      an      hamī      khād'lū      pilū  
*a-ving      and      the-leg-in      shoes      make-him-wear,      and      ice      will-eat      will-drink*  
 ānand      kar'lū      Kāy-kī      mā-ohō      kar'hō      maiū      rah'lō,      phēr      jīv'lō,      pakāyē  
*joy      will-do      Because      my      son      dead      was,      again      lived,      lost*  
 rah'lē,      phēr      mil'lō'      Tab      hun      khuṣī      lāg'lō  
*was,      again      is-found'      Then      to-him      gladness      was attached*  
 Hunā-chō      baiē      kar'hā      bēyē      rah'lō      Aur      jab      hun      yētē  
*His      elder      son      in-the-field      was      And      when      he      coming*  
 bakhat      ghaū-laghē      āvai'lō,      tab      mādar-ohō      nāch-ohō      kul'hār      sun'lō      Tab  
*time      house-near      arrived,      then      music-of      dance-of      noise      he-heard      Then*  
 hun      āp'lā      naukar      āsē      hunā-k      pūchhā      kī,      'yō      kāī      āy'      Hun  
*he      his-own      servant      was      him-to      asked      that,      'this      what      is'      He*  
 hunā-k      bōl'lō,      'tu-chō      dādā      ilō      āsē,      an      tu-chō      būbā      achchhā  
*him-to      said,      'thy      brother      come      is,      and      thy      father      good (things)*  
 khād'lō,      kāī-kī      hunā-k      kar'hō      nangat      āsē      Pa      hun      ris      kar'lō  
*ate,      because-that      him-to      son      well      is      But      he      anger      made*  
 aur      bhītar      jāū-k      urādā      nī      rah'lō      Hunā-chō      būbā      bāhu      ilō      an  
*and      inside      go-to      wish      not      was      Him-of      father      outside      came      and*  
 manāv'lō      Hun      bāp-kē      javāb      dilē,      'dēkh,      it'rō      bai sē  
*entreated-(him)      He      the-father-to      reply      gave,      'look,      so many      years*  
 tu-chō      sēvā      karindā,      an      kabhē      tu-chā      bāt-ka      naī      tār'lē,      an      kabhī  
*thy      service      I-doing,      and      ever      thy      word-to      not      transgressed      and      ever*  
 bōk'ṛō-kar'hō      nī      divis      kī      āpan      mitān-sangē      khuṣī      kar'tū      Phēi  
*goat-child      not      gavest      that my-own      friends-with      gladness      I-might-have-done      Then*  
 tu-chō      kar'hō      tu-chō      dhan-k      bāilā-sangē      khād'lō,      jisē      ihs      tisē      tumī  
*thy      son      thy      wealth-to      women with      ate,      as      came      so      you*  
 achchā      khād'rā'      Būbā      hunā k      bōl'lō,      'ai      kar'hō,      tū      mā-chā-  
*good (things) gave-to-eat'      The-father      him-to      said,      'O      son,      thou      me-of-*  
 sanga      sagāiē      din      āsat,      jō-kit'nā      āsē      tu-chō      āy      Phēr      ānand  
*with      all      days      at,      whatever      is      thine      is      Then      gladness*  
 karī      khuṣī      kar'ūk      chahibā,      kāy-kī      vē      tu-chō  
*having done      merriment      to-make      was-proper,      because-that      this      thy*  
 dādā      mar'la      rah'lā,      phēr      jīv'lē,      pakāyē      rah'lō,      phēi      mil'lō'  
*brother      dead      was,      again      lived,      lost      was,      again      is found'*



[No. 93.]

INDO-ARYAN FAMILY.

SOUTHERN GROUP.

HALABI

NĀHARI DIALECT

(KANKEH)

## SPECIMEN II.

एकालो वाघेडो कोनटा वनमें पडदो सोववो । हुरहा खुबसे उँचेलो हुनाचो पास आपलो वीलमेसे निकरलो । हुन आरोसे वाघेडो उठलो और हुनाचो डौलौ एकले उचेलो-पर हुरहा पडलो । रीसमें ऐना वाघेडोने हुन उचेलोको वीधाना चाहो । उचेलोने अरजी करलो आपलो तुचो वोर और मोचो वोर देख । हमचो मारीदास आपले किया बडाई होलो । द्रहचो सुनलो वाघेडोने उचेलोके छाडून दिलो । उचेलोने अर्जी करलो, कोनटा दिनमें आपलो द्रहचो दाया-करलो बदला देहचो । द्रहचो सुन वाघेडो हाँसीदा वन किन्द्रो परावतो । अतके दिन आसे हुन वनके-लघे रहिया फाँदो लगावलो । वाघेडो फासलो । हुन हुनको गाय वैली कथे मारत रहिलो । वाघेडेने फाँदोसे निकरूनके खुवे चाहलो, निकरून ना सकलो । हुन दुखी होवले खुवे गागलो । हुन उचेलोने जेनला वाघेडो छाडून रहलो हुन गागलो सुनलो । हुन उचेलो वाघेडोके गागलो चिन्हलो खोजतेर हुन ठौरवा अयरलो जहाँ वाघेडो फाँदामें पडून रहवो । हुन उचेलो आपलो दातोसे फाँदेको काटलो वाघेडो छोडाऊन दिलो ॥

[ No. 93 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

HALABĪ

NĀHARĪ DIALECT

(KANBER.)

## SPECIMEN II.

## TRANSLITERATION AND TRANSLATION.

Ēk'lō	bāghēdō	kōn'tā	ban-mē	pad'dō	sōv'vō	Hur'hā			
One	tiger	a-certain	forest-in	lying	sleeping-icas	Suddenly			
khub'sē	ūchēlō	hunā-chō	pās	āp'lō	bil-mē-sē	nikar'lō	Hun		
many	mice	him-of	near	their-own	hole-in-from	came-out	That		
ārō-sē	bāghēdō	uth'lō	aur	hunā-chō	daulau	ēk'lē	uchēlō-par	hur'hā	
noise-from	the-tiger	arose	and	his	paw	one	mouse-on	by-chance	
pad'lō	Rīs-mē	anā	bāghēdō-nē	hun	uchēlō-kō	bīdhānā	chāhō		
fell	Angel-in	having-come	the-tiger-by	that	mouse-to	to-kill	wished		
Uchēlō-nē	ar'ji	kar'lō,	'āp'lō tu-chō	vōr	aur	mō-chō	vōr	dēkh	
The-mouse-by	request	was-made,	'you	you	direction	and	my	direction	see
Ham-chō	māridā-sē	āp'lē	kēyā	badāi	hōlō	Ih-chō	sun'lō	bāghēdō-nē	
Our	killing-from	your	what	greatness	will-be	This	heard	the-tiger-by	
uchēlō-kē	chhādūn	dilō	Uchēlō-nē	ar'ji	kar'lō,				
the-mouse to	having-left	was-given	The-mouse-by	statement	was-made,				
'kōn-tā	din-mē	āp'lō	ih-chō	dāyā-kar'lō	bad'lā	dēh'chō	'Ih-chō		
'some	day-in	your-own	this-of	kindness(-of)	return	I-will-give	'This		
sun	bāghēdō	hāsīdā,	ban	kīndrō	parāvatō	Atkē	din	āsē	
having-heard	the-tiger	laughed,	forest	roaming	ran	A-few	days	were	
hun	ban-kē	laghē	rahīyā	phādō	lagāv'lō,	bāghēdō	phās'lō	Hun	
that	forest-of	near	inhabitants	a-net	fixed,	the-tiger	caught	He	
hun-kō	gāy-bailō	kathē	mārat	rahilō	Bāghēdē-nē	phādō-sē			
then	cows-and-oxen	sometimes	killing	was	The-tiger-by	the-net-from			
nik'rūn-kē	khubē	ohāh'lō,	nik'rūn	nā	sak'lō	Hun	dukhi		
coming-out-for	much	wished,	come-out	not	could	He	troubled		
hōv'lē	khubē	gāg'lō	Hun	uchēlō-nē	jēn-lā	bāghēdō	chhādūn	rah'lō	
having-become	much	roared	That	mouse-by	which-to	the-tiger	having-left	was	
hun	gāg'lō	sun'lō	Hun	uchēlō	bāghēdō-kē	gāg'lō	ohinhalō,		
that	roaring	was-heard.	That	mouse	the-tiger-of	roaring	recognized,		
khōj'tē-khōj'tē	hun	ṭhaur'vā	ayar'lō	jahā	bāghēdō	phādā-mē	padūn		
searching-searching	that	place	reached	where	the-tiger	net-in	having-fallen		

rah'bō	Hum	uchēlō	āp'lō	dātō sō	phādō-kō	kāṭ'lō	bāghēdō
<i>was</i>	<i>That</i>	<i>mouse</i>	<i>its own</i>	<i>teeth-by</i>	<i>the-net-to</i>	<i>cut</i>	<i>the-tiger</i>
chhōlāūn	dilō,						
<i>having-released</i>	<i>gave</i>						

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### FREE TRANSLATION OF THE FOREGOING

Once upon a time a tiger was sleeping in a forest. Then many mice came out from their holes, close to him, and he awoke from the noise they made, and his paw fell on one of the mice. He became angry and was just going to kill the mouse, when it made the following request, 'look at yourself and at me, what greatness will come to you from killing me?' The tiger let the mouse off when he heard this, and the mouse declared that it would some day return his kindness. At which the tiger laughed and went into the forest.

Some days afterwards the men of the neighbourhood of the forest set a net and caught the tiger, who sometimes used to kill their cattle. The tiger tried hard to get out from the net, but could not do so. In his pain he roared loudly. Now the mouse which the tiger had released heard his roaring and recognised it. It sought and found the place where the tiger was lying in the net, cut the net with its sharp teeth and set the tiger free.

## KAMĀRĪ OR KĀWĀRĪ

This is the language of an Aboriginal Tribe called Kamāi or Kāwār. It is returned only from the district of Raipur, as spoken by 3,743 souls. According to the Census of 1891, it is also spoken by 146 people in Bastar State, and by 120 in other parts of the Central Provinces, making a total of 4,009.

The number of people of the Kamār tribe in the Central Provinces in 1891 was as follows —

Name of District or State	
Raipur	5,205
Bilaspur	23
Sambalpur	164
Bastar	169
Kanker	187
Raigarh	13
Bamra	1,302
Rairakhol	13
Sonpur	28
Patna	375
Kalahandi	338
	<hr/>
	TOTAL 7,817 <hr/>

It will thus be seen that they are found in every Oriyā speaking District and State of the Central Provinces, and that they are strongest in Raipur and Bamra. In Raipur they are found principally in the south-east of the district.

Kamārs are a wild tribe living in the most remote jungles, and supporting themselves on jungle-fruits and small game. They are perhaps the same as the 'Kawars' described on page 99 of the report of the Ethnological Committee of the Jubbulpore Exhibition of 1866-67. Whether they are the same as the 'Kanwars' of the Central Provinces Gazetteer, page 413, is more doubtful. They must be distinguished from the Kawars or Kaurs of Chhattisgarh and the Tributary States of Chhota Nagpur.<sup>1</sup>

It has been shown that out of the 7,817 Kamārs counted at the Census of 1891, only 4,009 have been returned as speaking the Kamārī language. The rest speak the language of their more civilised neighbours. Kamārī has hitherto been considered to be a Dravidian language, and, as such, it was classed in the Preliminary Rough List of the Languages of Raipur compiled for this Survey. A reference, however, to the specimen now received from that district, and to the following remarks, will show that it certainly belongs to the Aryan Family.

A short list of words in the dialect of the 'Komārs' has been printed by Mr. P. N. Bose, in his *Chhattisgarh Notes on its Tribes, Sects and Castes*. Journal of the Asiatic Society of Bengal, Vol. lxx, Part 1, 1890, pp. 289 and f. It is too short to add anything to the materials contained in the specimen printed below.

Kamārī is a dialect of the same stamp as Hal'bi. It agrees with some Aryan languages in some points, and with others in others. Forms and idioms belonging to Chhattisgarhī, Oriyā and Marāthī are mechanically mixed together. There is even less of

<sup>1</sup> In the Census Report of the Central Provinces for 1891 the Kamārs and Kawars appear separately in the Caste-Tables. The Kawars are No. 27 in Group II(a) (Cultivators), Class A Agricultural. The Kamārs are No. 13 in Group IV (Forest and Hill Tribes) of the same class.

uniformity in Kamārī than in Hal'bi, and the dialect has every appearance of having been adopted at a comparatively recent period. So little has it been assimilated that even the use of the various case-suffixes is vague and uncertain. The form *hunā-ohē*, from the demonstrative pronoun *hun*, occurs for instance as a genitive, as a dative, and even as a nominative.

The Kamars are stated to resemble the Gōnds in appearance, and it is very probable that their original dialect was some form of Gōndī. The general character of their present form of speech will be seen from the specimen, and I shall here only draw attention to some of its principal features.

The phonetical system is the same as in Hal'bi, and closely akin to Ohhattisgarhī. Compare *kūi jāt*, some one, *bāṭā*, share, *āchhē*, is.

The inflection of nouns also agrees with Hal'bi in so far as the oblique form does not differ from the base, and there does not exist a proper plural. Thus, *dēs-mē*, in a country, *majui-kō*, to the servants.

The usual case suffixes are,—

Instr	<i>nē</i>
Dat	<i>kō</i>
Abl	<i>sē</i>
Gen	<i>kē, kā, dē</i>
Loc	<i>mē</i>

Thus, *abhār-kē ultā*, against Heaven, *nāchā-dē śabad*, the sound of dancing, *apan-kā gāg'rā*, your son.

The personal pronouns usually take the plural form, thus, *am*, I. They form their genitive by adding *ohō*, *chā*, or *chē*, thus, *ām-ohō kar'hō*, my son, *tum-ohō sām'nē*, before you, *tum-chā bhāud*, your brother, *tum-ohē chāk'rī*, your service. 'My' is, however, also *mōi*, thus, *mor bāṭā*, my share.

'He' is *hun*, to which *har*, *ar*, and *ā* are usually added, thus, *hun har*, he, *humar-sē*, from him, *hunā chē*, his. *Har* is borrowed from Ohhattisgarhī.

The verb substantive is formed from the bases *hō* and *āchh*, thus, *hō*, he is, *āchhē*, thou art, he is, and they are. The form *āchhat*, he was, is originally the third person plural of the present tense. There are no instances of a real past tense of this verb.

The suffix *dē* which plays a great rôle in the conjugation of the finite verb in Hal'bi is also frequent in Kamārī. Thus, *kar'undē*, I do, *mar'undē*, I am dying, *jā'undē*, I will go, *bōl'undē*, *bōlādē*, and *baldē*, he said. Instead of *dē* we also find *dī*, thus, *dukāl parē-dī*, a famine arose, *dēv dī*, he gave. It will be seen that such forms are used as a present, a past, and a future. They are all present participles.

The true past tense is sometimes formed by adding *iyā*, and sometimes by adding *lā*, thus, *chumbiyā*, he kissed, *mviyō*, he was found, *jalā* and *jālō*, he became, *bāp-nē huse dēkhīyā*, *dayā kēlā*, the father saw him and had compassion. Forms such as *tum-chā hukam na fārū*, I did not transgress your command, *bhītar nahī yā*, he did not go in, correspond to the past habitual in Marāṭhī.

Future forms such as *khāvā*, I will eat, *bōl'vā*, I will say, also occur in Hal'bi.

In the verbal noun and the conjunctive participle we find the same mixture of dialects. Thus, *khātō*, to eat (Hal'bi), *karū*, to do (Marāṭhī), *charāun*, in order to tend (mixture of Ohhattisgarhī and Marāṭhī); *kayānī*, to be called, *karā-dē*, to do, *hākār-kē*, having called (Ohhattisgarhī), *uthūn*, having arisen (Marāṭhī), and so on.

Causals are apparently formed as in Marāthī, thus, *nisāvā*, cause him to put on, *ngāvā*, bring out

Irregular are *galā*, went (Oṁyā), *malā*, died (Oṁyā), *lēlā*, did (Marāthī), and so on

The preceding remarks will be sufficient to show the mixed character of the dialect. For further details the student is referred to the specimen which follows

[ No 94 ]

## INDO-ARYAN FAMILY.

## SOUTHERN GROUP.

KAMĀRĪ OR KĀWĀRĪ DIALECT

(DISTRICT RAIPUR)

काई जात मानसके दू गागरा आछे । एह-सोय दूधलीने वावासे वोलादे होय वावा धन जो हो जा मोर बाँटा हो आमचो दे । तव वावा हुन्हरको अपन धन वाँटिया । जुगे दिन न टहा कि दूधली गागरा जमा माल इकट्ठा कर धूर देश गला । और वहाँ फाँदी संग दिन गुतिया अपनी माल हरखत जालो । जब हुन सब उडावन दीला तव हुन देशमें वड़ा दुकाल पडेदी और हुनहर भिखारी जाला । और हुन देशके ठीला-में एक लगे गेला ठीला जोन हुन्हरको अपन खेते वरहा चराउन बोया । और हुन्हर हुन फोसे वरहा खायदी अपने पोठ खावाँ बोलून्दे । क्यों हुँसे कोई कुछ न देवदी । तव हुँसे चेत हेलो और खोखईदी, आमचो वापके लगे कीधी मजूर-को खातो कौरासे जुगे खाजा मिवेदी और अम भूखो मरून्दे । अम उठून अपन वावा लगे जाऊन्दे और बोलवाँ कि हो वावा अम अभाकरके उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नाहीं । अम्हों अपने मजूरनि बेदी एकके सामान करा । इहार सोच केला हुन उठून अपने वाप लगे गला । पर हुन दूर ठावाँ आछे कि हुन वापने हुसे देखिया दया केला और धावियाँ हुनूसे गले पोटाया हुन चूमिया । पुत्र हुनसे बलिया होय वावा अम अभाकरके उलटा और तुमचो सामने पाप केला । उदाय अम अपनका गागरा कायानी आसकी नहीं । वावा अपन नौकरसे बलिया, सबसे नीचो चिँदरो निगावा हुने निसावा । और मूँदी और गोड़में पान्ही निसावा । खेला मजा केला । यह आमचो कड़हो आछे मला सने होजी पड़ीयो । हजियो सने तोप भिवियो । तव हुन्हर मजा करूँ लागिया ॥

हुनाचे उड़लो कड़हो जो खेते आछत तव चलिया घर लगे एडला । तव वाजा और नाचादे शवद सुनेदे । हुनाचे अपन चाकरसे एकको अपन लगे हँकारके पूँछिया यहार काई जात आछे । हुनाचे हुनसे बलदे तुमचा भाउद

एड्डला । हुँसे तुमचा वावाने नगद खाजा केला हुसोय हुनाचे नगद चंगा लाहिया । यहार सुन उडलो कडहोने खुनस केला और भीतर नहीं या । हुनर-से वावा बाहिर एड्डला हुनासे मनाज राला । हुना बापसे जवाब केला दिखा-दे आम इतेक वहरसे तुमचे चाकरी करुंदे और कमूर्द्ध हो तुमचा हुकम न ठारुँ । और अपन कार्ही अम्हाँ एक मेंदो पीला नाहीं देता कि अम्हा अपन मीता सग आनंद करुंदेता । तुमचा यहार कडलो जो किसबिन सगे तुमचा माल खड्डला ज्यों-हनी अड्डला त्यों-हनी अपन हुना लिये नगद खाजा दीला । वावा हुनाचे बलिया होय कडहो तुम सब दिन अमचो संगे आछे और जो कुछ अमचा आछे सो सब तुमचा आछे । परंतु आनंद करादे और खुश हुआ-दे वाजिव आछे क्योंतो यहार तुमचा भाउद मला आछे तोई जागिया हाजियो सने तोय मिलयो ॥

## TRANSLITERATION AND TRANSLATION

Kāi-jāt mānus-kē dū gāg'rā āchhē Ehū-sōy idh'li-nē  
*A-certain-individual man-of two sons were Them-from the-younger*  
 bāba-sē bōlā-dē, 'hōy bābā, dhan jō hō jā mōi bātā hō,  
*the-father-to spoke, 'O father, the-wealth which is which my share may-be,*  
 ām-chō dē' Tab bābā hun-har-kō apan dhan bātīyā Jugē dīn  
*me-to give' Then the-father them-to his-own property divided Many days*  
 na tahā kī idh'li gāg'rā jamā māl ikatthā kai dhūi  
*not passed that the-younger son all property together having-made distant*  
 dēs galā, au vahā phandī sang dīn gutiyā ap'nō māl  
*country(-to) went, and there evil-people with days passing his-own property*  
 har'khat jālō Jab hun sab urāv'n-dilā tab hun dēs-mē  
*wasting became When he all had-squandered then that country-in*  
 barā dukāl parē-dī, au hun-har bhikhārī jālā Aur hun dēs-kē  
*a-great famine fell, and he beggar became And that country-of*  
 thilā-mē ēk lagē gēlā thilā, jōn hun-har-kō apan khētē bar'hā  
*countrymen-in one near he-went stayed, who him his-own fields-in swine*  
 oharāun bōyā Aur hun-har hun phōsē bar'hā khāy-dī, ap'nē pōt  
*to-feed sent And he those husks the-swine used-to-eat, his-own belly*  
 khāvā bōlūndē Kyō? Hūsē kōi kuchh na dēv-dī Tab hūsē  
*will-eat said Why? To-him anybody anything not used-to-give Then him-to*  
 chēt hēlō, aur khōkhaī-dī, 'ām-chō bāp-kē lagē kēdhī majū-kō  
*senses became, and thought, 'my father-of near how-many labourers-to*  
 khātō kaūrā-sē jugē khājā mivē-dī, au am bhūkhō marūndē Am  
*to-eat food-than more food is-got, and I from-hunger am-dying I*  
 uthūn apan bābā lagē jāūndē aur bōl'vā kī, "hō bābā,  
*having-arisen my-own father near am-going and I-will-say that, "O father,*  
 am abhār-kē ultā au tum-chō sām'nē pāp kēlā Udāy am apan-kā  
*I heaven-to opposed and thee-of before sin did Now I thy*  
 gāg'rā kāyāni ās'kī nāhī Amhā ap'nē majūr'nī bēdī ēk-kē  
*son to-be called so I-am-not Me thy-own labourers among one-of*  
 sāmān karā''' Ihūn sōch kēlā, hun uthūn ap'nē bāp lagē galā  
*like make''' This thought he-made, he having-arisen his-own father near went*  
 Pū hun dūi thāvā āohhē kī hun bāp-nē hūsē dēkhiyā, dayā kēlā,  
*But he far-off place-in was that his father him having-seen, pity did*  
 aur dhāvīyā hunū-sē galē potāyā, hun ohumbiyā Putra hun-sē  
*and running him about-the-neck embraced, him kissed The-son to-him*



baliyā, 'hōi bābā, am abhū-kō ul'tā aur tum'ohō sām'nē pāp kōlā  
*spoke, 'O father, I heaven-to opposite and thee before sin did*  
 Udāy am apan-kā gūg'rā kūyānī ās'kī nahī' Bābā apan  
*Now I thy son to-be-called so not-am' The-father his-own*  
 naukar-sē baliyā, 'sab-sē nikō ohīdarō nigāvē, hunē nīśāvū Au mūdī  
*servants-to spoke, 'all-from good clothes bring-out, him-on put And my*  
 au gōr-mē pānhō nīśāvū Khāilā, majā-kēlā Yāhū am-chō kar'hō  
*and feet-on shoes put Let us-eat, merry-let-us-make This my son*  
 āchhē malā-sanē, hōjī prīyō, hājīyō-sanē, tōp mīyō' 'Tab hun-har  
*is having-died, alive came, being-lost-from, again he-is found' Then they*  
 majā karī lāgiyā  
*meritment to make began*

Hunā-chē up'lō kar'hō jō khētō āchhat, tab chaliyā ghar lagē ēlā,  
*His elder son who in-fields was, then walking house near came,*  
 tab bājā aur nāchā-dē šabad sunēdē Hunā-chē apan chākar-sē  
*then music and dancing sound he-heard He his own servants-from*  
 ēk-kō apan lagē hākar-kē pūchhiya, 'yahār kāi jāt-āchhē?' Hunā-chē  
*one his-own near calling asked, 'this what going-on-is?' He*  
 hun sē bil-de, 'tum chī bhāud ēlā, hūsē tum-chā bābā-nē nagad  
*him-to spoke, 'thy brother came, for-him thy father-by good*  
 khājā kēlī, husōy hunā-chē nagad changā lahīyā' Yāhāi sun up'lō  
*feast was-made, because him well health, he-found' This hearing the-elder*  
 kar'hō-nē khunās kēlū au bhitar nahī yā Hunar-sē bābā bāhir ēlā,  
*son-by anger was-made and inside not went Therefore father outside came,*  
 hunā-se manāū-rāli Hunā bāp-sō jabāb kēlū, 'dukā-dē, am itōk  
*him-to remonstrating was He the-father-to answer did, 'see, I so-many*  
 bachhar sē tum-chē chāk'ī karūndē au kabhūī-hō tum-cha hukam na  
*years-since thy service am-doing and ever-even thy orders not*  
 tārū Aur apau kahī āmhā ek mēhō-pilā nahī detā kī  
*transgressed And you ever me one sheep-young-one not gave that*  
 āmhū apau mitā sang ānand kārūndētā Tum-chā yāhāi kar'lō jō  
*I my-own friends with merry might-make Thy this son who*  
 kis'bin sangē tum-chā māl khailā jyō-hanī aulā, tyō-hanī apan  
*harlots with thy fortune ate-up as-even he-came, so-even your-Honour*  
 hunā hyē nagad khājā dilū' Bābā hunā-chē baliyā, 'hōy kar'hō, tum  
*him for good feast gave' The-father him-to spoke, 'O son, thou*  
 sab din am-chō sangē āchhē, au jo-kuchh am-chā āchhē sō sab tum-chā  
*all days me with art, and whatever mine is that all thine*  
 āchhē, parantu ānand-karādē aur khus huādō vājib āchhē, kyō-tō yāhār  
*is, but merry-make-to and pleased-to-be proper is, because this*  
 tum-chā bhāud malā āchhē, toī jāgiyā, hājīyō-sanē, tōy mī'yō'  
*thy brother dead was, and-he became-alive, having-been-lost, he is-found'*

# STANDARD LIST OF WORDS AND SENTENCE

English	Kōhkaṇi (Kanara)	Kōhkaṇi (Karwar)	Chitpavani (Ratangiri)	Koṇi (Tharu)
1. One .	Yōk	Ēka	Ēk	Yōk
2 Two . .	Dōn	Dōni	Dōn	Dōn .
3 Three	Tin	Tini	Tin	Tin
4 Four	Chār	Charī	Chāi	Chār .
5 Five .	Pāṭa	Pāṭa	Pāṭa	Pāṭa
6 Six .	Sō	Sa	Sāhā	Sa, or sū
7 Seven	Sat	Sāta	Sāt . .	Sāt
8. Eight	Āt	Āṭa	Āṭh	Āt
9 Nine	Nōv or nav	Navva	. Naṭ	Nav
10 Ten .	. Dhā	Dha	. Dāhā	Dhā
11 Twenty	Vis	Visa	. Vis	Īs
12 Fifty . .	Pannās .	Pannāsa .	Paunās	Pannās .
13 Hundred .	Śembor	Śambharī .	Śambhar	Śambar . .
14 I .	Hāv . .	Hāvā . .	Mō	Mī, or myā .
15 Of me	Moṇē . .	Ma-gelē .	Mādzho, mājhī, mādzhā	Mādzā, or māndzā
16 Mine	Moṇē . . .	Ma gelē .	Mādzho, mājhī, mādzhā	Mādzā, or māndzā
17 We	Āmī .	Āmmī	Āmhi	Āmī, āpun .
18 Of us .	Ām-chē . .	Ām-gelē .	Ām tsō, ām chi, ām tsā	Am-tsā ?
19. Our . .	Ām chē	Ām-gelē . .	Ām-tsō, ām-chi, ām-tsā	Ām tsā .
20 Thou	Tū	Tū . .	Tū	Tū
21 Of thee	Tuṇē	Tu gelē	Tudzho, tujhī, tudzhā	Tudzā
22 Thine	Tuṇē . . .	Tu-gelē	Tudzho, tujhī, tudzhā	Tudzā
23 You .	Tumī	. Tummī . . .	Tumhi .	Tumī .
24 Of you .	Tum-chē	Tum-gelē	Tum-tsō, tum-chī, tum tsā	Tum tsā
25 Your	Tum chē .	Tum-gelē	Tum-tsō, tum-chī; tum-tsā	Tum-tsā .

# IN THE VARIOUS DIALECTS OF MARĀṬHĪ.

Marāṭhī (Poonā)	Varbāḍī Kuv'bi (Akola).	Nāgpuri (Nagpur)	Mal'bi (Bastar)	English.
Ek	Yek	Ek	Goṣok	1 One
Dou	Dou	Dou	Dau ṭhāu	2 Two
Tin	Tin	Tin	Tin	3 Three
Chār	Chār	Chār	Chār	4 Four
Pāṭ	Pāṭ	Pāṭ	Pāch	5 Five
Ṣaḥ	Ṣaḥ, sa	Ṣaḥ	Chhaḥ	6 Six
Sāt . .	Sāt	Sāt .	Sāt	7 Seven
Aṭh	Aṭh	Aṭh	Aṭh	8 Eight
Naū . .	Nav	Naū	Naū .	9 Nine
Dāha	Dahā, dha	Daha	Das	10 Ten
Vis .	Is, yis	Is, vis	Bis	11 Twenty
Pannas	Pannas	Pannās .	Pachis .	12 Fifty
Sambhar .	Sambar, sambhar	Sambhar . .	Sau	13 Hundred
Mi . .	Mi	Mi .	Mui, mai	14 I
Maḍha	Maha	Mahā, maḍhā	Mō cho	15 Of me
Maḍha .	Maha	Maha, maḍha	Mō-chō	16 Mine
Amī .	Amī	Āmī .	Amī	17 We
Ām ṭā	Ām ṭā .	Am ṭā .	Am chō, or amar	18 Of us.
Am ṭā .	Ām ṭā	Ām ṭā .	Am chō or amar	19 Our
Tū . .	Tā	Tā . .	Tui	20 Thou.
Tuḍha	Tuhā	Tuhā, tuḍhā .	Tu-chō, or tōr	21 Of thee
Tuḍha	Tuha	Tuhā, tudḡha .	Tu-chō, or tōr	22 Thine.
Tumhī	Tumī	Tumhī	Tum .	23 You.
Tum ṭā	Tum ṭā . .	Tum ṭā . .	Tum-chō, or tamar	24 Of you
Tum ṭā	Tum ṭā	Tum ṭā	Tum chō, or tamar	25 Your

English	Konkaṇī (Konara)	Kōṇkaṇī (Karwar)	Chitpavanī (Ratnagiri)	Kōḷī (Thana)
26 He . . . .	To . . .	To	To	To .
27 Of him . . .	Ta-chẽ . . .	Ta-gelẽ .	Tẽ tsã , tẽ-chi , tẽ-tsã	Tyũ-tsã
28 His . . .	Ta chẽ . . .	Ta gelẽ .	Tẽ tsã , tẽ-chi , tẽ tsã	Tyũ tsã
29 They . . . .	Tũ . . . .	To	Tẽ , tyẽ , tĩ	Tẽ
30 Of them . . .	Tũ-obẽ . . . .	Tũ-gelẽ .	Tẽn-tsã , tẽn-chi , tẽn-tsã	Tyũn-tsã
31 Their . . . .	Tũ chẽ . . . .	Tũ-gelẽ .	Tẽn-tsã , tẽn-chi , tẽn tsã	Tyũn-tsã
32 Hand . . . .	Hat . . . .	Hātu . . . .	Hāt . . . .	Hāt . . . .
33 Foot . . . .	Pāy . . . .	Pāvula . . . .	Pay . . . .	Pay . . . .
34 Nose . . . .	Nāk . . . .	Nāka . . . .	Nāk . . . .	Nak . . . .
35 Eye . . . .	Ḍoḷo . . . .	Ḍoḷo . . . .	Ḍoḷo . . . .	Ḍolā . . . .
36 Mouth . . . .	Toṇḍ . . . .	Toṇḍa . . . .	Toṇḍ . . . .	Toṇḍ . . . .
37 Tooth . . . .	Dāt . . . .	Dāntu . . . .	Dāt . . . .	Dānt . . . .
38 Ear . . . .	Kān . . . .	Kānũ . . . .	Kān . . . .	Kān . . . .
39 Hair . . . .	Kēs . . . .	Kēsũ . . . .	Kēs . . . .	Kēs . . . .
40 Head . . . .	Takli . . . .	Mattẽ . . . .	Kapāl , doka	Ḍokaḍ , mātḥā
41 Tongue . . . .	Jīb . . . .	Jība . . . .	Jibh . . . .	Jīb . . . .
42 Belly . . . .	Pot . . . .	Pota . . . .	Pot . . . .	Pot . . . .
43 Back . . . .	Pāṭh . . . .	Phātu . . . .	Pāṭh . . . .	Pat . . . .
44 Iron . . . .	Lōkḥḍ . . . .	Lokḥaṇḍa . . . .	Lōkḥaṇḍ . . . .	Lōkḥaṇḍ . . . .
45 Gold . . . .	Bhāṅgār . . . .	Bhāṅgāra . . . .	Sonā . . . .	Sonā . . . .
46 Silver . . . .	Rupẽ . . . .	Ruppẽ . . . .	Rupã . . . .	Nupa, tsāndi
47 Father . . . .	Bāpu . . . .	Bāppũsu, or ānũ . . . .	Bāpũs . . . .	Bapus, or bāpa
48 Mother . . . .	Āva . . . .	Āvsu . . . .	Āis . . . .	Āyẽ, or āis . . . .
49 Brother . . . .	Bhāv or bāv . . . .	Bhāvu . . . .	Bhāvũs . . . .	Bhāvũs . . . .
50 Sister . . . .	Bhaṇ or baṇ . . . .	Bhaṇ . . . .	Bēh*ṇis . . . .	Baīn . . . .
51 Man . . . .	Munis . . . .	Manushyu . . . .	Mārũs . . . .	Mānus . . . .
52 Woman . . . .	Bail munis . . . .	Bāil manushya . . . .	Bāyākũ . . . .	Bay*ko . . . .

Marāṭhī (Poona)	Varhāṭī Kuṇ bi (Akola)	Nāgpurī (Nagpur).	Hal'bi (Faslar)	English
Tō	Tō	Tō	Hun, or tō	26 He
Tyā tsā	Tyā-tsā	Tyā tsā	Hun chō, hun kō, or tā chō	27 Of him
Tyā tsā	Tyā tsā	Tyā tsā	Hun chō, hun-kō, or tā chō	28 His
Tō	Tō, tyō	Tō	Hun-man, or tō man	29 They
Tyā tsā	Tya tsā, tyāhi tsā	Tyān tsā, tyāhi tsā	Hun man chō, or tō man chō	30 Of them
Tyā tsā	Tyā tsā, tyāhi tsā	Tyān tsā, tyāhi tsā	Hun man-chō, or tō-man-chō	31 Their
Hāt	Hāt	Hāt	Hāth	32 Hand
Pāy	Pāy	Pay	Pāy	33 Foot.
Nāk	Nāk	Nāk	Nāk	34 Nose
Ḍolā	Ḍolā	Ḍolā	Alh	35 Eye
Tōṇḍ	Tōṇḍ	Tōṇḍ	Mū	36 Mouth
Ḍāt	Dāt	Dāt	Dāt	37 Tooth
Kān	Kān	Kān	Kān	38 Ear
Kēs	Kēs	Kes	Kēs	39 Hair
Ḍōkṣ	Ḍōk*sa	Kapāl	Māṇḍ	40 Head
Jibh	Jibh	Jibh	Jib	41 Tongue
Ṣṭ	Pōṭ	Pōṭ	Pōṭ	42 Belly
Ṣṭh	Pāṭh	Paṭh	Pāṭh	43 Back
Lōkhaṇḍ	Lōkhaṇḍ, lōkhaṇḍ	Lōkhaṇḍ	Lōhā	44 Iron
Sōṇḍ	Sōna	Sōṇḍ, sōna	Sōn	45 Gold
Rupḍ	Tsāndī, rupa	Tsāndī	Rūp	46 Silver
Bāp	Bap, bāvā, bā	Bāp	Bābā	47 Father
Āi	Māy, mā	Māy	Āyā	48 Mother
Bhāṇ	Bhāṇ	Bhāṇ	Dādā (or bhāi)	49 Brother
Bahṇ	Bahṇ	Bahṇ	Bōin, or bāi	50 Sister
Manushy	Mānus	Mānus	Manukh	51 Man
Strī	Lakṣmī, asturī	Bāy*ko	Bāli	52 Woman

English.	Kōnkaṇī (Kanara)	Kōṇkaṇī (Karwar)	Chitpavani (Ratnagiri)	Kōṇī (Thana)
53 Wife	Bāṇ . .	Bāṇa	Bāyākō .	Buy* <sup>h</sup> ō
54 Child	Bhurgē, or burgē	Chedū	Mul* <sup>g</sup> ū	Pōi .
55 Son	Pāt	Pūta	Mul* <sup>g</sup> ō .	Sōk* <sup>rā</sup>
56 Daughter	Dhūv	Dhūva	Mul* <sup>gi</sup> , chēd .	Sōk* <sup>ri</sup>
57 Slave	Gulām	Gulāmu	Gulām	Gulam
58 Cultivator	Besāigār	Kuḷambi	Pāy* <sup>ka</sup> ḷō	Śēt* <sup>ka</sup> ri, kuḷ* <sup>bi</sup>
59 Shepherd	Gauḷi .	Boḷkada-rāktalo, or kuḷba-rāṭṭo	Dhan* <sup>gar</sup>	Dhan* <sup>gar</sup>
60 God	Dēv	Dēvu	Dēv	Dēv, Par* <sup>mē</sup> sar
61 Devil	Dēv* <sup>ts</sup> ār .	Bhūta	Bhūt	Bhūt, saitan
62 Sun	Suryo	Sūryu	Sūrya	Suryā
63 Moon	Chandr	Tsandrū	Chandram	Tsānd
64 Star	Neketr	Nakshatra	Tārō	Tsānni
65 Fire	Uḍo .	Uḍḍo	Vistav	Āg
66 Water	Uḍak	Uddāka	Pāni	Pani
67 House	Ghar	Ghara	Ghar	Ghar
68 Horse	Ghodo	Ghodo	Ghōḍo	Ghōra
69 Cow .	Gāi	Gāyi .	Gāy	Gāy
70 Dog	Sunē	Sunē	Kutrō	Kut* <sup>ra</sup>
71 Cat	Maḍzar	Māḍḍzara	Māḍzar	Māḍzar
72 Cock	Kombo	Kombo	Kōmb* <sup>dō</sup>	Kom* <sup>rā</sup>
73 Duck	Hās	Badaka	Badak .	Bata
74 Ass .	Gāḍav	Gāḍḍava .	Gāḍhav .	Garav .
75 Camel	Ūnt, or karē	Vantē . .	Unt	Uṭ
76 Bird	Sukpē	Pakshi	Pakshi, or pāk* <sup>h</sup> rū	Pāk* <sup>h</sup> rū
77 Go . .	Voṭa .	Vaṭa . . .	Ḍḍā .	Ḍḍā
78. Eat . .	Khā	Khā . .	Khā	Khā .
79 Sit .	Bos .	Baisa . . .	Bēs	Bas

Maraṭhī (Poona)	Varhaṭī Kuṇḍī (Akola)	Nāgpurī (Nagpur)	Halabī (Bastar)	English
Bāy*ko	Nav*ri, bāy*ko, lakṣmī	Bay*ko	Mēh*rār	53 Wife
Mūl	Pōr, pōr*ga, lēk	Pōr*ga	Lēka	54 Child.
Mul*gā	Pōr*ga	Pōryā	Lēkā	55 Son
Mul*gi	Pōr*gi	Mul*gi	Lēki, or lēk	56 Daughter
Dās	Gulām	Gulām	Kabadī	57 Slave
Śēt*karī	Vavar*vālā, kun*bi	Kir*san	Nang*ryā	58 Cultivator
Dhan*gar	Dhan*gar	Dhan*gan	Chhēlyā	59 Shepherd
Dēv	Dēv, Īsvar	Dēv	Bhṛavān	60 God.
Bhūt	Bhūt	Bhūt	Bhūt	61 Devil
Surya	Suryā	Sūry	Bēr	62 Sun
Chandra	Tsānd, Chandr*ma	Chandr	Jōn	63 Moon
Tār	Tsānnī, tārā	Tsānd*ni	Tārā	64 Star
Vistā	Isō	Isō	Āṅ	65 Fire
Pāpī	Pānī	Pānī	Pānī	66 Water
Ghar	Ghar	Ghar	Ghar	67 House
Ghōḍa	Ghōḍā	Ghōḍā	Ghōḍa	68 Horse
Gāy	Gāy	Gāy	Gay	69 Cow
Kutrā	Kutrā	Kutrā	Kukur	70 Dog
Māndzar	Mādzar	Māndzar	Bilā	71 Cat
Kōmb*dā	Kōm*dā	Kōmb*dā	Gāñjā	72 Cook
Badak	Badak	Badak	Hasā	73 Duck
Gādhav	Gadhā, Gadh*dā	Gādhav	Gadhī, or gadhā	74 Ass.
Uṭṭ	Ūt	Ūt	Uṭ, or hūṭ	75 Camel
Pakshī	Pākshī	Pakshī	Chirai	76 Bird.
Dzā	Dzāy, Dzā	Dzā	Jā	77 Go
Khā	Khāy, jēv	Khā	Kha	78 Eat
	Bas	Bas	Bas	79 Sit.

English	Kōnkaṇḍī (Kanara)	Kōnkaṇḍī (Karwar)	Chitpavanī (Ratnagiri)	hōḍī (Thana)
80 Come	Yo .	Yo .	Yē	Yō
81 Beat	Mār	Mār	Mār	Mār
82 Stand	Ube-rāv	Ub-rā	Ubhō-rōhō	Ubā rā
83 Die	Mor	Mara	Ma	Mar
84 Give	DI	Di	Dē	Dē, dēs
85 Run	Dhāv, or dāv	Dhāvā	Dhāv	Dhāv
86 Up	Vaīr	Vaīr	Va	Var
87 Near	Lāgī	Lāgī	Dzavā	Najik
88 Down	Sakaḷ	Taggu	Khāl*to, khāl*ti, khāl*ti	Hōḷo
89 Far	Pōis	Dūra	Lamb	Lamb
90 Before	Ādī	Phude, mukhār	Pudhā	Parā
91 Behind	Pātī	Mākshī	Māgī	Magārī
92 Who ?	Kōṇ	Kōṇ	Kōṇ	Kōn
93 What ?	Kitē	Ittē	Kitī	Kāy
94 Why ?	Kityāk	Ittyā	Kī	Kalā, lanā-to
95 And	Āni	Ānī	Ar*khī	Āni, ān
96 But	Pun	Dzalyār	Paṇ	Pun
97 If	Tar	Dzar	Dzar	Dzar
98 Yes	Vo	Hōy	Hōy	Hōy
99 No	Nā	Nā, nahī	Nāhī	Nāy
100 Alas	Kaṭā kaṭā	Ayyō	Arērō	Arērō, rōy rōy
101 A father	Bāpū	Ēk bāppūsa	Ēk bapās	Bāpus, bāpā
102 Of a father	Bāpū-chē	Ekā bāpsu-gelē	Bāp*sū-tō, -ohī, -tā	Bāpās tā
103 To a father	Bāpūk	Ekā bāpsūka	Bāp*sā-hārī, bāp*sā la	Bāpās-lā
104 From a father	Bāpū-kadūn	Ekā bāpsu-kade-thavnū	Bāp*sū-pāshī	Bāpā-pāstūn
105 Two fathers	Dōn bāpū	Dog-dzāpa bāppūsa	Dōn bāpās	Dōn bāp(us)
106 Fathers	Bāpū	Bāppūsa	Bāpās, or bāpās	Bāp(us)



Marāṭhī (Poona)	Varhādī Kuṇ bī (Akola)	Nagpurī (Nagpur)	Hal bī (Ustar)	English
Yē	Yē	Yē	Āva, āhō	80 Come
Mār	Mār	Mār	Mār	81 Beat
Ubhā rāhā	Ubhā rāhō, ubhā rāhy	Ubhō rāhā	Uṭh	82 Stand
Mar	Mar	Mar	Mar	83 Die
Dō	Dō	Dō	Dōs	84 Give
ṇa	Dhāv, pay	Dhāv	Parāva	85 Run
r	Vadhar, var, var <sup>atō</sup>	Var	Ūp <sup>arō</sup>	86 Up
<u>Dzava</u>	<u>Dzōḍ</u> , <u>dzōy</u> , <u>dzavān</u>	<u>Dzava</u>	Lagō	87 Near
Khālī	Khāl <sup>atō</sup> , lhall	Khālī	Khālō	88 Down
Dūr	Līm, dur	Dūr	Dūr	89 Far
Pūrvī	Āndhī, padha, mōrō	Agōdar, pūrvī	Āgō	90 Before
Māgō	Mānga	Pāṭhī māgō	Pāṭ <sup>-kōt</sup>	91 Behind
Kōp	Kōn	Kōn	Kōn	92 Who
Kāy	Kāy	Kāy	Kāy	93 What
Kā	Kamhūn, kamūn	Kahūn	Kay-lājō	94 Why
Apī	Ālhin, ānī, an	Ānī	Aur, aru	95 And
Parantu	Pan	Parantu		96 But
<u>Dzar</u>	<u>Dzar</u>	<u>Dzar</u>		97 If
Hōy	Hō, bara, bēs	Hōy	Hōy, hā	98 Yes
Nahī	Nāhi	Nāhi	Nāī, nahī	99 No
Arōrō	Arō, arō bāpā rō	Arōrō	Āhā	100 Alas
Ēk bāp	Bāvā, bā	Bāp	Bābā	101 A father
Ēk bāpā-ṭṣā	Bāvā ṭṣā	Bāpā-ṭṣā	Bābā-ohō	102 Of a father
Ēk bāpās	Bāvā-lō	Bāpās	Bābā-kō	103 To a father
Ēk bāpā pāsūn	Bāvā-dzōḍuu	Bāpā-pāsūn	Bābā-lagō lō	104 From a father
Dōn bāp	Dōn bāp	Dōn bāp	Dnī bābā	105 Two fathers
ip	Bāp	Bap	Bābā man	106 Fathers

English	Konkani (Kanara)	Konkani (Karwar)	Chitpavani (Ratanagiri)	Koiti (Thana)
107 Of fathers	Bāpā' chō	Bapsā' gelō	Bap'san tso, chi, -tsā	Bap'san tsā, bap's tsā
108 To fathers	Bāpā'k	Bāpsā'ka	Bap'san lu, bāp'sanā	Bāp's-nū
109 From fathers	Bapā' kadūn	Bāpsā' kade thāvnū	Bap'sā-pashtī	Bap's-pasūn, pun
110 A daughter	Yōk dhūv	Yōk dhūva	Chōd	Sōk'ri
111 Of a daughter	Dhuve chō	Ekā dhuvō chō	Mul'gi tso, chi, -tsā	Sōk'ri tsā
112 To a daughter	Dhuvōk	Ekā dhuvōka	Mul'gis, chōdis	Sōk'ri-lu, sōk'ris
113 From a daughter	Dhuve-kadūn	Ekā dhuvō-kade thāvnū	Mul'gi-pashtī, chōdi-pashtī	Sōk'ri pasūn
114 Two daughters	Dōn dhuvō	Dog-dzupa dhuvō	Dōghi mul'gyō, dōghi chodi	Dōn sōk'rya
115 Daughters	Dhuvō	Dhuvō	Mul'gyō, chodi	Sōk'ryā
116 Of daughters	Dhuvā-ohē	Dhuvā gelō	Mul'gyan tso, -chi, tsā	Sōk'ryān tsā
117 To daughters	Dhuvāk	Dhuvāka	Mul'gyan lu	Sōk'ryān-nā
118 From daughters	Dhuvā kadūn	Dhuvā-kade-thāvnū	Mul'gyā-pashtī	Sōk'ryā pasūn
119 A good man	Yōk boro munis	Ēku baro manushya	Tsang'lo māpūs	Baru munus
120 Of a good man	Yekā boryā mun'sa-ohē	Ēka baryā manushya gelō	Tsāng'le māp'sā tsā	Barya man'sā-tsā
121 To a good man	Yekā boryā mun'sāk	Ēka baryā manushyaka	Tsang'lo man'sā-lā	Baryā mām'sā-lā
122 From a good man	Yeka borya mun'sā-kadūn	Ēkā barya manushyā kade-thāvnū	Tsang'le māp'sā pashtī	Barya mām'sā pasūn
123 Two good men	Dōn bore munis	Dog-dzupa baro manushya	Dōghē tsang'lo māpūs	Dōn barō mānus
124 Good men	Bore munis	Baro manushya	Tsang'lo māpūs	Barō mānus
125 Of good men	Borō mun'sā-ohē	Barya manushyā gelō	Tsāng'le māp'san-tso, chi, tsā	Barō mām'sān tsā
126 To good men	Borō mun'sāk	Barya manushyāka	Tsang'le māp'sān lā	Barō mām'sān-nā
127 From good men	Borō mun'sā kadūn	Barya manushyā-kade-thāvnū	Tsāng'le mām'sā-pashtī	Barō māp'sā-pasūn
128 A good woman	Yōk borī bāil munis	Ēkī barī bāil manushya	Tsōkhōt bāyāko	Barī bay'ko
129 A bad boy	Yōk pād burgo	Ēku vaitu chedko	Vait bōdyō	Vāit pōryā
130 Good women	Borī bāil mun'sā	Baryō bāil-manushyo	Tsōkhōt bayāko	Baryā bāy'kā
131 A bad girl	Yōk pād chedū	Ēkī vāit tsālī	Vāit chēd	Vāit pōil
132 Good	Borē	Baro, barī, barē	Tsōkhōt	Barā, tsakōt
133 Better	Bōv borē	Jasti baro, tsad baro	Pushkal tsōkhōt	Tyā-sī barā

Marāṭhī (Poona)	Varhāḍī Kuṇṇī (Akola)	Nāgpurī (Nagpur)	Hal'bi (Bastar)	English
Bāpā tsi	Bāpā tsa, bāpāi tsa	Bāpān tsi, bāpāhi tsa	Bābā-man cho	107. Of fathers
Bāpās	Bāpā lō, bāpāi lō	Bāpās, bāpāhis	Bābā man kō	108 To fathers
Bāpā pāsūn	Bāpā dzōdun	Bāpā pāsūn	Bābā man lagō-lō	109 From fathers
Ek mul'gi	Pōr'gi	Pōr'gi	Lōki	110 A daughter.
Ek mull tsi	Pōr'gi tsi	Pōri tsi	Lōki-cho	111. Of a daughter.
Ek mullis	Pōri lō	Pōris	Lōki-kō	112 To a daughter.
k mull pāsūn	Pōri-dzōdun	Pōri pāsūn	Lōki lagō lō	113 From a daughter
Dōn mull	Dōn pōri	Dōn pōri	Dui gōṭā lōki	114 Two daughters.
Mull	Pōri	Pōri	Lōki man	115 Daughters
Mull tsi	Pōri tsa, pōrihi tsa	Pōri tsi	Lōki man cho	116 Of daughters.
mulis	Pōri lō, pōrihi lō	Pōris	Lōki man kō	117. To daughters
Mull pasūn	Pōri dzōdun, pōrihi-dzōdun	Pōri pasūn	Lōki man lagō lō	118 From daughters.
Ek tsāḍg'ā manushy	Bhālā mānus	Ek tsāḍg'ā mānus	Nāḡgad manukh	119 A good man.
Ek tsāḍg'ā manushyā tsa	Bhalya mān'āi tsi	Ek tsāḍg'ā mān'āi tsa	Nāḡgad manukh cho	120 Of a good man
Ek tsāḍg'ā manushyās	Bhalyā mān'āi lō	Ek tsāḍg'ā mān'āis	Nāḡgad manukh-kō	121 To a good man.
Ek tsāḍg'ā manushyā- pāsūn	Bhalyā mān'āi-dzōdun	Ek tsāḍg'ā mān'āi pāsūn	Nāḡgad manukh lagō lō	122 From a good man
Dōn tsāḡg'ā manushyē	Dōn bhālō mān'ān	Dōn tsāḡg'ā mānus	Nāḡgad manukh man	123 Two good men.
Tsāḡg'ā manushyē	Bhālō mān'ān	Tsāḡg'ā mānus	Nāḡgad manukh man cho	124. Good men.
Tsāḡg'ā manushyā tsi	Bhalyā mān'ān(hi) tsi	Tsāḡg'ā mān'ān tsi	Nāḡgad manukh man kō	125. Of good men.
tsāḡg'ā manushyās	Bhalyā mān'ān(hi) lō	Tsāḡg'ā mān'āis	Nāḡgad manukh man-lagō	126 To good men.
Tsāḡg'ā manushyā pāsūn	Bhalyā mān'ān(hi)-dzōdun	Tsāḡg'ā mān'āi pāsūn	Nāḡgad bāuli	127 From good men
Ek tsāḡg'ā stri	Tsōkhōṭ lakālmī	Ek tsāḡg'ā bāy'kō	Bad'mās lōkā, phandī lōlā	128 A good woman.
Ek vālt mul'gā	Kharāb pōr'ga	Ek vālt mul'gā	Nāḡgad bāuli man	129 A bad boy
tsāḡg'ā striyā	Bhalyā lakālmīyā	Tsāḡg'ā bāy'kū	Bad'mās lōki	130. Good women
Ek vālt mul'gi	Kharāb pōr'gi, buri pōr'gi, gūpāi pōr'gi	Ek vālt pōr'gi	Nāḡgad '	131 A bad girl
Tsāḡg'ā	Tsōkhōṭ, sābut, tsāḡg'ā	Tsāḡg'ā	Khubbō nāḡgad	132 Good.
Adhik tsāḡg'ā	Adhik tsōkhōṭ	Tyāhān tsāḡg'ā		133 Better

English.	Konkaṇī (Kannara)	Konkaṇī (Karwar)	Chitpāvanī (Ratnagiri)	Kōḷī (Thana)
134. Best	Bavu-ṭa borē	Uttam, ata baro, bhō baro.	Sag*ṭēt ṭaōkhōṭ	Sag*lyā āi (or dzak*lyān) barā
135 High	Vair	Unṭa	Unṭa	Uṭa
136 Higher	Tā chē vair	Ṭsad unṭa	Pushkaḷ unṭa	Tya āi uṭa
137 Highest	Bavu-ṭa vair	Ati unṭa	Sag*ṭēt unṭa	Sag*lyā āi uṭa
138 A horse	Ghodo	Ēku ghodo	Ghodo	Ghōrā
139 A mare	Ghoḍi	Ēkī ghōḍi	Sāṇḍ*ṇi	Ghōri
140 Horses	Ghode	Ghode	Ghōḍe	Ghōrē
141 Mare	Ghōḍiyō	Ghōḍyo	Ghōḍyo	Ghōryā
142 A bull	Yēk bōl	Ēku bōlu	Bāl	Bāl
143 A cow	Yēk gāi	Ēkī gāyī	Gāy	Gay
144 Bulls	Bōl	Bāla	Bāl	Bāl
145 Cows	Gāyō	Gāyyo	Gāyī	Gāyā
146 A dog	Yēk supē	Ēk sunē	Kutrō	Kut*ra
147 A bitch	Yēk kol*gō	Ēk bāl supē	Kutrī	Kut*ri
148 Dogs	Supī	Supī	Kutrē	Kut*rē
149 Bitches	Kol*gī	Bāl supī	Kutryō	Kut*ryā
150 A he-goat	Yēk bok*ḍo	Ēku bokkōḍu	Bak*rō	Bak*rā
151 A female goat	Yēk bok*ḍi	Ēkī bokḍi	Bak*ri, sēḷi	Bak*ri
152 Goats	Bok*ḍe	Bokkade	Bak*rē, bōknd	Bak*rē
153 A male deer	Yēk dārḷē chitāl	Ēka dārḷē chittala	Har*ṇā	Haran
154. A female deer	Yēk bārḷē chitāl	Ēka bārḷē chittala	Harin	Har*ni
155 Deer	Chit*ṭā	Chitlā	Haripā	Haran
156 I am	Hāṇv āsā	Hāṇv āssā	Mō sā	Mī hāy
157 Thou art	Tū āsāi	Tū āssa	Tū sas	Tū hay*s, or hās
158 He is	To āsā	To āssa	Tō sē	Tō hāy
159 We are	Āmī āsāṇv	Āmmī āssati	Āmhī sō	Āmī hāy
160 You are	Tumī āsāt	Tummī āssati	Tumhī sā	Tumī hā

Ukrainian (Українська)	Ukrainian (Українська)	Ukrainian (Українська)	Ukrainian (Українська)	Ukrainian (Українська)
Утиски	Samodjat (Ukrainian)	Samodjat (Ukrainian)	Samodjat (Ukrainian)	135. Bull
Утис	Утис	Утис	Утис	136. H. 3b
Адрик утис	Адрик утис	Адрик утис	Адрик утис	137. H. 3b
Утис утис	Samodjat (Ukrainian)	Samodjat (Ukrainian)	Samodjat (Ukrainian)	137. H. 3b
Гк гбдд	Gbdjd, gbdjdma	Gbdjd	Gbdjd	138. A. L. no
Гк гбдд	Gbdjd	Gbdjd	Gbdjd	139. A. L. no
Гбдд	Gbdjd	Gbdjd	Gbdjd	140. H. 3b
Гбдд	Gbdjd	Gbdjd	Gbdjd	141. Mar. 4
Бк бд	Bail, gbdjd	Bail	Bail, or bail	142. A. L. no
Бк гбд	Gbdjd	Gbdjd	Gbdjd	143. A. L. no
Бд	Bail	Bail	Bail	144. Bull.
Гбд	Gbdjd	Gbdjd	Gbdjd	145. Cows.
Бк кутр	Kutra, kutraljd	Kutra	Kutra	146. A. L. no
Бк кутр	Kutra	Kutra	Kutra	147. A. L. no
Кутр	Kutra	Kutra	Kutra	148. D. 3b
Кутр	Kutra	Kutra	Kutra	149. B. 3b
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	150. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	151. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	152. G. 3b
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	153. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	154. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	155. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	156. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	157. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	158. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	159. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	160. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	161. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	162. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	163. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	164. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	165. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	166. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	167. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	168. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	169. A. L. no
Бк бакр	Bakrjd, bakrjd	Bakrjd	Bakrjd	170. A. L. no

English	Kōnkaṇi (Kanara)	Kōnkaṇi (Karwar)	Chitpāvanī (Ratnagiri)	Kōḷi (Thana)
161 They are . .	Te āsāt	Te āssatī	Tē sat .	Tē hān, or hāt .
162 I was .	Hāv āsullō	Hāvā āśullō .	Mē salō .	Mī hōtū .
163 Thou wast .	Tū āsullōi	Tū āśullo . .	Tū salōs	Tū hotās, or vhatās
164 He was .	To āsullo	To āśullo	To salō .	Tō hotā, or vhatā .
165 We were	Āmī āsulle	Āmmī āśulle	Āmhi salō . .	Āmī hōtū, or vhatū
166 You were	Tumī āsulle	Tummī āśulle	Tumhi salēt .	Tumī hotāv, hotēs, or vī
167 They were	Te āsulle	Te āśulle .	Tē salō .	Tē hotē . .
168 Be .	Āsū	Rāba, rava . . .	Rehē, hō	Hō, as . .
169 To be .	Ās chē, āsōk	Ās chē	Sapā	Ās*nā, hō-nā
170 Being	Āsat	Āstanā	Satā	Hōt, āsat .
171 Having been . .	Āsūn, āson .	Āssūnū	Salō satā, sōv*ni .	Hōūn-āī . .
172 I may be . .	Hāvē urye	Hāvē āśyeda	Mē sēn . .	Mī āsan . .
173 I shall be . .	Hāv nrtolō .	Hāvā āssanā	Mē sēn .	Mī āsan . .
174 I should be	Hāvē uru-dzāi .	Hāvē ās kādza	As*qār salō, mē saivā	Mī āśvā tsā . .
175 Beat	Mār .	Mārī .	Mār .	Mār .
176 To beat	Mār-chē .	Mār-chē . .	Mār*pā .	Mār nā .
177 Beating . .	Mārīt	Mārīta . .	Mārīt . .	Mārīt . .
178. Having beaten .	Mārūn .	Mārñū . .	Mār*ni	Mārūn-āī .
179 I beat	Hāv mārā . .	Hāvā mārā . .	Mē mār*tsā .	Mī mār*tāy .
180 Thou beatest	Tū mārāi	Tū mārā	Tū mār*tsas .	Tū mār*tēs
181 He beats . .	To mārā	To mārā	Tō mār*tsō .	Tō mār*tē . .
182 We beat .	Āmī mārātū	Āmmī mārātū .	Āmhi mār*tsō . .	Āmī mār*tāy .
183 You beat .	Tumī mārāt .	Tummī mārātī . .	Tumhi mār*tsā . .	Tumī mār*tā .
184 They beat	To mārāt .	Te mārātī .	Tē mār*tsat . .	Tē mār*tān, or mār*tāt
185. I beat ( <i>Past Tense</i> )	Hāvē mārlē .	Hāvē mārlē	Mē mār*lā or māy*rā .	Mīnī mār*lā . .
186. Thou beatest ( <i>Past Tense</i> )	Tuvē mārlē, or -lēy	Tūvē mārlē .	Tū mār*lās or māy*rās .	Tumī mār*lās . .
187 He beat ( <i>Past Tense</i> )	Tapē mārlē .	Tānnē mārlē . . .	Tēpin mār*lān or māy*rā	Tyā nī mār*lā . . .

Varāṇṣī (Poona).	Varāṇṣī Kupa II (Akola)	Nāgpurī (Nagpur)	Hal'bi (Bastar).	English.
Tō ahet	Tō ahet (t) or hāyēt	Tō ahet	Huni āsat, or aśō	161 They are
Mi hō'3	Mi hōtō, or vhatō	Mi hōtō	Mui rālō	162 I was
Tū hō'as	Tō lō'ā, or vhatā	Tō hētā	Tui rālō, or rālō	163 Thou wast
Tō lō'ā	Tō hōtā, or vhatā	Tō hōtā	Hun rālō, rālō, or rālō	164 He was.
Āmhi hō'3	Āmhi hōtō, or vhatō	Āmhi hōtō	Hami rālō	165 We were
Tamhi hō'3	Tamhi hōtō, or vhatō	Tamhi hōtō	Tumi rālō, or mālō	166 You were
Tō hō'c	Tō hō'c, or vhatō	Tō hōtō	Hun man rālō	167. They were.
Hō	Hō hōy, āhāy	Hōan	Hōan (?)	168. Be
Hō'3	Hō'na, hō'na, vō'na	Hōan		169 To be
Hōt	Hōt	Hōt		170 Being
Hō'ā	Hō'ā	Hōan	Hōan	171. Having been.
Mi vā'ā'ē	Mi vā'ā, mī vā'ā	Mi vā'ā	Mui hō'ā'ē, or hō'ā'ē	172 I may be
Mi vā'ā	Mi vā'ā, mī vā'ā	Mi vā'ā	Mui hō'ā'ē	173 I shall be
Mi vā'ā'ē	Mi vā'ā mī vā'ā	Mi vā'ā jā'ā'ē	Mui hō'ā'ē	174 I should be
Mār	Mār, mārā	Mār	Mār	175 Beat
Mār'ā'ē	Mār'na	Mār'na	Mār'na	176 To beat.
Mārāt	Mārāt	Mārāt	Mār'ā'ē	177 Beating
Mārān	Mārān, mār'ā'ya var	Mārān	Mārān bhātī	178 Having beaten
Mi mār'ā'ē	Mi mār'ā'ē	Mi mār'ā'ē	Mui mār'ā'ē	179 I beat
Tū mār'ā'ē	Tū mār'ā'ē, or mār'ā'ē	Tō mār'ā'ē	Tui mār'ā'ē	180 Thou beatest
Tō mār'ā'ē	Tō mār'ā'ē	Tō mār'ā'ē	Hun mār'ā'ē	181 He beats
Āmhi mār'ā'ē	Āmhi mār'ā'ē	Āmhi mār'ā'ē	Hami mār'ā'ē	182 We beat
Tamhi mār'ā'ē	Tamhi mār'ā'ē	Tamhi mār'ā'ē	Tumi mār'ā'ē	183 You beat.
Tō mār'ā'ē	Tō mār'ā'ē, or mār'ā'ē	Tō mār'ā'ē	Huni mār'ā'ē, or mār'ā'ē	184 They beat
Mi mār'ā'ē	Mi mār'ā'ē	Mi mār'ā'ē	Mui mār'ā'ē	185. I beat (Past Tense)
Tō mār'ā'ē	Tiā mār'ā'ē	Tiā mār'ā'ē	Tui mār'ā'ē	186. Thou beatest (Past Tense).
Tiā nē mār'ā'ē	Tiā na mār'ā'ē	Tiā na mār'ā'ē	Tiā nē	187. He beat (Past Tense).

English	Kōnkaṇi (Kanara)	Kōnkaṇi (Karwar)	Chitpāvani (Ratnagiri)	Kōṇi (Thana)
188 We beat ( <i>Past Tense</i> )	Āmī mārīlē	Āmmī mārīlē	Āmhi mārīlē or māyīrī	Āmi mārīlē
189 You beat ( <i>Past Tense</i> )	Tumī mārīlē	Tummī mārīlē	Tumhi mārīlē or māyīrī	Tumi mārīlē
190 They beat ( <i>Past Tense</i> )	Tāpī mārīlē	Tannī mārīlē	Tyāpī mārīlē or māyīrī	Tyandzun mārīlē
191 I am beating	Hāv mārīt āsā	Hāvā marita āsā	Mō mārīlē ā .	Mi mārīt hāy
192 I was beating	Hāv mārīt āsullō	Hāvā mārīta āsullō	Mō marīt salō	Mi mārītō or mārīt hotū
193 I had beaten	Hāvē mārulē	Hāvē mārīlē	Mō mārīlē salē	Mi na mārīlē hotū, or mārītō
194 I may beat	Hāvē mariyē	Hāvē mārīyēda	Mō kōdīlātari mārīn	Mi marīn
195 I shall beat	Hāv mārīn	Hāvā mārīnū	Mō marīn	Mi marīn
196 Thou wilt beat	Tū mārītālō	Tū mārītālō	Tū mārīl	Tō mārītāl
197 He will beat	To mārītālō	To mārītālō	Tō marīl	Tō mārītāl
198 We shall beat	Āmī mārītālō	Āmmī mārītālō	Āmhi mārī	Āmi mārī
199 You will beat	Tumī mārītālō	Tummī mārītālō	Tumhi mārīl	Tumi mārīl
200 They will beat	Te mārītālō	Te mārītālō	Tō mārītāl	Tō mārītāl
201 I should beat	Hāvē mārī-dzāī	Hāvē mārī-kādzā	Mō mārīvā	Mina mārīvā
202 I am beaten	Mākā mārīlē	Mākkā mārīlē	Mā la mārīgat	Ma la mārītān
203 I was beaten	Mākā mārīlē	Mākkā mārīlē	Mā la mārīlē, mā-lā māyīrī	Ma-lā mārīlē
204 I shall be beaten	Mākā mārītālō	Mākkā mārītālō	Mā-lā mārītāl	Ma la mārītāl
205 I go	Hāv vetā	Hāvā vattā	Mō dzātā	Mi dzātāy
206 Thou goest	Tū vetā	Tū vattā	Tū dzātā	Tā dzātā
207 He goes	To vetā	To vattā	Tō dzātā	Tō dzātā
208 We go	Āmī vetāv	Āmmī vattātī	Āmhi dzātā	Āmi dzātāv
209 You go	Tumī vetāt	Tummī vattātī	Tumhi dzātā	Tumi dzātā
210 They go	Te vetāt	Te vattātī	Tō dzātā	Tō dzātān, or dzātāt
211 I went	Hāv gelō	Hāvā vātāngelō	Mō gelō	Mi gelō, or jōlō, etc.
212 Thou wentest	Tū gelō	Tū vātāngelo	Tū gelō	Tā gelō
213 He went	To gelo	To vātāngelo	To gelō	Tō gelō
214 We went	Āmī gele	Āmmī vātāngelo	Āmhi gelō	Āmi gelō



Marathi (Roman)	Marathi (Devanagari)	Nepali (Devanagari)	Hindi (Devanagari)	English
Ambh mar'la	आम्ही मारला	Ambh mar'la	Hamb mar'la	189 We beat (Past 1)
Tambh mar'la	ताम्ही मारला	Tambh mar'la	Tumbh mar'la	189 You beat (Past 2)
Tyāh mar'la	त्याही मारला	Tyāh mar'la	Hun man mar'la	190 They beat (Past 2)
Mi mar'la ā	मी मारत आहे	Mi mar'la ā	Mui mar'la (ā), or marun ralā	191 I am beating
Mi mar'la ā	मी मारत हो	Mi mar'la ā	Mui mar'la ā	192 I was beating.
Mi mar'la ā	मी मारला हो	Mi mar'la ā	Mui mar'la	193 I had beaten
Mi mar'la	मी मार	Myā mar'la	Mui mar'la	194 I may beat
Mi mar'la	मी मार	Mi mar'la	Mui mar'la	195 I shall beat
Tā mar'la	तुम्ही मार	Tā mar'la	Tui mar'la, or mar'dis	196 Thou wilt beat.
Tā mar'la	तुम्ही मार	Tā mar'la	Hun mar'la	197 He will beat.
Ambh mar'la	आम्ही मार	Ambh mar'la	Hamb mar'la, or mar'dis	198 We shall beat.
Tambh mar'la	ताम्ही मार	Tāmbh mar'la	Tumbh mar'la, or mar'dis	199 You will beat
Tyāh mar'la	त्याम्ही मार	Tāmbh mar'la	Hun man mar'la, or mar'dis	200 They will beat
Mi mar'la	मी मार	Myā mar'la	Mui mar'la	201 I should beat.
Mi mar'la ā	मी मारत आहे	Myā mar'la ā	Mui mar'la ā	202 I am beaten.
Mi mar'la ā	मी मारत हो	Myā mar'la ā	Mui mar'la ā	203 I was beaten.
Mi mar'la ā	मी मारला हो	Myā mar'la ā	Mui mar'la ā	204 I shall be beaten.
Mi jā	मी जा	Mi jā	Mui jā	205 I go
Tā jā	तुम्ही जा	Tā jā	Tui jā	206 Thou goest
Tā jā	तुम्ही जा	Tā jā	Hun jā	207 He goes
Ambh jā	आम्ही जा	Ambh jā	Hamb jā	208 We go
Tambh jā	ताम्ही जा	Tāmbh jā	Tumbh jā	209 You go
Tyāh jā	त्याम्ही जा	Tāmbh jā	Hun man jā	210 They go.
Mi gē	मी गेल	Mi gē	Mui gē	211 I went
Tā gē	तुम्ही गेल	Tā gē	Tui gē	212 Thou wentest
Tā gē	तुम्ही गेल	Tā gē	Hun gē	213 He went.
Ambh gē	आम्ही गेल	Ambh gē	Hamb gē	214 We went

English	Kōshkapi (Kanara)	Konkani (Karwar)	Chitpāvani (Ratnagiri)	Koḷi (Thana)
5 You went	Tumĩ gele	Tummĩ vaṭṭagele	Tumhĩ gũḷḷ, or gelc̃t	Tumi gulā
6 They went	Te gele	Te vaṭṭagele	Tə gelə	Tə gələ
7 Go	Vota	Vaṭṭa	Dzā	Dza
8 Going	Vechē	Vaṭṭata	Dzat	Dzāt
9 Gone	Gello	Gello	Gələlo	Gələlā
20 What is your name?	Tujē nāv kitē?	Tu-gelē nāv itē?	Tudzḥā nāv kitē?	Tuḷzā nav kāy?
21. How old is this horse?	Hyā ghodṭyāk kitlī varsā?	Ho ghodo kitlyā prāyo-ṭṣo?	Hū ghōde lā kitlī varsā sat?	Ō ghōrā kav*ro um*ri ṭṣā buy?
22 How far is it from here to Kashmir?	Hāngathāvn Kāsmirāk kitlī pōs?	Hāg-thavnū Kāsmirāka kitlī dhūr āssa?	Ēḥāthī Kāsmir kitlī lāmb sō?	An al Kāsmir kav*ri lāmb hōy?l?
23. How many sons are there in your father's house?	Tujyā bāpāi chyā gharāt kitlī pūt āsāt?	Tugelyā bāpsugelyā ghārā kitlī dzānā pūta āssatī?	Tujhō bap*ā-chō gharāt kitlī bōdyō sat?	Tuḷzō bāpās ṭṣō gharān kav*ro sok*ro hūn?
24 I have walked a long way to-day	Ādz hāv lāmb vat ṭṣallā	Āḷi hāvā sobārī vāta ṭṣamkalā	Mō ādz pushkal lāmb ṭṣal*lō	Ādz mī bōv*āl dūr jol*ṭū
25 The son of my uncle is married to his sister	Mojyā māv*lyā ṭṣo pūt tā-chyā boṭi-lāgī kajar dzālā	Magelyā bapolyāgelo pūta tāgelyā bhāṭṭika lagnā dzālā	Tc chyā bēh*ṭṣī māḥyā ṭṣul*ta-chyā bōdyā-ṭṣa varhād dzhalā sō	Mādzō kākā ṭṣō sol*ryā ṭṣō lāgin tyā ṭṣō bāinī āi dzhalā
26 In the house is the saddle of the white horse	Gharāt dhovyā ghodṭyā-chē jin āsā.	Gharantū tyā dhāvya ghodṭyāgelē jinā āssa.	Tō pāpḍh*ro ghōḍō-ṭṣā jin tō gharāt sō	Pāḍō ghōryā-ṭṣā jin gharān hāy
27 Put the saddle upon his back	Ta chyā pāḥṭr jin ghāl	Tajjyā pāḥṭṭr jinā ghāl	Tachyā pāḥṭi-var tī jin ghāl (or ṭṣadhay)	Tyā ṭṣō pāḥṭi var jin ghāl
28 I have beaten his son with many stripes	Hāvē tā chyā putāk dzāy*to mār mār*le	Hāvē tāgelyā puttāka sobārī korde mārle	Mō tē chō mul*gō-lā pushkal ṭṣābuk māy*ro	Mi-na tyā-ṭṣō sol*ryā lā murad phat*ko dilē
29 He is grazing cattle on the top of the hill	To guḍyā chyā tak*ler gorvāk ṭṣaraitā	To tyā guḍyā chyā turyeri gorvāka ṭṣarait āssa	Tya tēḥ*dyā chō māḥṭh-var tō gurā ṭṣar*vichō sō	Tō donḡ*ri ṭṣō māḥyā var ḡhōrā ṭṣāritō
230 He is sitting on a horse under that tree	Tō tyā rukā chyā saklā yekā ghodṭyār bas*lā	To tyā rukā mulāntū c̃k ghodṭyārī bāisat āssa	Tō dzhādū-khālī tō ghōḍo-var bēs*chō sō	Tō tyā dzhārā burā ghōryā-var bas*te
231 His brother is taller than his sister	Tā-ṭṣo bhāv tā chyā bāipī-vōrn ubār āsā	Tāgelo bhāvu tāgelyā bhāipī-pēshyā lāmb āssa	Tēṭṣo bhāṭṣ tāchyā bēh*ṭi-pēshā uṭṭā sō	Tyā ṭṣā bhāṭṣ tyā ṭṣō bāinī śivāy uṭṭā hāy
232 The price of that is two rupees and a half	Tā-chē mōl adīdz rupōi āsā	Tājṭē mola addēṭṣa rupayō	Tē chi kimmat adīṭa rupayō sō	Tyā-chi kimmat arīṭa rupayō hāy
233 My father lives in that small house	Modzō bāpū tyā dhuk*tyā gharāt āsā	Magelo bāppūsu tyā sāmā gharāntū rabtā	Mādzḥō bāpās tē dhāk*ṭō gharāt reh* chō	Mādzā bāpus tyā dhāk*lyā gharān rētē
234 Give this rupee to him	O rupōi tā-kā di	Hi rupayī tākkā di	Hō rupayō tē-lā dēs	Yō rupayā tyā lā dēs
235 Take those rupees from him.	Tājṭē lād*che to rupōi lāp gē	Tājṭe-lāggi thāvnū rupayō ghye	Tē rupayō tē-chō-pāshṭī ghē	Tyā ṭṣō mēr-āi tav*ro rupayō ghēs
236 Beat him well and bind him with ropes.	Tā-ka borē mār ānī tā kā doryēn band.	Takkā barō mārī ānī rādzvāṭē tākka bāndūnū ghāl	Tē-lā ṭṣāṅg*lō mār nī dōryān bāndh	Tyā-lā bōv sā ṭṣōp dēs na dōrā-āi bānd
237 Draw water from the well	Bāyit*lē udāk kaḍ	Bāichē uddāka kaḍi	Bāvinṭhī pāpī kādh	Bāvin-āi pānī kar
238 Walk before me	Mojyā mukār ṭṣal	Mājṭe idūra ṭṣamka	Mājḥō-pudhā ṭṣal	Mādzō purō ṭṣāl
239 Whose boy comes behind you?	Tujyā pāṭlyān kōṇā-ṭṣo cheḍo yetā?	Kōṇāgelo cheḍko tujyā makahī yettā?	Tujhē pāḥṭi-māginṭhī kōṇā-ṭṣo bōdyō yē chō sō?	Tuḷzō magārī kōṇā-ṭṣu sok*ri yētē?
240 From whom did you buy that?	Tē kōṇā kaḍ chē tuvē molāk get*lē?	Kōṇā lāggi thāvnū tē tuvē kāp ghetṭulē?	Kōṇā-pāshṭī tū tē vikāt ghēt*lās?	Kōṇā-ṭṣō mēr āi tuḷzūn tē vik*ṭē ghēt*lās?
241 From a shopkeeper of the village	Hājṭe-chyā yekā āṅgad*kārā-kad-chē.	Tyā hājṭyē-chyā ekkā āṅgdī-kārā-kaḍe	Gāvāt*lē ekā dukān*dārā-pāshṭī	Gāvā-ṭṣō dukān*dārā mēr-āi

Marāṭhī (Poona)	Varhaḍī Kuṇ'bi (Akola)	Nagpurī (Nagpur)	Hal'bi (Bastar)	English.
Tumhī gēlā	Tumhī gēlō . . .	Tumhī gēlō . . .	Tumī gēlās . . .	215 You went
Tē gēlō . . .	Tō gēlō . . .	Tō gēlō . . .	Hun-man gēlō . . .	216 They went.
Dzā	Dzā , dzāy	Dzā	Jā, jāy'nā . . .	217 Go
Dzāt	Dzāt	Dzāt	Jātor . . .	218 Going
Gēlōla	Gēlā , gēlōlā	Gēlā	Gēlō . . .	219 Gone
Tujhō nāv kāy ?	Taha nāv kāy hāye ?	Tudzha nāv kā ahē ?	Tuchō nav kay āyē-nā ?	220 What is your "
Hyā ghōdyā-chē vay kay ?	Yā ghōd'myā chī umbar kati hāye ?	Ha ghōdā kiti vayā-tā ahē ?	Yē ghōdā kit'rō umar-mā ase-nā ?	221 How old is this h
Yēthūn Kāsmīr kiti lamb ahē ?	Athūn Kāsmīr kiti lām ahē ?	Kāsmīr yēthūn kiti dār ahē ?	Yahā lē Kāsmīr kit'rō dār āsē-nā ?	222 How far is it from to Kashmir ?
Tujhyā bāpā chya gharāt kiti mulē āhet ?	Tuhya bāpā chya gharāt kiti pōra āhēt.	Tujhyā bāpā chya gharī kiti pōr ahēt ?	Tuchō bāp-chō kit'rō lēkā āsāt ?	223 How many sons there in your house ?
Mi adz lāmb rastī tsāl'lō āhē	Mi adz lay tsālūn ālō ahe	Mi adz phar dār tsāl'lō .	Āj mui khubō dār hupdī- nā (or hupdīlēv)	224 I have walked a lo way to-day
Mājhyā tsul'tyā-chya mula- chē lagna tyā-chyā bahinī- śī dzhālē	Mahyā kākā chya pōrā-tsa tyā-chyā bahinī-śī lagan dzhālā āhē	Mājhyā tsul'tyā chya pōra śin tyā chya bahinī śin lagn dzhālā	Mōchō kakā-chō lēkā chō bihāv hun-chō bahin- sāngō hōlī	225 The son of my un- is married to sister
Tyā gharāt tyā pāndh'ryā ghōdyā chē tē khōgir āhē	Tyā gharā mandī tyā pāndh'ryā ghōdyā tsa khōgir huyē	Pāndh'ryā ghōdyā tsa khōgir gharāt āhē	Ghar bhitrō pānd'rā ghōdā chō khōgir asē	226 In the house is saddle of the horse
Tē khōgir tyā-chyā pāthi- varghāl	Tyā-chyā pāthi-var tē khōgir thiv	Tyā-chyā pāthi-var khōgir tāl	Khōgir-kō ghōdā-kō pāt nō lathā	227 Put the saddle upc his back
Tyā-chya mula la mī push ka phat'kē mārīle āhēt	Mi tyā-chyā pōrā lō lay phat'kē mār'lē āhē	Mi tyā-chyā pōrās pushkal bēt mār'lē	Mui hun chō lōkā kē khubō mār'lā	228 I have beaten his so with many stripes
Tyā tēk'dī-chya tyā śikh'rī- var tō gurē tsāl'rīt āhē	Tō tēk'dī-chyā māthyā-var dhōra tsārat āhē	Tō tēk'dī-var dhōra tsārat āhē	Buni dōng'rī āp'rē gāy gōh'pī charāy-sē	229 He is grazing cattle the top of the hill
Tyā dzhādā khālī tō eka ghōdyā var basat āhē	Tyā dzhādā khālī tō ghōdyā var basat āhē	Tyā dzhādā-khālē tō ghōdyā-var basat āhē	Huni ghōdā āp'rē hunī rākh khālē chag'lō āsē	230 He is sitting on horse under that tree
Tyā-tsa bhāū tyā-chyā bahinī-pēkshā adhuk untā āhē.	Tyā tsā bhāū tyā chya bahinī hūn untā āhē	Tyā tsā bhāū tyā-chyā bahu- nī-hūn untā āhē	Hun-chō bhāū hun-chō bahinī lō dōng asē	231 His brother is than his sister
Tyā chī kimmat adīta rupayē āhē	Tyā tsā mōl adīta rupayē āhē	Tyā chī kimat adīta rupayā āhē	Hun chō mōl dui rup'yā āth ana asē	232 The price of that is two rupees and a half
Mādzhā bāp tyā lahān gharāt ruh'tō	Mabā bāp tyā lahānya gharāt ruh'tō	Mādzhā bāp tyā lahān śā gharāt ruh'tō	Mōchō bāp hunī nānī kariyā nō āsē	233 My father lives in that small house
Hā rupayā tyā-lā dē	Hā rupayā tyā lē dē	Hā rupayā tyā lā dē	Yē rup'yā hun-kō diyās	234 Give this rupee to him.
Tē rupayē tyā-chyā pāsūn ghē	Tē rupayē tyā-dzōdūn ghē	Tyā-chya dzav'ūn tē ru- payē ghyā.	Hun rup'yā hun-kō mādgūn anās	235 Take those rupees from him.
Tyā lā tsādg'lō mār āpī dōrā nē bandh.	Tyā lō lay mara anī dōryahī nā bāndhā	Tyās khub mārā an dōrā nā bāndhā	Hun-kō jugē mārās an dōrī- sāngō bāndhā.	236 Beat him well and bind him with ropes
Tyā vīh'rītūn pānī kādh	Tyā vīh'rītūn pānī kādh	Vīh'rītūn pānī kādhā	Ohūā lē pānī dūmā	237 Draw water from the well
Mājhyā pūdhē tsāl .	Mahyā sām'nē tsāl	Mājhyā sām'nē tsāl	Mōchō pur jāc-nā.	238 Walk before me
Tujhyā māgē kōnā tsā mul'gā yētō ?	Tuhya māōga kōnā tsa pōr'ga yētā ?	Tujhyā māga kōnā tsa pōr'ga yētā ?	Kā-chō lēkā tuchō pāt-pāt ēy-sē ?	239 Whose boy comes be- hind you ?
Tē tū kōnā pāsūn vikat ghēt'lō ?	Tyā kōnā pāsūn tē ikat ghēt'lā ?	Tu hē kōnā-dzav'ūn vikat ghēt'lā ?	Yē kā chō thān lē dhar'ūs ?	240 From whom did you buy that ?
Tyā khōdyā chya dūkān'dārā pāsūn	Tyā khōdyā chya dūkān'vā lyā-dzav'dūn	Gāv-chyā dūkan'dārā pāsūn	Gāv-chō gōtōk sūbhākār thān lē	241 From a shopkeeper of the village